

R/ ¹⁰L. As. 241.

Mason

hwa

SYNOPSIS

OF A

CRIMINAL OF THE EIGHTH

EMBRACING BOTH

AND

BY T. MASON

TAYLOR

NEW MISSION PRESS

1846

SYNOPSIS

OF A

GRAMMAR OF THE KAREN LANGUAGE,

EMBRACING BOTH DIALECTS,

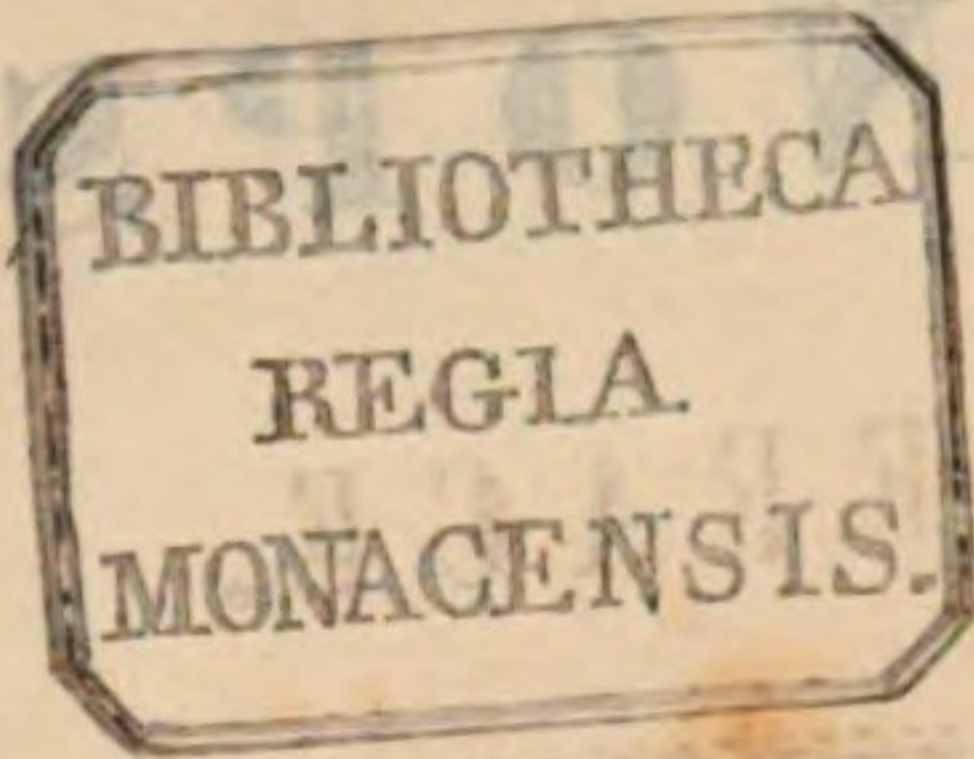
SGAU AND PGHO, OR SHO.

BY F. MASON.

TAVOY:

KAREN MISSION PRESS.

1846.



OF A
will of God, fell on sleep, and was laid into his father's. The man who makes
the first translation into a strange language, or first attempts to show the prin-
ciple of the language, is more than is here attributed to David. It is true
he raises the numbers on which his successors stand and about the copy-
and more enlarged views; but it devolves on them to correct their predecessors
handicaps, or what they have a right through the dense forest, may have a more laborious
task than those who smooth and straighten his path in succeeding years; yet
the traveler will justly esteem the finished labor of the latter more valuable
than the rough sketch of the former. The man that like David, is pre-
pared to do of service to his own generation in any capacity, like David, will
say, "I had rather be a door keeper in the house of my God, than dwell in
the tents of wickedness."

Grammar of the Karen Mission, having used the writer to print his
Karen Grammar, and the Karen Mission having formally requested it, he con-
ceded to comply with their wishes, and to publish a Synopsis of the work,
making those parts brief, in the following pages. He is unwilling
to undertake the publication of a complete Grammar, until he is better ac-
quainted with the language as spoken out of the Promises. In the interim,
he trusts the present may be of utility to students of the language. It
will be seen, then, that it is written with a view to temporary utility only, and
is expected to be superseded in a few years by a more complete and finished
work. It is not by the present writer. Owing to there being no
press in which it was commenced, the right half of the
work is much more imperfect than the other wished.
for the Karen Mission Press.
TAVOY.
BY E. MASON.
Printed and Published at the KAREN MISSION PRESS, by
C. BENNETT, for the American Baptist Mission, TAVOY.

1846

PREFACE.

"DAVID," it is written, "after he had served his own generation, by the will of God, fell on sleep, and was laid unto his fathers." The man who makes the first translation into a strange language, or first attempts to show the principles which prevail in speaking that language, cannot reasonably expect to do more than is here attributed to David,—“serve his own generation.” It is true he raises the tumulus on which his successors stand and obtain the correcter, and more enlarged views; but it devolves on them to correct their predecessors landscapes, or what is often much easier, paint them over anew. The pioneer that first hews a track through the dense forest, may have a more laborious task than those who smooth and straighten his path in succeeding years; yet the traveller will justly esteem the finished labors of the latter more valuable, than the rough drudgery of the former. Still the consciousness of being a useful drudge, carries with it its own reward, and the man that like David, is prepared to be of service to his own generation in any capacity, like David, will say, “I had rather be a door keeper in the house of my God, than dwell in the tents of wickedness.”

BRETHREN of the Maulmain Mission, having urged the writer to print his Karen Grammar, and the Tavoy Mission having formally requested it; he concluded to comply with their wishes so far as to publish a Synopsis of the work, making those parts fullest, in which the present necessities of the Mission required most information. The result is the following pages. He is unwilling to undertake the publication of a complete Grammar, until he is better acquainted with the language as spoken out of the Provinces. In the interval, he trusts the present work may be of utility to students of the language. It will be seen, then, that it is written with a view to temporary utility only, and is expected to be superceded in a few years, by a more complete and finished work, from some one, if not by the present writer. Owing to there being no Pgho type in the office when the printing was commenced, the first half of the work is much more incomplete than the writer wished. Still, as a blank is left for the Pgho particle, it can be easily filled in by the reader, for in the Sgau Index he will readily find the corresponding Pgho word.

As many of those who study the language, are more familiar with the

English Grammar, than with any other, it was thought that its acquisition would be most generally facilitated by giving in the first part all the principal particles, classified according to the parts of speech to which they belong, or which they form ; and in the second, the principles of government or agreement which appear to exist in the language, together with the figures both Grammatical and Rhetorical that are in use. The first part is denominated Etymology, the second Syntax. The Karen roots, however, are so independent of the parts of speech, that it is not practicable to give a full view of their nature and uses under these heads, and to do this, a third part has been added, entitled Essays on the particles, in which, it is intended, to give all the various uses of each particle. These three parts constitute the Grammar.

In selecting examples to illustrate the language, it was deemed important to select those containing the words and expressions that the student would be most likely to use the most, so that he would not be taxed as is often the case, to acquire the signification of words in his Grammar, which he would so rarely require in his communications with the people, that they would soon slip from his memory, and need to be learned over again when he made further progress in the language and required them.

M. STANISLAS JULIEN, says, "supposing that the most complete of our Dictionaries, contains, as is said, a hundred and twenty-four thousand words, we may say without fear of contradiction, that a foreigner who knows only three or four thousand, would be able to read the majority of French authors." Now as it was necessary to prepare extensive Indexes of the words used in the Grammar, it occurred to the writer, that if he were to add a brief definition to each word, and so extend them as to embrace the most common words in the language, the usefulness of the work would be greatly increased. A Missionary brother, to whom the plan was submitted, wrote, "Your plan for an Index is a most capital one, and will aid the getting of the language better, it strikes me, than any plan I have ever seen. It is simple, and the utility admirable." For a further development of his plan, the reader is referred to the 'Preface to the Indexes,' page 299, and to the 'English Index,' page 445.

THEY are by no means intended to supercede Dictionaries, though the Pgho Index may serve a temporary turn in this way, as it contains most of the words in common use, and all that are in the printed books, or are usually heard in native preaching, besides many others, especially the names of natural productions. The examples too, in connection with those contained in other parts of the work, will be found to embrace a mass of native writing in which the words that most need illustration from native usage are illustrated.

THE writer has a large mass of native stories in both Pgho and Sgau, and in the event of publishing a complete Grammar, he proposes to print several of each in numbered paragraphs, and illustrate the usage of the particles as much as possible, by reference to those paragraphs; thus reducing the number of isolated examples to the minimum of what is consistent with the usefulness of the work. 'The clandestine Marriage,' has been printed to illustrate this feature of the plan. See page 299*.

A PART of the plan for the Index, is to exhibit the manner in which words are formed from the monosyllabic roots, and thus show their derivation to the eye. To accomplish this purpose, the plan pursued by Gesenius in his Hebrew Thesaurus, of exhibiting the derivatives under each root, has been adopted; a plan, too, which has long been pursued in old elementary works in Greek and Latin. Though not well adapted for a Dictionary, it is very suitable for a Grammar, in which the principles of the formation and derivation of words are taught. Where a word consists of two roots, it will be often found defined under both. The repetition will save the reader labor, and takes little more room in the book, than would the necessary reference without a definition.

IN defining Sgau words, the writer has constantly availed himself of the labors of Mr. Wade, and wherever it would answer his purpose, has adopted the language used by Mr. Wade, in his printed or manuscript works, and marked the quotation by inverted commas; but he has more frequently taken the idea and expressed it in his own language, in order to suit the specific manner in which the words are used in the Grammar.

IN both Indexes, particular attention has been paid to the different pronunciation of words in different localities. For much of this information in the Sgau part he is indebted to Mr. Vinton, and his family, and for most in the Pgho, to Mr. Bullard. The part entitled "Essays on the Pgho or Sho particles," was read and criticised by Messrs. Brayton and Bullard last dry season; and the writer has availed himself of their valuable criticisms in the subsequent publication of the "Pgho or Sho Index." His sincere thanks are here tendered for their labors. If every member of the mission will devote a like amount of labor on the work now presented to them, the Mission may expect to have a valuable work in a few years.

IT has been supposed that those who speak these monosyllabic languages, do not vary their pronunciation with their emphasis, so as to change the inflection of the word. This is however, a mistake, and many of the differences in the writing of words, that is attributed to difference of dialect, is merely the

difference between pronouncing the word with, or without emphasis. Evidence of this is afforded under the articles ခေ့, ဂ, and ဂါ, and more is afforded in the following remarks of a native on a few other words.

ခေ့. ခေ့ ဒ ဖေ့ ဂေ့ ခေ့ ခေ့ ဂါ ခေ့, ပ ခေ့ ပ ခေ့ ခေ့ ၁ ခေ့ ဂေ့ ပ ခေ့ ခေ့ ခေ့. ပ ခေ့ ခေ့ ခေ့ ဂေ့ ပ ခေ့ ခေ့ ခေ့.	ခေ့. ခေ့ ဒ ဖေ့ ၁ ခေ့ ဂေ့ ခေ့ ဂါ ခေ့, ခေ့ ခေ့ ခေ့ ခေ့ ခေ့ ပ ခေ့ ခေ့. ပ ခေ့ ခေ့ ခေ့ ဂေ့ ပ ခေ့ ခေ့ ခေ့.
ခေ့. ခေ့ ဒ ဖေ့ ဂေ့ ခေ့ ခေ့ ဂါ ခေ့, ပ ခေ့ ပ ခေ့ ၁ ခေ့ ဂေ့ ပ ခေ့ ခေ့. ပ ခေ့ ခေ့ ခေ့ ဂေ့ ပ ခေ့ ခေ့ ခေ့.	ခေ့. ခေ့ ဒ ဖေ့ ခေ့ ခေ့ ဂေ့ ခေ့. ပ ခေ့ ခေ့ ခေ့ ဂေ့ ပ ခေ့.
ခေ့. ခေ့ ဒ ဖေ့ ဂေ့ ခေ့ ခေ့ ဂါ ခေ့, ပ ခေ့ ခေ့ ၁ ခေ့ ဂေ့ ပ ခေ့ ခေ့. ပ ခေ့ ခေ့ ခေ့ ပ ခေ့ ခေ့.	ခေ့. ခေ့ ဒ ဖေ့ ခေ့ ခေ့ ဂေ့ ခေ့. ပ ခေ့ ခေ့ ခေ့ ဂေ့ ပ ခေ့.
ခေ့. ခေ့ ဒ ဖေ့ ဂေ့ ပ ခေ့ ခေ့ ၁ ခေ့ ဂေ့ ပ ခေ့ ခေ့. ပ ခေ့ ခေ့ ခေ့ ပ ခေ့ ခေ့.	ခေ့. ခေ့ ဒ ဖေ့ ခေ့ ခေ့ ဂေ့ ခေ့. ပ ခေ့ ခေ့ ခေ့ ဂေ့ ပ ခေ့.
ခေ့. ခေ့ ၁ ခေ့ ခေ့ ခေ့ ခေ့ ဂေ့ ခေ့, ခေ့ ခေ့ ခေ့ ခေ့ ခေ့ ခေ့ ခေ့. ခေ့ ခေ့ ခေ့ ခေ့ ခေ့ ခေ့ ခေ့ ခေ့.	ခေ့. ခေ့ ဒ ဖေ့ ခေ့ ခေ့ ဂေ့ ခေ့. ပ ခေ့ ခေ့ ခေ့ ဂေ့ ပ ခေ့.
ခေ့. ခေ့ ဒ ဖေ့ ခေ့ ၁ ခေ့ ဂေ့ ခေ့ ခေ့ ခေ့, ခေ့ ခေ့ ခေ့ ခေ့ ခေ့ ခေ့ ခေ့. ခေ့ ခေ့ ခေ့ ခေ့ ခေ့ ခေ့ ခေ့ ခေ့.	ခေ့. ခေ့ ဒ ဖေ့ ခေ့ ခေ့ ဂေ့ ခေ့. ပ ခေ့ ခေ့ ခေ့ ဂေ့ ပ ခေ့.

Roots with ဂ, and ဂါ, followed by the nasal, are pronounced alike. The same is true of ခ, and ခါ, with a nasal. Some natives make a distinction, but others pronounce ခ, ဂ, and ခါ, when followed by the nasal, all alike. When a word, then, formed from such roots, is not found under one mode of spelling, it may be looked for under the other. It is much to be desired that in the printed books a uniformity of spelling, in all such cases, were adopted. That desirable point remains yet, however, to be reached. To reach it, the writer has done all he possibly could in the present work, see article ခေ့, and that he may do all in his power, he stands ready to abandon any spelling he has adopted, should he print any thing else in the language, if uniformity will be thereby attained.

THE reader is indebted to the researches of Capt. Phayre, for the specific names of most of the birds, and the Mammalia that occur in the work, a gentleman who has done more to make known the Fauna of this country, than all the rest of the residents put together, since the Burmese war. In a letter to the writer, he says, "I have sent up from Arracan, at different times, I believe about *three hundred* different species of birds; and perhaps some *sixty* of Mammalia." The Burmese names, however, which are given to these an-

imals in Arracan, are often unknown in Tavoy, and when known, are sometimes applied to different species, and occasionally, even to different genera ; so that to identify Capt. Phayre's name with certainty, requires after all, an actual examination of the beast or bird designated.

For instance, in Arracan, ကျွဲနို့ဆွဲ is "the small black bird called king-crow, by Anglo-Indians. *Dicrurus Indicus*, vel *Edolius albirictus*, Hodgson." At Tavoy this name is exclusively applied to "the pied Starling, *Sternus contra*." So, in Arracan ဝဏ်တို့ is the name for the Darter, "*Plotus vaillanti*," and the same name is given a species of Darter at Tavoy, but which does not, on examination, correspond with the description given in the books of *P. vaillanti* ; and Capt. Phayre writes, "from your description of the Darter, it appears to be different from our *P. vaillanti*."

To avoid error, which is worse than ignorance, the name of the species has usually been omitted. To give it correctly, besides the necessity for a specimen, and some knowledge of the natural sciences, a large and expensive library is indispensable. For instance, while writing, a small bird is brought in, which I easily recognize as a species of *Diceum*, but there are many species of that genus, and I have no work that describes the species of birds; there is none in town, perhaps not one in the Provinces. All then that I can say of it with certainty, is, that it is a species of *Diceum*, yet could I refer five minutes to the proper work, I might give the species with equal certainty. From the Journals of the Asiatic Society, I learn that there is a species called *Erythronotum*, and as the bird before me is red down the back from the head to the tail, the etymology of the word suggests that it belongs to that species ; and this conjecture is strengthened by the fact, that Mr. Blyth says, '*D. erythronotum* is found in the Tenasserim Provinces.' In similar instances, and many occur in the book, the thing is stated as probable.

For the definitions of other objects of Natural History, the fish, shells, insects, trees, flowers, and minerals, the writer is alone responsible.

In defining words, no regard has been paid to the order of primitive and derivative significations. Those who understand one dialect only, may read the English definitions consecutively, without regarding the words of the other dialect that occur between them. Thus for example, ခေ့ in the Pgho Index, may be read as defined thus, 'gold, a prison, a thousand, to strike with the elbow, a raft, a creeper having a red plum, *Elæagnus conferta*.' But the person who reads both dialects, will understand that the Sgau word which corresponds to ခေ့ when used in the signification of gold, is နှဲ ; in that of a prison ခေ ; in that

of a thousand ထံ; in that of strike with the elbow ထန့်; in that of a raft ထိ; and in that of *Elæagnus conferta* ထထူ။ In like manner ဖိ in the Sgau Index, may be read as defined, 'to beat, to compare, a comparison, a numeral affix, the midrib of a leaf.' But it will be understood that in the signification of to beat, the corresponding Pgho word is ထံ; in that of to compare, ထန့်; in that of a numeral affix, ထံ; and in that of the midrib of a leaf, ထန့်.

THE work has cost the writer many a weary hour, and yet it will probably cost the reader very few, to discover in it all sorts of errors. But no marvel. As it was in the beginning, it is now.—“Adam begat a son in his own likeness, after his image.”

ALPHABET.

§1. CONSONANTS.

က	k	ကွ	kw	ကျ	kl	ကြ	kr	ky			
ခ	kh	ခွ	khw	ချ	khl	ခြ	khr	khy			
ဂ	gh										
ဃ	kh	ဃွ	khw								
င	gn	ငွ	gnw	ငှ	gnr						
စ	s	စွ	sw	စြ	sr	စှ	sgh				
ဆ	hs	ဆွ	hsw	ဆှ	hsr	ဆှ	hsg				
ရှ	sh	ရွ	shw								
ည	ny	ညွ	nyw								
တ	t	တွ	tw	တြ	tr						
ထ	ht	ထွ	htw	ထှ	htr						
ဓ	d	ဓွ	dw								
န	n	နွ	nw					၎ ny			
ပ	p	ပွ	pw	ပျ	pl	ပြ	pr	ပှ	pgh	ပှ	py
ဖ	ph	ဖွ	phw	ဖျ	phl	ဖြ	phr	ဖှ	phgh	ဖှ	phy
ဗ	b	ဗွ	bw	ဗျ	bl	ဗြ	br	ဗှ	bgh	ဗှ	by
မ	m	မွ	mw	မျ	ml	မြ	mr	မှ	mgh	မှ	my
ယ	y	ယွ	yw								
ရ	r	ရွ	rw								
လ	l	လွ	lw								
ဝ	w	ဝွ	aw								
ထ	th	ထွ	thw	ထှ	thr						
ဟ	h										
ဓ											

§2. VOWELS.

အ	3	A very short vowel. Prolonged it goes into ၁, ၂. It is used as a fulcrum for the other vowels.
အိ	3၁	၁ a, Like a in father.
အီ	3၂	၂ ee, “ ee in leek.
အေ	3၃	၃ eu, pronounced as in the French word <i>lieu</i> .
	3၄	၄ a sound intermediate between the above and the next.
အု	3၅	၅ u, pronounced like u in the French word <i>une</i> .
အူ	3၆	၆ oo, Like oo in ooze.
အို	3၇	၇ a, Like a in fate.
အိုင်	3၈	၈ ai, Like ai in hair, nearly.
အိဝ်	3၉	၉ o, Like o in note.
အိဝ်	3၀	၀ au, Like au in audience.

§3. INFLECTIONS AND NASALS.

INFLECTIONS.	NASALS.	NAMES OF INFLECTIONS.
၁	၁	အသံ ချိလ်
၂	၂	အသံ ချိလ်
၃	၃	အသံ ချိလ်
၄	၄	အသံ ချိလ်
၅	၅	အသံ ချိလ်
၆	၆	အသံ ချိလ်
၇	၇	အသံ ချိလ်
၈	၈	အသံ ချိလ်
၉	၉	အသံ ချိလ်
၀	၀	အသံ ချိလ်

§4. ARBITRARY CHARACTERS.

၁	to be read either	၁ or ၁
၂	“	၂ “ ၂
၃	“	၃ “ ၃

BOOK FIRST.

ETYMOLOGY.

CHAPTER I.

THE LETTERS.

The alphabet consists of twenty-four consonants, and eleven vowels.

§1. CONSONANTS.

§2. VOWELS.

§3. INFLECTIONS AND NASALS.

§4. ARBITRARY CHARACTERS.

§5. REMARKS.

1. The letter a is a or k aspirated. "The sound will be best expressed by the junction of k and h in the English word *brick-house*."

2. The letter o is the Arabic *Ghain*, but is not enunciated quite so rough in Karen as in Arabic.

3. The letter w is pronounced like the Arabic *Kha*, and the Hebrew *Hheth*, and as a native of India pronounces *kh* in *Bokhara*.

4. The letter c is used in very few words, except in imitations of sounds. It is a sound that does not exist in English, but is precisely the same as *gn* in the German word *gniess*, as pronounced by a German. As a final in *Pgho*, it is pronounced like the English nasal *ng*.

5. The letter y though found among the simple consonants, is a distinct compound of *n* and *y*. It does not exist in *Pgho*.

6. The letter ၵ and its aspirate ၶ have a little of the flat lingua-dental sound of *t* or *d*, and are sometimes written *ts* and *hts*. The corresponding letters in the Sanscrit family of languages, are pronounced *ch* and *chh*, and some of the northern Karens incline slightly to this pronunciation.

7. The letter ၷ is the aspirate of ၵ or *t*. It is pronounced "like *t-h* in *pent-house*."

8. The letter ၸ is the aspirate of ၶ or *p*. "It is pronounced like *ph* in *haphazard*."

9. The letter ၹ is the Arabic semi consonant *Ain*, corresponding to the rough sound of Ghain ၺ when the inherent *g* sound is dropped from it. Thus, if the sound of ၹ be called *x*, that of ၺ will be nearly *gx*. Both sounds are expressed in Hebrew by the letter *Ain*. The letter ၹ , however, is found in very few significant words in Karen.

10. Though common in Pgho, ၻ *s*, *sh*, is not found in any genuine Sgau word. Some of the Karens from Burmah, however, pronounce ၼ like *sh*.

11. The Sgau compound ၽ is rendered *gh*, as being the compound of ၶ , but it often seems to be that of ၷ .

12. The vowel ၾ is not found in English. It is the common French *u* as heard in *un*, one.

13. The vowel ၿ is also foreign to the English language, but corresponds precisely to the French sound of *eu* in the word *lieu*, place.

14. The Pgho vowel ႀ is not found in Sgau, and seems to be an intermediate sound between ၾ and ၿ .

15. The inflection ႁ is a deep, long, even tone; the one that is not marked, is a high sound, pitched above the ordinary tone of conversation, with a rising inflection; ႂ is an emphatic falling inflection; ႃ is a circumflex inflection; ႄ an inflection like ႁ broken off short; and ႅ represents the short sound of the vowel without reference to the inflection.

CHAPTER II.

NOUNS.

§6. COMMON NUMBER.

Karen nouns are of the common number, like the English words *deer*, *sheep*, *swine*, *fish*, and others. Thus:

Sometimes the singular number is understood.

Sometimes the plural is implied.

§7. PLURAL NUMBER.

The plural number is made by adding to the noun one of the following affixes:

တဗ်	Common.
တမု	Infrequent in Sgau—frequent in Pgho.
သွဉ်	Usually confined to the vocative.

Or one of their compounds:

တဗ်မု	Common.
သွဉ်တဗ်	"
သွဉ်တဗ်မု	"

§8. SINGULAR NUMBER.

When the singular number is required to be expressed, it is done by the numeral *one*, and the auxiliary appropriate to the thing mentioned. As,

§9. GENDER—COMMON GENDER.

Karen nouns are of common gender, usually, like the English words *parent*, *child*, *servant*, and others. Thus:

§10. DIFFERENT WORDS TO DISTINGUISH GENDER.

As in English, the gender of a few words denoting consanguinity is distinguished by different words; as

မိ	Mother,	ဖခင်	Father,
မိမိ	Wife,	မိမိ	Husband,
မိမိ	Grandmother,	မိမိ	Grandfather,
မိမိ	Daughter-in-law,	မိမိ	Son-in-law,
မိမိ	Aunt,	မိမိ	Uncle.

§11. GENDER DISTINGUISHED BY AFFIXES.

The gender is usually distinguished by affixes, and there are different affixes to distinguish the gender of the human species and that of brutes; and the affixes alone, especially the two principal ones that belong to the human species,

are often used to denote man, woman, and beast. The following are the affixes in use :

၈၄၃	}	Feminine.	}	Applied to the human species.
၃				
၈၄၃	}	Masculine.	}	
၃				
၈၄	}	Feminine.	}	Applied to brutes.
၃		Masculine.		

§12. GENDER DISTINGUISHED BY PREFIXES.

The gender of proper names is distinguished by the following prefixes, which are also used alone, occasionally, to designate man and woman.

၃	Feminine.
၃	Masculine.

§13. CASE.

Karen nouns are not inflected to distinguish case. The nominative case is usually known by preceding the verb, and the accusative or objective by following it, as in English ; and the genitive or possessive by the noun with which it is construed being preceded by the pronominal particle **၈**. The vocative is marked by the affix **၃** and the other cases are made as in English by prepositions. Thus:

၃ကညီ	Man,
၈၃ကညီ	Man of,
၃၃ကညီ	With or from man,
၃၃ကညီ	With, by, or from man.
၃ကညီ၃	O man!

CHAPTER III.

ADJECTIVES.

§14. THEIR FORMATION AND POSITION.

Karen adjectives are either verbal or noun roots, used adjectively. They usually follow the nouns they qualify.

§15. COMPARATIVE DEGREE.

The comparative degree of adjectives is made by one or other of the following affixes :

နီၣ်
တက့ၣ်
နီၣ်-တက့ၣ်။

§16. SUPERLATIVE DEGREE.

The following affixes are used to form the superlative degree of adjectives.

ကတၢၢ်
တုၣ်

§17. NUMERAL ADJECTIVES.

The numeral adjectives are exhibited below :

§18. NUMERAL AUXILIARIES.

Numerals are usually united with an affix, sometimes a noun and sometimes a verbal root, descriptive of some quality or quantity in the noun to which they belong. The following list contains those in most common use :

ကဇွန်	Applied to things in <i>bundles</i> ; as reams of paper, large books, cloth or clothes folded in bundles, knots of hair, bundles of thread, bundles of young shoots.
ကထၢ	Applied to things conceived of as existing in a <i>successive</i> series; as mats or leaves lying one upon the other, successive crops, successive discourses, successive diseases.
ကဒိၣ်	Applied to things in <i>bunches</i> ; as sheaves of grain, bunches of ratans, bunches of quills, bundles of bamboos.
ကဒါ	Applied to plots of ground.

ကဘုံ	Applied to things conceived of as existing in <i>thin lamina</i> ; as the leaves of a book, sheets of paper, plates of mica.
ကရ	Applied to persons or animals in <i>companies</i> .
ကုန်	Applied to a Karen female's under garment.
ကျိ	Applied to <i>directions</i> in which things exist; as the points of the compass.
ကျိ*	Applied to <i>streams</i> ; as rivers, brooks.
ကျိ	Applied to <i>pieces</i> of timber; as posts, beams, logs of fire-wood, knife handles, and the like. Also to <i>single</i> horns of two-horned animals.
ကွဲ	Applied to <i>draughts</i> of water or any other fluid. Also to draughts of smoke, in smoking segars.
ကွန်	Applied to skeins of thread.
ခါ	Applied to traps and snares.
ခိန်	Applied to things conceived of as proceeding from one <i>head</i> ; as tribes of men, clumps of bamboos. Applied also to guns.
ခိ	Applied to the <i>sides</i> of things; as the right and left, the points of the compass, fruit or other things cut into two pieces.
ဂါ	Applied to intelligent beings.
ဂါ	Applied to things in <i>rows</i> .
ဆိန်	Applied to things conceived of as in angular parts; as slices of fruit, piles of fire-wood.
မ္ဍါ	Applied to quantities taken up in the fingers.
မ္ဍါ	Applied to quantities grasped up in the hand— <i>grasps</i> .
ဆိ*	Applied to things in <i>pairs</i> ; as shoes, elephant's tusks, suits at law. Also to guns, carts, ploughs.
တွဲ*	Applied to <i>piles</i> of thin things; as betel leaves, sheets of paper.
ထိန်	Applied to the eyes, large seeds.
ထာရုန်	Applied to handfuls.
ထိ	Applied to loads carried on the head.
ထိ	Applied to things occurring at intervals.
ထံ။ ထူန်	Applied to trees.
ထံ	Applied to words, and sentences.
ထူ	Applied to things in <i>rolls</i> .
ထူန်	Applied to trees, posts.
ဒါ	Applied to bird's nests.
ဒု	Applied to quadrupeds. Also to Karen baskets carried on the back.
ဒု	Applied to bamboos and small trees.
ဒု	Applied to the leaves of the palm and plaintain families.
ပု	Applied to <i>places</i> , and transferred by metonymy to the things contained, as collections of persons or things.
ပဲ	Applied to quantities of things, not fluid, that can be dipped up with the hand, boiled rice, dirt.

ဗ	Applied to large bodies of men or animals; as companies of people, armies, herds, flocks.
ဗ*	Applied to felled trees, dead bodies.
ဗး	Applied to flowers.
ဗှ်	Applied to tides.
ဗှ်	Applied to things conceived of as round or cubical—to fruit, pots, measures of capacity, cups, lamps, pagodas, cities, the heart, drops of fluid, chairs.
ဗှ်	Applied to <i>openings</i> ; as doors, windows.
ဘှ်	Applied to things conceived of as <i>flat</i> ; as garments, thin books, flat fish, birds, coin, umbrellas, ships, thunder, hoes.
ဘိ	Applied to things conceived as <i>cylindrical</i> ; or long and narrow; as reptiles, cylindrical fish, stems of plants, rings, fish-hooks, roads, streams.
ဘိ	Applied to things bound up, as papers of medicine.
ဘိ	Applied to blows, words and sentences.
ဘှ်	Applied to things in piles, to things dipped up.
မံ	Applied to <i>kinds</i> of things, and to things referred to in an indefinite manner.
ယိ	Applied to mouthfuls, as of betel, boiled rice.
ယိ	Applied to lengths of thread, or ropes.
ယှ်	Applied to things following each other in succession, as a range of traps, narratives, couplets of poetry, to names of persons.
ယိး	Applied to loads carried on the shoulder.
ယှ်	Applied to <i>splinters</i> .
ယိ	Applied to <i>streams</i> .
ယိ	Applied to <i>places</i> ; as fields, gardens.
ဝံ	Applied to loads on the back.
ဝိ	Applied to <i>coils</i> .
သိ	Applied to days, including the night.

Examples:

The following examples contain one or more illustrations of the use of each of the preceding affixes.

REMARKS.

1. Different affixes, of nearly related signification, are sometimes applied to the same thing. This arises, principally at least, from different conceptions being taken of the same thing, and not that the different affixes are synonymous. In this way the occasional want of correspondence between the Sgau and Pgho affixes may be accounted for. Such of the Pgho affixes as are marked with an asterisk only correspond in part to the Sgau affix with which it is associated; and

some others, not marked, differ to a small extent in their applications. Thus, a Sgau conceives of a ship as he does of a bird, as a *flat* thing, and hence calls it ကဘိတဘွန်။ A Pgho regards it as a thing round or cubical; and calls it A Burman, again, differs from both, and conceives of a ship as a thing in an extended line; and hence he says သင်္ဘောတစင်း။ In this way both ကကြွန် and ကဒိန် are applied to the same bundles in Sgau, while only is used in Pgho. So both မိန် and ဆိ are applied to guns and elephant's tusks, ဝိန် and ဖျာန် to eyes and large seeds; and ဘိ and ဝိ and ဝိ and ဝိ to streams of water.

2. Things for which no numeral exists repeat the noun after the numeral. With some words usage is variable; an affix being used sometimes, and the noun repeated at others.

ကွံတကွံ။
တင်သွံတသွံ။
ထိန်အသွံတဒါ။
တိတတိ။
တိတဘိ။
ကဘိတကဘိ။
ကဘိတဘွန်။
ဝှိုတဝှို။
ဝှိုတဖျာန်။
အမံခံမံ။
အမံခံယှို။

A lake.
A nest.
A bird's nest.
A bridge.
"
A ship.
"
A city.
"
Two names.
"

3. Rarely the numeral is prefixed to the noun as in western languages; as

ကိလတကဘိ

A foreigner's ship.

ဖယိန်ဆံအဘိနုတထွန်မိမိ။

One small box of basilicon.

CHAPTER IV.

PRONOUNS.

§19. PERSONAL PRONOUNS.

The forms of some of the personal pronouns when used alone differ from the forms which they have when joined to a verb or noun. They are all exhibited at one view below.

Case absolute, or emphatic state.	Nominative.	Genitive.	Objective.	Reflective.
ယၤ။ ယဝဲဒၣ်။ ယဲဒၣ်။	ယ	ယၤ	ယၤ	ယကၢၢ်။ ယကၢၢ်ဒၣ်ယဲ။
I, or as regards me.	I,	Mine,	Me,	Myself.
နၤ။ နဝဲဒၣ်။ နဲဒၣ်။	န	နၤ	နၤ	နကၢၢ်။ နကၢၢ်ဒၣ်နဲ။
Thou, or as regards thee.	Thou,	Thine,	Thee,	Thyself.
အဝဲဒၣ်။	ဝဲ	အဝဲ	အိၤ	အကၢၢ်။ အကၢၢ်ဒၣ်ဝဲ။
He, or as regards him.	He,	His,	Him,	Himself.
ပဝဲဒၣ်။	ပ	ပၤ	ပၤ	ပကၢၢ်။ ပကၢၢ်ဒၣ်ပဝဲ။
We, or as regards us.	We,	Ours,	Us,	Ourselves.
သုဝဲဒၣ်။ သုဝဲသ့ၣ်။	သု	သု	သု	သုကၢၢ်။ သုကၢၢ်ဒၣ်သုဝဲ။
You, or as regards you.	You,	Yours,	You,	Yourselves.
အဝဲဒၣ်။ အဝဲသ့ၣ်။	ဝဲ	အဝဲသ့ၣ်။	အိၤ	အကၢၢ်။ အကၢၢ်ဒၣ်ဝဲ။
They, or as regards them.	They,	Theirs,	Them,	Themselves.

REMARKS.

1. ပၤ, sometimes abbreviated to ဝဲ, is often used for the third person nominative case, both singular and plural.
2. တၢ်, is often used for the indefinite third person nominative case.
3. အတၢ်, is also used like the above, but definite.
4. At the close of a sentence တူၢ်သ့ၣ် is sometimes used in the signification of the third person plural; and affixed to the regular forms, is found occasionally at the beginning.
5. သါ is used in quoting the language of another.
6. ခ and ခဝဲဒၣ် are often used instead of ယ and ယဝဲဒၣ်.
7. The plural affixes of nouns are often added to the plural forms in the table.

8. ခန့် , is frequently omitted in all the forms.

9. The objective forms of the pronouns are used for the nominative case, when the nominative follows the verb.

10. ဆဲ and နဲ are abbreviations of ဆဲဝဲ and နဲဝဲ ; and ဝဲ is sometimes abbreviated to ဝဲ .

11. To all the forms in the table except စ , ဆဲ , နဲ , ဝဲ ; and ဝဲ ; the demonstrative adjective pronoun အဲ , အဲ ; or နဲ , နဲ is usually affixed.

§20. RELATIVE PRONOUN.

When a relative pronoun is used it is made by လၢ and which, according to the connection, may be *rendered*, by either *who*, *which*, *what*, or *that*.

§21. POSSESSIVE PRONOUNS.

The possessive pronouns are made by prefixing the personal pronouns in their nudest state to the thing possessed.

ယလိၣ်။	My book.
နလိၣ်။	Thy "
အလိၣ်။	His " (or her, or its book.)
ဝလိၣ်။	Our "
သုလိၣ်။	Your "
အဝဲသုလိၣ်။	Their "
ဟုၤအလိၣ်။	" "
သီလိၣ်။	(He says it is) his book, (or he, she or it,) or (They say it is) their book.

§22. IDIOM TO EXPRESS THE WORD *own*.

By affixing ခန့် , to the noun, and following it by the emphatic form of the appropriate personal pronoun, the signification of *own* is expressed, in addition to the possessive pronoun, as,

§23. CORRELATIVE PRONOUNS.

The following interrogative pronouns, and pronominal adjectives, may be exhibited at one view as correlatives:

Interrogative,	{	မတၢတဂၢလဲၣ်။	Who?
		မဲလဲၣ်ဂၢလဲၣ်။မဲလဲၣ်ဂၢလဲၣ်။	
Demonstrative,	{	မနူၤတမံၤလဲၣ်။	Which?
		အအံၤ။	
Distributive,	{	အန့ၣ်။	What?
		ကိးဂၢၤဒဲး။	
Reciprocal,	{	တဂၢလၢလၢ။	This.
		ကယဲၣ်ပှၢတဂၢလၢလၢ။	
Indefinite,	{	ကယဲၣ်ပှၢတဂၢလၢ။	That.
		ကယဲၣ်မ့ၢ်ပှၢတဂၢလၢ။	
Negative,	{	မဲဒၣ်ပှၢတဂၢလၢ။	Every one.
		စုၣ်စုၣ်။စုၣ်စုၣ်။	
Interrogative,	{	တဂၢ-တဂၢ။	" "
		တဂၢလၢ။	
Demonstrative,	{	သကိးသကိး။	Whosoever.
		ကဲကဲ။	
Distributive,	{	မတၢတဂၢ။	Each.
		တဂၢလၢ။	
Reciprocal,	{	ထီၣ်တဂၢ။	Either, referring to one of two or more definite.
		အဂၢအဂၢ။	
Indefinite,	{	ဃုၢ်ဃုၢ်။	Each other.
		ခံၣ်လၢၣ်။	
Negative,	{	စုၣ်စုၣ်။	A certain one.
		တဖျါး။	
Interrogative,	{	တဖျါး။	Some one, referring to one of an indef. number.
		တဖျါး။	
Demonstrative,	{	တဖျါး။	Any one.
		တဖျါး။	
Distributive,	{	တဖျါး။	Another.
		တဖျါး။	
Reciprocal,	{	တဖျါး။	Both.
		တဖျါး။	
Indefinite,	{	တဖျါး။	Few.
		တဖျါး။	
Negative,	{	တဖျါး။	Some.
		တဖျါး။	
Interrogative,	{	တဖျါး။	Several.
		တဖျါး။	
Demonstrative,	{	တဖျါး။	Many.
		တဖျါး။	
Distributive,	{	တဖျါး။	All.
		တဖျါး။	
Reciprocal,	{	တဖျါး။	None.
		တဖျါး။	

REMARKS.

1. The forms defined *whosoever*, may be often rendered *any one*. In some instances both are required to give the full sense—*any one, whosoever*.

2. The form ကဲကဲ, is said to be Taleing, and is quite unnecessary in Sgau, သကိးသကိး being of precisely the same signification; but it is introduced here because it is the only word of the kind that the writer has not met with in Pgho.

3. The forms ထီၣ်တဂၢ, are also said to be Taleing, but they are used sometimes where it is difficult to find other terms *precisely* equivalent.

§24. CORRELATIVES OF MANNER AND QUANTITY.

The following are fuller in their forms, especially in Sgau :

Demonstrative.					
Interrogative.	Assertive.	Common.	Intensive.	Relative.	
Of Manner or Kind.					
ဝိလဲၣ်။	ဝိလဲၣ်ဝိလဲၣ်။	ဝိအံၤ။	ဝိဝိအံၤ။	ဝိအံၤသိး။	ဝိအံၤဝိလဲၣ်။
		ဝိန့ၣ်။	ဝိဝိန့ၣ်။	ဝိန့ၣ်သိး။	
How? what?	How. what.	Thus.	Thus.	Such.	How, what, whatever.
Of Quantity.					
ပွဲၤလဲၣ်။	ပွဲၤလဲၣ်ပွဲၤလဲၣ်။	ပွဲၤအံၤ။	ပွဲၤပွဲၤအံၤ။	ပွဲၤအံၤသိး။	ပွဲၤအံၤပွဲၤလဲၣ်။
		ပွဲၤန့ၣ်။	ပွဲၤပွဲၤန့ၣ်။	ပွဲၤန့ၣ်သိး။	
How much?	How much.	So much.	So much.	As much as.	How much.
Of Size.					
ထဲလဲၣ်။	ထဲလဲၣ်ထဲလဲၣ်။	ထဲအံၤ။	ထဲထဲအံၤ။	ထဲအံၤသိး။	ထဲအံၤထဲလဲၣ်။
		ထဲန့ၣ်။	ထဲထဲန့ၣ်။	ထဲန့ၣ်သိး။	
How large?	How large.	So large.	So large.	As large as.	How large.
Of Superficies.					
နီလဲၣ်။	နီလဲၣ်နီလဲၣ်။	နီအံၤ။	နီနီအံၤ။	နီအံၤသိး။	နီအံၤနီလဲၣ်။
		နီန့ၣ်။	နီနီန့ၣ်။	နီန့ၣ်သိး။	
How extensive?	How extensive.	So extensive.	So extensive.	As extensive as.	How extensive.
Of Length.					
တူၤလဲၣ်။	တူၤလဲၣ်တူၤလဲၣ်။	တူၤအံၤ။	တူၤတူၤအံၤ။	တူၤအံၤသိး။	တူၤအံၤတူၤလဲၣ်။
		တူၤန့ၣ်။	တူၤတူၤန့ၣ်။	တူၤန့ၣ်သိး။	
How long?	How long.	So long.	So long.	As long as.	How long.
How far?	How far.	So far.	So far.	As far as.	How far.

REMARKS.

1. Instead of ထဲ or ပွဲၤ the Sgaus often use ထဲထဲး which is said to be Taleing. The Pghos use the corresponding word ထဲထဲး with still wider latitude, as may be seen in the examples that follow:

2. The interrogative forms that are wanting in the table are supplied by ဆံး in the signification of *how*, followed by the appropriate verbal root.

CHAPTER V.

VERBS.

Karen verbs may be regarded as possessing three voices; the active, middle, and passive to some extent;—five moods; the indicative, imperative, potential, optative, and subjunctive;—four tenses; the aorist, perfect, first future, and second future;—three persons; and two numbers.

§25. PARTICLES OF CONJUGATION.

They are conjugated by the aid of the following particles and the personal pronouns.

Affix,	လီ	Marks the close of a sentence.
"	သး	" optative mood, or passive, or middle voice.
"	တံ	" potential <i>may</i> .
Pref.	"	(1) " <i>must</i> .
"	"	(2) passive voice—befalling.
"	ဒီး	" " receiving.
Affix,	တကုၼ်	" imperative,
Pref.	ဝဲ	" " precative.
"	သု-တဂုၼ်	" " prohibitive.
Affix,	တံဒံ	" " permissive.
Pref.	မိၼ်	" optative.
Affix,	သ့	" potential, natural ability.
"	လဲ	" " ability confined to the subject.
"	ပဲၼ်	" " " to complete.
"	တူၼ်	" " " to reach unto.
Pref.	မ့ၼ်	" subjunctive— <i>if</i> .
"	တူၼ်	" " <i>when</i> .
"	ဝဲၼ်သိးသိး	" " <i>that</i> .
Affix,	လံ	" perfect tense.
Pref.	တ	" future "
Affix,	ဒီး	" continuative participle.
"	ဝဲၼ်ဒီး	" perfect "

§26. SYNOPTICAL TABLES OF CONJUGATION.

Any verb may be conjugated by the aid of the following tables, by merely supplying the verb in the blanks.

ACTIVE VOICE.

INDICATIVE MOOD.

	SINGULAR.			PLURAL.		
	1st Person.	2nd Person.	3d Person.	1st Person.	2d Person.	3d Person.
Aorist,	ယ—	န—	—ဝဲ	ပ—	သု—	—ဝဲ
“						
Perfect,	ယ—လံ	န—လံ	—ဝဲလံ	ပ—လံ	သု—လံ	—ဝဲလံ
“						
F. Future,	ယက—	နက—	က—ဝဲ	ပက—	သုက—	က—ဝဲ
“						
S. Future,	ယက—လံ	နက—လံ	က—ဝဲလံ	ပက—လံ	သုက—လံ	က—ဝဲလံ
“						

IMPERATIVE MOOD.

Precative,	မိယ—တကွ်	မိန—တကွ်	မိအ—တကွ်	မိပ—တကွ်	မိသု—တကွ်	မိအ—တကွ်
“						
Commanding & beseeching,		—နဲတကွ်			—သုတကွ်	
Prohibitive,		သုတ—နဲတဂု			သုသုတ—တဂု	
“						
Permissive,		—ကန်နဲ	—ခပ်ဝဲတကွ်		—ကန်နဲ	—ခပ်ဝဲတကွ်
“						

POTENTIAL MOOD—AORIST TENSE.

Optative,	တၢ်မိၣ်—ယသး	တၢ်မိၣ်—နသး	တၢ်မိၣ်—အသး	တၢ်မိၣ်—ပသး	တၢ်မိၣ်—သုသး	တၢ်မိၣ်—အသး
“						
Ability,	ယ—သ့	န—သ့	—ဝဲသ့	ပ—သ့	သု—သ့	—ဝဲသ့
“						
Ability—neg. form.	ယ—တသ့	န—တသ့	—ဝဲတသ့	ပ—တသ့	သု—တသ့	—ဝဲတသ့
Necessity,	ယတၢ်—	နတၢ်—	တၢ်—ဝဲ	ပတၢ်—	သုတၢ်—	တၢ်—ဝဲ
“						
Permissive,	ယ—တၢ်	န—တၢ်	—တၢ်ဝဲ	ပ—တၢ်	သု—တၢ်	—တၢ်ဝဲ
“						

FUTURE TENSE.

Optative,	တၢ်ကမိၣ်—ယသး	ကမိၣ်—နသး	တၢ်ကမိၣ်—အသး	တၢ်ကမိၣ်—ပသး	ကမိၣ်—သုသး	တၢ်ကမိၣ်—အသး
“						
Ability,	ယ—ကသ့	န—ကသ့	—ဝဲကသ့	ပ—ကသ့	သု—ကသ့	—ဝဲကသ့
“						

SUBJUNCTIVE MOOD.

ယမ့ၢ်—	နမ့ၢ်—	မ့ၢ်—ဝဲ	ပမ့ၢ်—	သုမ့ၢ်—	မ့ၢ်—ဝဲ
--------	--------	---------	--------	---------	---------

PARTICIPLES.

Continuative,

—မ့ၢ်

Perfect,

—ဝဲမ့ၢ်

“

PASSIVE AND MIDDLE VOICES.

INDICATIVE MOOD.

SINGULAR.

PLURAL.

	1st Person.	2nd Person.	3d Person.	1st Person.	2nd Person.	3d Person.
Aorist,	ယ—ယသး	န—နသး	—အသး	ပ—ပသး	သု—သုသး	—အသး
Perfect,	ယ—လံယသးလံ	န—လံနသးလံ	—လံအသးလံ	ပ—လံပသးလံ	သု—လံသုသးလံ	—လံအသးလံ
F. Future,	ယက—ယသး	နက—နသး	က—အသး	ပက—ပသး	သုက—သုသး	က—အသး
S. Future,	ယက—လံယသးလံ	နက—လံနသးလံ	က—လံအသးလံ	ပက—လံပသးလံ	သုက—လံသုသးလံ	က—လံအသးလံ

PARTICIPLES.

Continuative,

—အသးဦး

Perfect,

—အသးဝံးဦး

§29. PARADIGMS.

ACTIVE VOICE.

§28. OTHER RELATIONS OF VERBS.

The following prefixes and affixes affect the verb or subject, as indicated below:

မ	Prefixed, affects the verb so as to <i>make</i> the act indicated by it to be performed. If the verb be neuter, it usually makes it active.
သိ	Prefixed to a few verbs has a similar power.
ထိ	" " "
ဝိ	" " "
မ	Prefixed to the verb and its subject, affects the subject so as to cause him to perform the act; if performed at all; but the act is not necessarily performed from the use of မ, Nothing is more commonly heard than မတော့ဘဲ "I do not succeed in causing."
ဒ	Prefixed to the verb, <i>permits</i> or <i>causes</i> the subject to perform the act. မ, and ဒ, may be both regarded as causing, yet there is a marked distinction. မ, makes <i>efforts</i> to cause the act to be performed, while ဒ, more usually does nothing more than give <i>permission</i> . မ, endeavors to accomplish the work whether the subject be willing or not; while ဒ, usually consults the wishes of the subject, and merely <i>consents</i> .
ပ	Prefixed to the verb permits its performance by removing obstacles out of the way.
ဆ	<i>Give</i> is prefixed to the verb and its subject much after the manner of the corresponding verb in Hebrew, in the signification of <i>permitting</i> the subject to act. In those sections of the country where ဆ is much in use, ဒ, is less so, and <i>vice versa</i> .
ခ	Affixed to the verb shows that the subject acts on his own responsibility, uninfluenced by others. ဝိ and သိ are sometimes prefixed to ခ to give the idea of independence a greater emphasis.
ခန့်ကလိပ် ခန့်ကယပ်	Affixed, denotes that the subject remains to perform it; an interval, by implication a short one, when he will proceed to do another one, expressed or implied, and which he would naturally have done, but for this interruption.
ကခန့်ယပ် သိခန့်	Affixed, grants or admits the being, doing, or suffering.
ကွ	Prefixed to a verb has the force of ခ, with the addition, sometimes, of a slight wish.
လိ	Affixed to the verb indicates that the act is performed by way of trial.
ကြ	Affixed, shows that the act is performed in or for imitation.
ဂ	Is often used, like ဂ below, but is regarded by both Pghos and Sgaus as a Taleing word.
ပု	Prefixed, denotes that the act <i>ought</i> to be done, or is proper to be done.
ကဒါ	Affixed, denotes that the act is performed with care and deliberation.
	Affixed, may be usually rendered by the English adverb <i>back</i> ; but sometimes <i>on the contrary</i> , is a good rendering.

ကမ္ဘိး	Affixed, denotes that the act is repeated, done <i>again</i> . It may be by the same subject, or it may be by a different one.
ကုၤ	Affixed, denotes that there is a <i>returning</i> of the subject to the action of the verb. It may be he has performed it before, or it may be that he has refused to do it. It is often combined with ကမ္ဘိး above.
ယုၤ	Affixed, denotes that the act is performed by the subject in the way of assisting another.
သဒၣ်	Affixed, indicates that the act is performed by the subject, leaving or forsaking another.
ယုၣ်	Affixed, denotes that several persons or things act together.
သကိး	Affixed, affects the verb generically in the same manner as ယုၣ်, but differs specifically. ယုၣ် usually refers to the same place, while သကိး refers to the mutual action, and is most commonly found with the imperative.
လိၣ်	Affixed, denotes that the act is performed by two or more parties, reciprocally.
လိၣ်	Affixed, denotes that the act is literally, or figuratively, done <i>upward</i> .
လိၣ်	Applied to verbs of motion, indicates a movement to a higher part of the country, or higher position.
သိၣ်	Affixed, denotes that the act is done in a <i>horizontal</i> direction, literally or figuratively.
လိၣ်	<i>Affixed</i> , denotes that the act is literally or figuratively performed downwards. <i>Prefixed</i> , it indicates that the subject receives the action of the verb by falling into it, literally, or figuratively. In other words he falls into the state indicated by the verb.
ပၣ်ပၣ်စၢၤ	Affixed, denotes that the act is done beforehand.
ပၣ်	Prefixed, denotes a placing of the action as if done, but it may be only in appearance. As သံ to die, ပၣ်သံအသး he placed himself as dead, when he only appeared to die.
ဗုး	Affixed to the aorist denotes that the act was done unintentionally.
တုၣ်	Affixed, shows that the performance of the verb is hastened.
သိ	Affixed, denotes that the act is beginning to be performed.
လိၣ်	Prefixed to verbs with the negative indicates that the act is performed imperfectly, or in a slight degree.
ဝၣ်	Affixed to verbs with the negative produces the same effect as လိၣ် above.
သဲၣ်	Affixed, is found with a few verbs that separate, as by cutting, falling, and the like, in the signification of <i>off</i> . It is much more specific than the word ကွဲၣ် that follows, and is usually confined to applications of a more literal character.
ကွဲၣ်	Affixed to the verb denotes that it is completed by <i>separation</i> , with the force of an English preposition used adverbially, as <i>by, away, up, off</i> ; or of a Greek preposition in composition, which gives emphasis to the word without being equivalent to an English particle.
န့ၣ်	Affixed to the verb denotes the action is completed by obtaining.
ဟံၣ်	do. do. do. do. by reaching unto.

တု	Affixed to the verb denotes the action is completed by arriving.
တး	do. do. do. do. by ascending.
ဆ်	do. do. do. do. by making secure.
နိ	do. do. do. do. by observing.
တဝံ	Affixed to the clause denotes that the act will be performed for a short time only.
တဘိ	do. do. do. do.
တသါ	Affixed to the clause indicates succession. The former usually, but not always, that the same act is performed by a different subject. The latter, another act by the same subject, in consequence of a previous one, but not universally so. Occasionally both တသါ, and တကဲ့,
တကဲ့	are affixed to the same verb.
တု	Affixed, denotes that the act is done with carefulness, or in a stealthy manner.

CHAPTER VI.

ADVERBS.

The language abounds in adverbial particles, or in words used adverbially. A few, in most common use, will be enumerated.

§29. ADVERBS OF NUMBER.

The adverbs of number have no form of their own. They are made by the cardinal numbers and an affix, in the form of a numeral affix; as,

တဘျီ	once, one time.	ခံဘျီ	twice, two times.
တဇာ	do. do.	ခံဇာ	do. do.
တစု	do. do.	ခံစု	do. do.
	do. do.		do. do.
တဒိဂ်	do. do.	ခံဒိဂ်	do. do.
တကဒါ	do.(1) do.	ခံကဒါ	do.(1) do.
"	do.(2) [as much] again	"	(2) [as much] again.
တစဒ	do. do. do.	ခံစဒ	do. do. do.

§30. ADVERBS OF ORDER.

Except the following, the adverbs of order are formed from the cardinal numbers, like those of number.

ဆီ	first.	ခံကတၢ်	last, or lastly.
ဝံ	do.		

§31. CORRELATIVE ADVERBS OF PLACE.

A few of the adverbs of place may be treated as correlatives.

ဖဲလဲၣ်။ဖဲလဲၣ်ဒိလဲၣ်။	ဖဲအံၤ။	ဖဲန့ၣ်။	ဖဲအံၤဖဲန့ၣ်။	ဖဲလဲၣ်ဖဲလဲၣ်။	ဒိတပူၤ။
လာလဲၣ်။	လာအံၤ။	လာန့ၣ်။	လာအံၤလာန့ၣ်။	လာလဲၣ်လာလဲၣ်။	
Where? whence?	Here,	There,	Where,	Where,	No where.
ဆူလဲၣ်။	ဆူအံၤ။	ဆူန့ၣ်။	ဆူအံၤဆူန့ၣ်။	ဆူလဲၣ်ဆူလဲၣ်။	
Whither?	Hither,	Thither,	Whither,	Thither.	

§32. ADVERBS, LIKE THOSE IN ENGLISH, WITH *be* PREFIXED.

A few adverbs of place are formed by prefixing လၢ, as in some instances *be* is prefixed in English.

လာညါ။	Before.	လာခံ။	Behind.
လာအံၤဒိ။	On this side.	လာအံၤဒိ။လာဝံဒိ။	On that side.
လာအံၤဒိ။	Above.	လာလဲၣ်ဒိ။	Below.
လာအံၤန့ၣ်။	do.	လာလဲၣ်န့ၣ်။	do.
လာလဲၣ်လာခံ။	From one end to the other.	လာလဲၣ်လာလဲၣ်။	High and low,
လာအံၤလာဝံ။	On one side and the other.		

§33. ADVERBS OF TIME—REGULAR FORMS.

A few of the adverbs of time have regular forms.

မုၼ်မ,	Is prefixed to form adverbs of <i>past</i> time.
ခဲ	do. do. <i>future</i> "
ကိၼ်	Is affixed often to the adverbs of <i>future</i> time.

With the following forms of past time, လၢ is often prefixed:

မဟါ။	past.	Yesterday,	ခဲမဟါ။	This evening, }
မနၢ။		Last night,	ခဲမနၢ။	To night, }
မဂီၢ။		This morning,	ခဲဂီၢ။	To morrow, }
မဆါ။		To day,	ခဲမဆါ။	To day—future, }
မကိၼ်။		Just now,	ခဲကိၼ်။	Hereafter, }
မဟါထါ။		Time past, indef.	ခဲကနံၼ်အံၼ်။	Now, }
			ခဲထဲၼ်။	When? }
			ခဲထဲၼ်ခဲထဲၼ်။	When. }

REMARKS.

1. With a few လၢ is prefixed, in the signification of *by*.

လၢမနၢ။	By night.
လၢမဆါ။	By day.

2. Sometimes လၢ is prefixed to form adverbs of indefinite future time, but ဆူ is more usually used.

လၢခံ။	(1) Hereafter, (2) with a couplet, formerly.
ဆူခံ။	do.
ဆူညါ။	do.
တူၢ်အံၼ်ဆူညါ။	From this time.
လိၼ်ခံ။	Afterwards.

3. Adverbs signifying *all* day, *daily*, and the like, are formed as below:

သ့တနံၼ်ကျၢ။	All day,	သ့တနံၼ်ကျၢ။	All night,
သိတနံၼ်ကျၢ။	"	သိတနံၼ်ကျၢ။	"
ဒိနံၼ်ညါ။	"	ဒိနံၼ်ညါ။	"
သ့သ့တနံၼ်။	Daily,	သ့သ့တနံၼ်။	Nightly,
ကိးမုၼ်နံၼ်။	"	ကိးမုၼ်နံၼ်။	"

§34. IRREGULAR FORMS.

The following in common use are more irregular in their formation:

အစိုးစိုးအဆင့်ဆင့်။
 လီးထူလီးယိတ်။
 တိဘိ။တဘိယူ။ဘိ။တဘိ။
 တထံဘိ။
 ကိးမး။
 ကကိာ်ခါ။
 ချသဒ်။
 ပစုာ်။
 လာအဆိအချ။
 လာဂါလာဟါ။
 တစုစု။တဘ်တစုစု။
 တခိန်ခိန်။ဘ်တခိန်ခိန်။
 ကဘျိဘျိ။ဘ်တဘျိဘျိ။
 အခိန်။အခါ။အဘျိ။
 တလိာ်လိာ်တလိာ်လိာ်။
 ကယိကိ။ယိယိ။
 ခဲးခဲး။
 ခိာ်ကိာ်။
 တယိတခိာ်။
 အတိာ်ပူ။
 အဇာမုာ်။
 လာ။
 စါရိ။
 လာဇာလာသိ။
 လာဇာလာအခိန်ထံး။
 တဘိ။

Forever.

“ eternally.

Continually.

“

Soon, (a prefix.)

Immediately.

Quickly.

“

“

“

Sometimes.

“

“

Many times, often.

Repeatedly, frequently.

Long [time.]

“

Short [time.] shortly.

Not long.

While.

“

No more, [with the neg.]

Never.

At first, anciently, formerly.

At the beginning, “

At once, at the same time.

ADVERBS OF QUALITY.

§35. ADVERBS OF QUALITY FROM DOUBLE ROOTS.

Adverbs that usually correspond to those which in English end in *ly*, are often made in Karen by doubling the verbal root. Thus:

ချီချီ။	Quickly.
ကဆီကဆီ။	Cleanly.
နီနီ။	Truly,
ဆူဆူ။	Strongly.
ဘဉ်ဘဉ်။	Properly.
ကစါကစါ။	Softly, slowly.
ကဘဲကဘဲ။	“ “
ကဒုကဒု။	“ “
ကယာ်ကယာ်။	“ “
ကယီကယီ။	“ “
ကြဲကြဲ။	Diligently.
ကြိကြိ။	Uselessly.
ကလိကလိ။	“
ကွာ်ကွာ်။	Successively.
ထံထံဆးဆး။	Accurately.
အံင်အံင်။	Waveringly.
ဒုဒု။	Frequently.
ဆာဆာ။	Infrequently.
ဝးဝး။	Round and round.

§36. ADVERBS OF QUALITY FORMED BY A PREFIX.

Some adverbs of quality corresponding usually to those that end in *ly* in English, are formed by prefixing to a verbal root, ဝှ်, ; or ဝှ်, ; or ဝှ်, ; or ဝှ်, as,

ဝှ်	Be good,	ဝှ်ဝှ်	Well.
သ့	" able,	ဝှ်သ့	Ably.
ဘဉ်	" proper,	ဝှ်ဘဉ်	Properly.
မီး	" in harmony.	ဝှ်မီး	Harmoniously.
ထံ		ဝှ်ထံ	Accurately.
ဝှ်	Be good,	ဝှ်ဝှ်	Well.
ဆူ	" strong,	ဝှ်ဆူ	Strongly.
ဂါဂါ-ကျာ်။	" firm,	ဝှ်ဂါဂါ-ကျာ်။	Firmly.
ချီ	" quick,	ဝှ်ချီ	Quickly.
ဖျဉ်	"	ဝှ်ဖျဉ်	"
မုင်	" happy,	ဝှ်မုင်	Happily.
ဝှ်	" good,	ဝှ်ဝှ်	Well.
ဘဉ်	" proper,	ဝှ်ဘဉ်	Properly.
ဆူ	" strong,	ဝှ်ဆူ	Strongly.
ထံ		ဝှ်ထံ	Accurately.

§37. ADVERBS OF QUALITY—IRREGULAR FORMS.

The following are more irregular in their formation:

ကစုဒ္ဒ။	Privately.
ကသွံခိ။	“ as in a whisper.
လီ၊တံ၊လီ၊ဆဲး။	Accurately.
သပ္ပာတိ၊သပ္ပာပု။	Earnestly, to the purpose, really.
ခူတလွာ။	Boldly.
ဟိကလီ။	Openly.
အာနုကိသိ။	Imperfectly.
မး။	Intensive with affirmations.
ဝဲး။	“ “ interrogations.

REMARKS.

Of the nature of adverbs of quality are the repeated roots used to qualify sounds. They are too numerous, however, to be introduced here, but a copious list of some three or four hundred, with examples, will be found in the Appendix.

§38. ADVERBS OF QUANTITY.

လူတကူ။	Wholly.
ဘုစဗု	“
စိဖုကလူ	“
ဃာဃာ။	About.
သိကဘဲး	Wholly.
သိ	“
တစဲး	Little.
တစဲး—တစဲး	By little and little.

§39. ADVERBS OF COMPARISON.

ခိးသိးသိး။	Alike.
က၊၊ကျ၊၊	Very.
ကိာ်။	“
နး။	“
ကဲာ်ဆိး။	Too.

§40. ADVERBS OF INTERROGATION.

မှ်။	Prefixed in asking usually the <i>indirect</i> question.
ထဲ။	Affixed do. do. do.
တဲ။	Prefixed sometimes in asking the <i>direct</i> question.
ကိးဝါ။မှ်ဝါ။မှ်ကိးဝါ။ဝါ။	do. do. do.
မနှုထဲ။တဲမနှုထဲ။	Why?
ဆဲး	How?
မိ။မိ။	Asks for approbation. Colloquial.
နဲ။	do. do. do.
ဟိ။ဟိ။	Asks for the language to be repeated, as when not heard distinctly. What?

§41. ADVERBS OF AFFIRMATION.

အာ။	Used to express consent. <i>Yes</i> .
ယာ။	Affixed to affirm with some emphasis.
သာ။	do. do. as a matter of course.
မှ်။	<i>True, yes.</i>
နဲ။	Affixed to express emphasis.
သနဲ။	do. do. do.
နဲ။သဲ။ဝဲ။ဝဲ။	do. do. do. disrespectful.
သမိး။	Affirming with emphasis and surprise.

§42. ADVERBS OF NEGATION.

တ—တဲ။	Not.
တ—ဝဲ။	do.
ဟွံထဲ။ဟွံထဲ။	Probably not.

§43. ADVERBS OF DOUBT.

တဲတဲ။	Perhaps.
တဲခါးတဲတဲခါး။	do.
တဲဝှ်တဲတဲဝှ်။	do.
သွံသွံ။	do.
မှ်သွံ။	do.

CHAPTER VII.

PREPOSITIONS.

§44. PREPOSITIONS PROPER.

The following prefixes may be treated as prepositions:

ဒီး	With, together with.
လာ	From, to, with.
ဆူ	Towards.
ဟံ	To.
တူ	" unto.
ဒီ	Denotes companionship.
ဒီ—ညာ	Throughout.
မှီ	Through. Of limited application.

§45. WORDS EQUIVALENT TO PREPOSITIONS.

Like the Burman and some other Eastern languages, words are affixed to nouns or pronouns to perform the office of prepositions. Before the noun or pronoun လာ, is usually, but not always written. With verbs of motion ဆူ in Sgau is usually used instead of လာ. Thus:

လာဟူကညီအဆိန်	}	<i>To or from</i> [the place.] the being of man.
လာဟူကညီအမံညာ		
လာဟူကညီအလီ	}	<i>Before</i> man.
လာဟူကညီအလီ	}	<i>On</i> man, i. e. on the surface.

By filling up the blank in the following list with any noun or pronoun, the various relations expressed in the margin will be indicated.

လာ—	အဆိန်	To, or from, the [place] of being.
လာ—	အဂီထံး	By—near the form.
လာ—	အဆိန်ထံး	" " " feet.
လာ—	အမံ	" " " side.
လာ—	အမံညာ	Before.
လာ—	အမံသင်္ဂဟ	" nearer than the above.
လာ—	အလီခံ	Behind.
လာ—	အချာဗံ	At the back of.
လာ—	အချာ	Upon—on the back.
လာ—	အလီ	" —on the surface.
လာ—	အပူ	In.
လဲ—	အပူ	" at.
လာ—	အဖီခိန်	Above, besides.
လာ—	အခိန်	Upon, at or upon the head.

လၢ—	အဖီလၢ်	Under, below.
လၢ—	အဖၢလၢ်	“ “
လၢ—	အဖါလၢ်	“ “
လၢ—	အကျါ	Among.
လၢ—	အဘၢ်စၢၤ	Between.
လၢ—	အကဆူး	“ “
လၢ—	အဘၢၤဝးဝး	Round about.
လၢ—	အဘူး	Near.
လၢ—	အဂီၢ်	For, instead of, share of.
လၢ—	အဃိ	“ on account of.
လၢ—	အဝံၢ်အဖီၢ်	On account of, concerning.
လၢ—	အဝံၢ်အကျါ	“ “
လၢ—	အသီး	Together with, in the same place.
လၢ—	အဝံၢ်လၢ်	Beneath.
လၢ—	ညါဒိ	Within.
လၢ—	အဖံးခိၣ်	Without.

CHAPTER VIII.

CONJUNCTIONS.

Words equivalent to conjunctions are numerous, and may be classified as below.

§46. COPULATIVE.

ဒီး၊ဒီး၊ဒီးဒီး။	And, also.
ဒီး—ဒီး၊ဒီး—ဒီး။	Both—and.
တး၊တးဒီး။	And.
စ့ၢ်ကိး၊စ့ၢ်။	Also.
မၤကဒီးတစ့။	Again.
အအံၤန့ၤအံၤ။	Moreover.
လၢအံၤအမံၣ်ညါ။	Furthermore, besides,
လၢန့ၣ်အမံၣ်ညါ။	“ “
လၢအံၤအဖီခိၣ်။	“ “
လၢန့ၣ်အဖီခိၣ်။	“ “
တချး။	Before.
ဆလိၣ်။	Before, distant in time usually.

§47. ADVERSATIVE.

မို့မို့။	But. Lit. <i>if be.</i>
သါဒိဉ်။	But.
မတစွာတည်နှံ။	Or. Lit. <i>if not that.</i>
ဇွန်—ဇွန်။ ဇါ—ဇါ။ ဇဉ်—ဇဉ်။	Either—or.
ဂုဏ်—ဂုဏ်။	Whether—or.
ဂုဏ်—ဂုဏ်။	“ “
မုဂ်ဂုဏ်—မုဂ်ဂုဏ်။	“ “
သွဉ်—သွဉ်။	“ “

§48. EXCEPTIVE.

လင်နီ။ လင်နီ။	Though.
တည်ဆည်။	“
နာသကွ။	“
မုဂ်နာသကွစွာနာသကွ။	Notwithstanding.
	“

§49. CAUSAL.

မုဂ်အဝှော်လှဲ။	For.
မိ—မိး	Because.
မုဂ်လီ—မိး	“
မုဂ်လာ—မိး	“
အကူမုဂ်—မိး	“ on account of.
သတးမိး	“

§50. ILLATIVE.

တုၤနီၤတစူ။	Then.
တုၤနီၤတဘျီ။	“
တုၤမုဂ်အနီၤတစူ။	“
တုၤမုဂ်အအံၤတစူ။	“
မိၣ်နီၣ်မိး	Therefore. Lit. it being thus.
မုဂ်မိၣ်နီၣ်မိး	“ “
အကူမုဂ်မိၣ်နီၣ်မိး	“ on account of it being so.
မုမုဂ်မိၣ်နီၣ်မိး	“ if it be so.
မၤအသးမိၣ်နီၣ်မိး	“ it taking place so.
မၤအသးမိၣ်နီၣ်သိး	“ “
အအံၤမိး	“ this and.
အနီၣ်မိး	“ that and.

§51. HYPOTHETICAL.

မုဂ်	If.
တုၤ	When.

§52. INTENTIONAL.

လၢ	That.
မိးသိး။	“ in order that

§53. COMPARATIVE.

နံ—သိး	As.
အခိုင်ကလိပ်	More than.
ပပ်ကလိပ်	“ “
တမ္ပိုထဲ	“ “ not merely that.
ခံး—ခံး	As—so.

CHAPTER IX.

INTERJECTIONS.

§54. INTERJECTIONS.

The following are some of the particles that are used as interjections:

အိုလီ	Alas!
တံအံၤဇါ	Ah! this.
ဇါ	Ah!
အာ	} Particles uttered when startled, or amazed.
အာအာၤ	
အာၤအာၤ	
အာၤ	
ဇာဇာၤ	
အ့	} Particles indicating displeasure.
အိုဟါ။	
အိုဇါ။	
ဇီဟါ	
လာၤ	} Used on recollecting one's self.
အိၣ်အိၣ်	
အိ	Oh! Indicating pain.
ကွၢ်	Behold!
ကွၢ်ကွၢ်	“
လး	Wonderful!

CHAPTER X.

DERIVATION.

§55. VERBAL ROOTS.

The great mass of Karen roots are verbs, as

ဟံး	Take, hold.	အုံ	Bite.	ကဲး	Cry out.
မိ	Carry.	လုံ	Taste.	ဟိ	Cry, wail.
တု	Form, create.	သိး	Vomit.	နဲ	Be quieted.
ထိ	Weave.	ဆဲး	Sneeze.	သိ	Make a noise.
ဆး	Sew.	ခုံ	Leap.	အုံ	Sing.
နဲး	Fold.	ယုံ	Run.	သးဝံ	"
စာ	Tie.	မိ	Drag.	ပွ	" as a bird.
ယုံ	Loose.	ယူ	Fly.	နဲ	Laugh.
ပွ	Sow.	ယူ	Flow.	မိ	Be silent.
သုံ	Plant.	ယုံ	Turn.	အူ	Blow.
ရုံ	Dig.	သူး	Move.	သိ	Breathe.
ပွ	Buy.	စွါ	Crawl.	နဲ	Smell.
ဆိ	Sell.	ပူး	Creep.	မံ	Sleep.
မိ	Wet.	ဟိ	Drive away.	ဆုံနီ	Sit.
သု	Dry.	အိး	Open, a box.	ဆာထာ	Stand.
စုံ	Steep.	အဲး	" the mouth.	ဝဲ	Arise.
ပွ	Anoint.	ခဲး	Say.	ခွံ	Comb.
ပွံ	Melt.	ယု	Ask, beg.	ဆိကမိ	Think.
ဆဲး	Stab, spear.	လွဲ	Persuade.	သုံညါ	Know.
အိ	Eat.	ခူ	Reprove.	ဘါ	Worship.
အိ	Drink.	ဆိ	Swear.	နဲ	Believe.
ယူ	Swallow.	ကိး	Call.	မူလိ	Hope.

သိး	Clothe, as with a jacket or tunic when the arms are in the sleeves.
ကူ	Clothe with any garment that is fastened around the hips.
ဝံသါနါ	Clothe, as a Karen female when she fastens her garment above her bosom.
ကဲ	Clothe, as with a Karen wrapper, putting it about the shoulders like a shawl.
ဟုံ	Put on a turban.
ကု	" hat.
စုံ	" shoes, stockings, or pantaloons.
ကံ	Gird with a girdle.

§56. VERBAL-ADJECTIVE ROOTS.

A large class of words that are adjectives in other languages, are verbs in Karen, embracing the adjective and the verb to be; as

ဆာ	To be sweet,	ဆံ	To be sour.
ဟိ	“ salt,	ဘျါ	“ fresh.
ခါ	“ bitter,	ဟး	“ spicy.
အူ	“ hot,	ဝံ	“ savoury.
သး	“ acrid,	ကံ	“ astringent.
ဃာ	“ heavy,	မှီ	“ light.
ကိ	“ hard,	ကဘူး	“ soft.
တိ	“ thick,	ဘူ	“ thin.
တိ	“ long, tall,	ဗျံ	“ short.
ယိ	“ deep,	ဒိ	“ shallow.
အံ	“ narrow,	လဲ	“ wide.
ဆံ	“ small,	ဒိ	“ great.
ဘုံ	“ clear,	ဒု	“ muddy.
ဝါ	“ white,	သု	“ black.
ဂါ	“ cold,	ကိ	“ hot.
ကိ	“ difficult,	ညီ	“ easy.
ဘျါ	“ tame,	ဘျါ	“ wild.
ဒါ	“ domesticated,	မံ	“ “
သိ	“ new,	လိလိ	“ old.
ဘျါ	“ straight,	ကု	“ crooked.
သု	“ dry,	သံကမံ	“ green.
ကပ်	“ lazy,	ဒု	“ industrious.
ဒိ	“ in adversity,	ဘိ	“ in prosperity.

§57. COMPOUND VERBS.

Many new verbs are formed by compounding different roots; as

အာ	Bad,	လိ	Descend,	အာလိ	Degenerate,
ဗျါ	Few,	လိ	“	ဗျါလိ	Lessen,
အါ	Many,	တိ	Ascend,	အါတိ	Increase,
မာ	Make,	ဘူ	Paddy,	မာဘူ	Harvest.

§58. ABSTRACT NOUNS.

Some nouns, as ကု a shell, တိ a house, and others, are probably primitive; that is, they do not appear to be derived from other words in the language; but a large body of the nouns are derived from verbal roots. Abstract nouns are formed from verbal roots.

1. By affixing a verbal root to a personal pronoun; as

နုဂါ	Thy beauty, or thy goodness.
နုတိ	Thy righteousness, or thy faithfulness.
အဗျာ	Its roundness.
အဝါ	Its whiteness.

2. By prefixing တ်, to a verbal root; as

တ်ကတိ	Word,
တ်ဆိ	Sickness,
တ်ကမၢ်	Transgression.

3. By putting the verbal root in the case absolute; as

နံနံ	The obtaining, from,	နံ	To obtain.
လဲနံ	The going, "	လဲ	To go.

§59. NOUNS OF AGENCY.

Nouns of agency, such as in English end in *er*, *ar*, *or*, are made in Karen from verbal roots by prefixing ဝ, ဟ, ; as

ဟ်	Old,	ဝဟ်	Elders,
ဒိၣ်	Great,	ဝဒိၣ်	The great, rulers,
ပိၣ်	Covetous,	ဟပိၣ်	Misers,
မၤကမၢ်	Transgress,	ဟမၤကမၢ်	Transgressors,
မၤအာ	Do evil,	ဟမၤအာ	Evil doers.

§60. INSTRUMENTAL NOUNS.

Nouns that denote the instrument of the action are often formed by prefixing နိၣ် to verbal roots; as

တိၣ်	To strike,	နိၣ်တိၣ်	A cudgel,
ဝ်	" paddle,	နိၣ်ဝ်	A paddle,
ကွၣ်	" scrape,	နိၣ်ဒိးကွၣ်	A scraper,
တၢ်	" grasp with the hand,	နိၣ်တၢ်	A spoon.

§61. NOUNS DENOTING THE PLACE OF ACTION.

Nouns that denote the place of action are sometimes formed by prefixing လိၣ် to verbal roots.

မံ	Sleep,	လိၣ်မံ	A bed,
ဆုၣ်နီၤ	Sit,	လိၣ်ဆုၣ်နီၤ	A chair.

§62. GENTILES AND DIMINUTIVES.

Gentile nouns and some diminutives are made by affixing ဖိ to noun roots with or without ဝ, ဟ, prefixed. In the same manner are formed from verbal roots, nouns which participate in the being, doing, or suffering, of the verb.

ဝ်	City,	ဝ်ဖိ	Citizens,
သိ	Village,	သိဖိ	Villagers,
ကတိ	Ship,	ကတိဖိ	Sailors,
ထံ	Water,	ထံဖိ	Inhabitants of the water,
ဟူၤ	Hades,	ဟူၤဖိ	" Hades,
ကိၣ်	Country,	ကိၣ်ဖိ	" Country,
မုၢ်ထီၣ်	East,	မုၢ်ထီၣ်ဖိ	" East,
ကစၢ်	Mountain,	ကစၢ်ဖိ	Mountaineers,
ဆဲး	Cleaver,	ဆဲးဖိ	A little cleaver.
ဟံၣ်	House,	ဟံၣ်ဖိ	" house,
သံ	Die,	သံဖိ	Persons subject to death,
မူ	Live,	မူဖိ	" " life.

§63. APPELLATIVE NOUNS.

Some appellative nouns are formed by prefixing an adjective to a noun; as,

နီ	Red,	နီဖိ	Bos, the red skin,
လိ	Black, or blue,	လိဖိ	Bison, the black skin,
			" the yellow horns.

§64. ADJECTIVES.

A few compound roots are formed by prefixing ဖိ, to express the quality denoted by the bare root in such an absolute manner as to exclude its use with the degrees of comparison or with comparative adverbs. Such compound roots are most commonly used as adjectives, but they are occasionally used as verbs.

ဖိဗို	Great,	ဖိလိ	Wide,
ဖိလိ	High,	ဖိလိ	Deep,
ဖိဆိ	Sour,	ဖိဆိ	Sweet.
ဖိအိ	Numerous,		

§65. ADVERBS.

1. Some adverbs are formed by affixing ကလိ to a repeated verbal root, to express intensity. Literally, a *lengthening* of what the root denotes; as

ဗိုဗိုကလိ	Very great,
ဂုဂုကလိ	" good,
နုနုကလိ	" bad,
အိအိကလိ	" numerous,
ယံယံကလိ	" far,
မုမုကလိ	" happy,
ကိကိကလိ	" hot,
ဝါဝါကလိ	" white,
ထိထိကလိ	" high, or long.

2. Both ကလိ to *boil*, and ကလိ to *entice*, are used occasionally in the same manner as ကလိ above. All three are used sometimes with single verbal roots; as,

ဗိကလိ	ဗိကလိ	ဗိကလိ	Immovably, still,
သိကလိ	သိကလိ	သိကလိ	Silently,
တြိကလိ	တြိကလိ	တြိကလိ	"
စွိကလိ	စွိကလိ	စွိကလိ	Clearly,
စွိကလိ	စွိကလိ	စွိကလိ	"
တုကလိ			Tightly.

3. To words thus formed by ကလိ, လိ or လိ is often prefixed to the verbal root; as

သဗ္ဗိကလိ	Immediately,
သဗ္ဗိကလိ	Suddenly,
သဗ္ဗိကလိ	Stealthily.

4. Other roots are sometimes affixed to verbs, in an adverbial signification; as **ဒိ** to be *whole*, from which are formed,

ကဆိုဒိ	Wholly, clean,
ကနီဒိ	Wholly, even,
ကစီဒိ	Properly.

5. To roots signifying *narrow, small, few*, as well as to adverbs of time that are near, **လိဒ်** *neck* is affixed as an intensive in the signification of *very*.

အံၣ်	Narrow,	အံၣ်လိဒ်	Very narrow,
ခါ	Few,	ခါလိဒ်	" few,
ဆဲး	Small,	ဆဲးလိဒ်	" small.

§66. GENERAL PRINCIPLE.

It seems to be a general principle in the language to form specific words from generic ones, by affixing a word used adjectively characteristic of the species.

1. Thus from the root **ချိၣ်**, which designates any *Moluscus* animal, are formed the specific names of all those animals known to the Karens; as

ချိၣ်တးတိၣ်	Cyclostoma pernobilis,
ချိၣ်တးတိၣ်တူၣ်လိၣ်	" " young, lip not formed.
ချိၣ်သမ္ပၣ်ဒိၣ်	" <i>perhaps</i> tuba,
ချိၣ်သမ္ပၣ်	" two species not determined.
ချိၣ်သမ္ပၣ်တူၣ်လိၣ်	"
ချိၣ်သမ္ပၣ်ပြီၣ်	" three species not determined.
ချိၣ်နာသံဒိၣ်	" sectilabrum.
ချိၣ်ယၢ်	" "
ချိၣ်နာပြီၣ်	Clausilia insignis.
ချိၣ်ဘူ	Helix (caracolla) gabata. [anceps.
ချိၣ်ချာၣ်	(1) Helix infrendens, (2) H. procumbens, (3) H.
ချိၣ်ပလူၣ်တူၣ်လိၣ်	" "
ချိၣ်ဘူဖိ	Helix retorsa.
ချိၣ်ဘၢၣ်ထံ	Streptaxis Petii.
ချိၣ်ဂီၤမိ	Bulimus, species undetermined.
ချိၣ်ကံၣ်ဆု	" inversus.
ချိၣ်ဘိ	" atro-callosus.
ချိၣ်ပလူၣ်ဒိၣ်	Vitrina præstans.
ချိၣ်မ္မၢ်တီၤ	Melania—four species.
ချိၣ်မ္မၢ်တီၤဆိးဆဲး	" thiarella.
ချိၣ်လးဝါ	Unio Tavoyensis.
ချိၣ်လးဝါဘိ	Cyrena—species undetermined.
ချိၣ်တက့ၣ်က့ၣ်က့ၣ်	Unio—three species.
ချိၣ်ပနာအံၣ်ဒိၣ်	Paludina doliaris.
ချိၣ်ပနာအံၣ်ပြီၣ်	" petrosa.
ချိၣ်အံၣ်ထီၣ်လၢၣ်	" "

2. In a similar manner the different species of animals and plants are usually made from generic terms. On this principle, also, all the parts of a member of the body are formed from the generic name of that member. For example:

စု	The arm and hand,	စုခိန်	The fist,
စုနာဂ်ခံ	“ elbow,	စုညါသး	“ palm,
စုရုဂ်	“ lower arm,	စုမုဂ်စုနာ	“ fingers,
စုဒွ	“ wrist,	စုမုဂ်ခိန်	“ thumb,
စုလဂ်	“ hand,	စုမုဂ်	“ nails.

3. In like manner the words that denote the affections and emotions of the mind, are formed from သး, *heart*, or mind; as the following, with a multitude of others:

သးတူး	Grieve,	သးဟွ	Hate,
သးဖွံ	Rejoice,	သးဒွဒိ	Doubt,
သးထိန်	Be angry,	သးပုခိန်	Forget,
သးကွံ	Covet,	သးကိ	Be hard-hearted.

§67. DISSYLLABIC ROOTS.

A formative smooth mute is often found prefixed to a root, and a new root formed of two syllables.

ကစာ်	Lord, master.
ကဆိ	Elephant.
ကတင်	Obstruct.
ကတိန်	Straighten.
ကတဲဂ်ကတိ	Prepare.
ကမိကခါ	Turn over.
ကလါ	A box.
ကမိ	The small blue-flowered <i>Commelina</i> .
ကစုဂ်	The monkey tiger. <i>Ictides ater</i> .
ကဆု	The slow Loris, or Sloth of Bengal. <i>Lemur tardigradus</i> .
ကဒု	A shade.

§68. WORDS IN NATURAL FAMILIES.

1. Words related to each other in signification are often related to each other in form. Thus the principal words used in the signification of *striking*, are made from consonants belonging to the *linguals*: as,

တိ	<i>Strike</i> with a stick or other instrument.
ထိ	" with the fist, horizontally— <i>box</i> .
သိ	" with the fist, vertically, "
တန	" with the elbow.
တူ	" with the sole of the foot— <i>kick</i> .
တကူ	" with the heel of the foot, "
ဒ	" with the open hand— <i>slap</i> .
ထွန်	" <i>push</i> with the hand.
သွှိ	" right and left with a stick or cutting instrument.
ဒိ	" <i>beat</i> , as gongs.
တိ	" " as with a pestle, to crush to pieces.
ထံ	" together, as cymbals.
ထိ	" lightly— <i>touch</i> .

2. A portion of the verbs in the general signification of *cutting*, are made from *gutterals*; as,

ကုန်	Cut down, fell, as trees. A generic term.
ကူး	" in two, reap.
ကါ	" slice.
ဝန်	" open, thin things which are doubled, as the leaves of a book.
သွီ	" smite with the sword; cut and slash.
သွီ	" chop into small pieces. (ဆို=ဆိ)
သွီ	" into form; cut smooth.
သွဲ	" make slight incisions, engrave.
သွဲ	" split into small strips. ကုသွဲဝန်

3. Another portion are made from *labials*; as

ပန်	Cut, generic, embracing ကုန်, ကူး, ကါ, ကျီ, ဆိ, သွီ, ဖဲ, ပျံ, ဘျပ်, ထူ, သွီ, ဒိန်
ဖဲ	" generic, but less so than the above. Clear land by cutting down
ဖူး	" chop with an axe, strike as a musquito. [trees in any way.
ပျံ	" chop off. [instrument which brings down at every stroke.
သွီ	" cut and slash, like ကျီ, but uninterruptedly and with a sharp
ဖွဲ	" rip open.
ဘျပ်	" off thin splits, as bamboo ဆွါ.
ထပ်	" hollow out.
ဖဲ	" split.

Related in signification and form, are

တံ	Break, a generic term,	ခွဲ	Tear,
ခွဲ	“ as the teeth,	ခွဲ	Separate,
တုန်	Bark trees,	ခွဲ	Pick apart.

The other words in common use belonging to this general signification; belong principally to the linguals:

ဝထီ	To skin,	[spoken of the greater.
ခွဲ	Chop off, like ချွန်, but confined usually to little things; while that is	
သွဲ	Point, cut down to a fine point.	
လီ	Split into large strips, as bamboos. လီသွဲ is the opposite of ကုသွဲ	
စီး	Peck, or hew with an axe, as in making a boat.	
လှ	Smooth, as a flat board.	
ကြိုးသဲ	Polish with a knife.	
တၢ်စၢ်	Lop off, cut in two.	

5. The instruments of cutting:

ဆဲ	A cleaver,	ကျွန်	Pruning hook,
ကျွန်	Axe,	ခွဲ	A knife,
ထိရဲ	Sickle,	နဲ	Sword.

6. Verbs of motion where there is a returning to the place of commencing the action, either in a circular manner or by repetition, are frequently expressed by words made from the letter ဝ ; as

ဝံ	Paddle, flap the wings.
ဝံ	Fan.
ဝံ	Scratch, paw. ကဝံ စဝံ
ဝဲ	Scratch, as a hen, throw water into the mouth with the hand.
ဝဲ	Twist.
ဝဝံ	Go around spirally.
ဝွံ	A rolling motion, as in winding thread.
ဝဲ	Parch, as corn.
ဝဲ	Shake backwards and forwards.
ဝဲ	Encircle.
ဝဲဝဲ	Wave or go to and fro.
ကွဲ	Roll from side to side, as a dog lying on his back.

7. The letter ဝ being a semi-consonant related to the vowels *u*, and *o*, it is not found in combination with any of the vowels of this class. Thus, there are no significant words made from ဝါ, ဝု, ဝူ, or ဝဲ; but we find these vowels associated with an aspirate, or a stronger guttural, used to denote motion like the above; as,

ဟူ	Shake.
ဟူ or ဟူဝါ	“ triturate, involves irregular circular motion.
ဟူ or ဟူဝါ	“ quick circular motion, as that of a winnowing fan.
ဝဲဟူ	“ or jostle, as a basket of grain to make it more compact.

8. Many words descriptive of motion to and fro, together with the allied idea, of being unsteady and liable to such motion, are made from the letter ဝ. The following words with their definitions are nearly all taken from Mr. Wade's dictionary.

လိပ်လှုပ်	Rub the palms of the hands together with a brisk motion to and fro.
လိပ်လှုပ်	Shake, roll, as a boat.
ကလိပ်ကလှုပ်	do. do. do. with ဝ prefixed.
လဲလိပ်လဲလှုပ်	A see-saw motion of the body, as in singing.
လှုပ်လှုပ်	Go backwards and forwards.
လိပ်လှုပ်	Be unsteady, go from thing to thing.
ကလိပ်ကလှုပ်	do. do. do.
ကျပ်ကျပ်	Short, rapid nodding.
ကျပ်ကျပ်	Move or work a thing rapidly one way and the other.
တပျပ်တပျပ်	Flap, as a bird its wings.
တပျပ်တပျပ်	do. do. do.
ရွှံ့ရွှံ့	Wag, as a tiger his tail.
တကျပ်ကျပ်	To move the body up and down.
ကျပ်	To sharpen by rubbing—a rapid motion to a fro.
ကျပ်ကျပ်	Rock, as a cradle.
ခံတကျပ်ခံတကျပ်	Bound along, alternately striking and rising again.
တကျပ်	Frequent rapping or tapping.
ကလိပ်	Make motion up and down, to and fro, as in dancing.
ကလိပ်ကလိပ်	Moving to and fro, as a tall, slender tree in a strong wind.
ကလိပ်ကလိပ်	Moving to and fro, as a drunken man.
ကလိပ်ကလိပ်	The rolling of liquid globules, or of the eyes in their orbits.
ကလိပ်	Suddenly changing the position, or turning this way and that.
ကလိပ်ကလိပ်	Denotes the motion of any thing not firm in the socket.
ကလိပ်ကလိပ်	Totteringly.
ကလိပ်လိပ်ကလိပ်လိပ်	Again and again.
ကလိပ်ကလိပ်	Repeatedly, time after time.
ကလိပ်ကလိပ်	do. do. do.
ကလိပ်ကလိပ်	Attempt first one thing and then another.
ကလိပ်ကလိပ်	do. do. do.
ကလိပ်ကလိပ်	Look about suspiciously.
သလှုပ်	Qualifies words of shaking.
ကျပ်ကျပ်	do. do. do.
ကျပ်ကျပ်ကျပ်ကျပ်	do. do. do.
မျိုမျို	With ဝ prefixed, wave to and fro, as any thing pendant when moved by the wind.
သလှုပ်	With ဝ prefixed, the circular rippling produced by throwing a stone into the water.

ကလဲကလံ	Commix, mingle.
အုံ့ကျီ	do.
လဲ	Change.
ကလံကလူ	Unsettled.
ကလံကလံ	Unstable, moveable.
ကလံကလံ	Be excited, unsteady.
တလိလိ	Unsteady, joking.
ကလိကလံ	A gibberish manner.
ကလွါ	In a hurried manner.
ကလွါ	Successive, by little and little.
ကလိ	Stir up a liquid which has a sediment in it. Wallow.
ကလါ	Feel about for any thing by placing the hand lightly on one thing and another.
ကလံး	Excoriate, make gestures with the mouth and eyes.
ကလံ	Denotes change, alteration.

9. The passage from these, to words denoting rolling motion is not distant, and here again we find words made from ∞ prevail; as

တလွန်	Roll over.	[able.
ကလွန်	Roundish, and the motion to which such bodies are li-	
ဈာန်သလွန်	Round.	
ကလွန်	Convex.	
ကလိး	Be slightly indented.	

10. Nearly related to these, are words signifying to descend, and then to go forth; and here too there is the same relation in form.

လိ	Descend.	
သလွန်	" gently.	
လိ	Incline, as the roof of a house.	
ကလိ	Slip.	
သလွန်သလွန်	Slip or slide down.	
ကလွန်	Obliquely.	
လဲ	Go.	
ကျဲ	A road.	
ပျဲ	Go out of the way.	
ပျံ	Send away, dismiss.	
လူ	Follow.	
လူ	Bore, pour out.	
ပျံ	Appear, i. e. come forth.	
ဘျံ	Push, gore, as an animal with the horns.	
သလဲ	Displace, strip up.	
ကလဲး	Decorticate, scale off.	
လိကလိ	Scaling off.	
ပျံး	Go off as a ball from a gun. Gurgle, as a spring.	
လှို	Emit, issue.	
ကလှို	Sound, voice, word..	
ချီ	Quick.	

CHAPTER XI.

COMPARISON OF THE SGAU AND PGHO DIALECTS.

§69. INFLECTIONS.

1. Many words with the inflections ɪ, ɛ, ʌ, ɔ, remain unchanged; as
2. The heavy falling inflection (ɪ, ɪ) is often changed to the high rising inflection; and vice versa; as
3. The high rising inflection in Sgau is not infrequently the circumflex inflection in Pgho; as
4. A few words are more irregular in their mode of changing the inflection.

§70. VOWELS.

With the inflections as in §69, the vowels are subject to the following changes:

1. The vowel æ in Sgau, is often in Pgho; as
2. The Sgau vowel œ is frequently the same vowel with a nasal in Pgho; as

Occasionally the Pgho has or instead of œ; as

3. The Sgau vowel œ is sometimes in Pgho; and vice versa.

4. With the change, as in remark 3, vowels of the $\bar{e}$ class, i. e. အိ , အု , အဲ , in Sgau, are often interchanged and used with a nasal in Pgho; as

5. The Sgau vowel အိ is often အိ with the nasal, i. e. အိ in Pgho; as

6. The vowel အိ in Sgau is sometimes အိ in Pgho; as

7. Occasionally the vowels are changed in a more irregular manner; as

§71. CONSONANTS.

Rem. 1. With the inflections as in §69, and the vowels as in §70, a smooth mute in Sgau is often its corresponding aspirate in Pgho; as

Rem. 2. A formative smooth mute in Sgau is often wanting in Pgho; the remaining consonant as in *Rem. 1.*

Rem. 3. The letter ခ in Sgau is usually ခ in Pgho; as

Rem. 4. The letter ဂ in Sgau is sometimes ဂ in Pgho.

Rem. 5. The letter ဂ in Sgau, is sometimes ဂ in Pgho; as

Rem. 6. When followed by a vowel of the u or au class, ဂ in Sgau is sometimes ဂ in Pgho.

Rem. 7. The compounds ဂ and ဂ are often ဂ or ဂ in Pgho.

Rem. 8. Sometimes they are in Pgho.

Rem. 9. The consonant in a compound is sometimes dropped; as

Rem. 10. The letter o in Sgau in sometimes in Pgho.

Rem. 11. A middle or flat mute is sometimes changed for a rough, or smooth mute.

Rem. 12. Sometimes, especially when the word consists of two or more syllables, there is a more irregular change in a consonant, and yet the words are manifestly of common origin; as

Rem. 13. There is a small class of words which differ from each other more widely, but among these some are probably of common origin. Of this class the following are examples:

§72. PROPORTIONS OF THE DIFFERENT CLASSES OF WORDS.

Rem. 1. To ascertain the proportion that the words in Pgho, which do not appear to have a common origin with Sgau words, bear to those that do, the writer took Mr. Stevens' little elementary book, printed at Maulmain, and wrote down in alphabetical order all the words it contains, with their definitions, in Sgau and English. It was found to contain *two hundred and eighty-two* different roots, and all excepting *twenty* appear to be of common origin with their corresponding Sgau words. Thus giving the proportion of *one fourteenth* for the words in Pgho which are not common to Sgau.

Rem. 2. The following list contains the names of all the parts that pertain to the human body, in both Pgho and Sgau, for which independent roots exist.

ခိၣ်	Head,	ကံၣ်	Thighs,
ခိၣ်သူ	Hair of the head,	ခိၣ်	Leg or foot,
နီၣ်	Ear,	မ့ၣ်	Nails,
မဲၣ်	Eye,	သး	Heart,
နးဒွ	Nose,	[a bird. သူၣ်	Liver,
ထးခိၣ်*	Mouth, [ခိၣ် the bill of သဘူး*		Pleura,
မဲ	Teeth,	သံ	Gall.
ဗျာ	Tongue,	ကမိ	Spleen,
ဗျာ	Lips,	ကလွၢ်	Kidneys,
ခိၣ်	Chin,	ပံၣ်	Intestines,
ထီး*	Cheek,	ကသိၣ်	Lungs,
ကိၣ်	Neck,	ကစု	Stomach,
ဖံၣ်*	Shoulder,	ထူၣ်	Veins,
စု	Hand,	သွံၣ်	Blood,
သးနီၣ်	Chest,	ညိၣ်	Flesh,
နီၣ်	Breasts,	သိ	Oil, or fat,
ကဝါ	Side,	ကဟး*	Phlegm,
ဂုၣ်ဃံ	Ribs,	သါ	Breath,
ဟာမာ	Abdomen,	ကဝါ*	Perspiration.
ထီၣ်ဒွ	Loins,	ဆံၣ်	Urine,
ဂျီၣ်	Spine,	ခွံၣ်	Fæces,
ဒွ	Navel,	သလီ	Membranes,
ဗျာ	Back.	ဃံ	Bones,
မဲ	Each side of the spine.	ဆူၣ်	Hair, on the body,
မဲ	Buttocks,	ဖံး	Skin,
ထူၣ်		ခိၣ်	Brains,
ခိၣ်		ခိၣ်ကံၣ်	Marrow,
လိၣ်		ဆါ	A joint.

Here are *fifty-six* different words, of which the *six* marked with an asterisk are not of common origin. Of these six, however, three are formed from one root in Pgho; and that root used in Sgau in a related signification. We cannot, then, consider more than *four* different roots in the *fifty-six* words, and that gives us the proportion of about *one fourteenth* of the roots in Pgho which are not common to the Sgau, as above.

BOOK SECOND.

SYNTAX.

CHAPTER I.

NOUNS.

§73. COMMON NUMBER.

In expressing general propositions the noun is usually used without an affix of number ; as

REMARKS.

1. Where the plural would probably be understood, the noun is often used without a plural affix, and made to agree with a plural pronoun.

2. The noun without an affix is often used in like manner for the singular, where the number is left to be gathered from the connection.

§74. PLURAL NUMBER.

The plural number is sometimes used with singular nouns. The plurality of persons, in such instances, is implied, though not expressed ; as

§75. SINGULAR NUMBER.

A plural noun is occasionally made to agree with another noun or pronoun in the singular.

§76. GENDER.

When in fable human attributes are attributed to animals, the affixes that distinguish the human species are sometimes applied to them; as

REMARKS.

1. When nouns in the masculine and feminine gender succeed each other, the feminine noun precedes the masculine; as

§77. NOMINATIVE CASE.

Although the nominative case usually precedes the verb; yet it occasionally follows; as

REMARKS.

1. When following the verb it is often preceded by $\omega\iota$, but in such instances it usually points out something remarkable or unexpected; as

§78. ACCUSATIVE.

Occasionally the accusative precedes the verb; as

REMARKS.

1. Sometimes to point out the accusative case with emphasis, $\omega\iota$ precedes it; as

2. When δ follows the verb, $\omega\iota$ often precedes the accusative case, if one follows immediately.

3. Sometimes the $\omega\iota$ is omitted; as

4. When the accusative is preceded by a possessive pronoun, and that pronoun and δ refer to different persons, the $\omega\iota$ is usually omitted; as

5. Sometimes the $\omega\iota$ is written ; as
6. If the δ and the possessive pronoun refer to the same person or thing, the $\omega\iota$ is usually written ; as
7. Sometimes the $\omega\iota$ is omitted ; as

§79. GENITIVE.

1. Most usually the word which in other languages governs the accusative has ω prefixed to it ; as
2. Sometimes, as in other languages, two nouns stand together, of which one is in the genitive. See §82:3

§80. DATIVE.

When a verb is followed by a noun in the dative and another in the accusative, sometimes one, and sometimes the other stands nearest the verb without a preposition, while the second noun, whether it be the dative or accusative, is preceded usually by $\omega\iota$.

REMARKS.

1. A dative of advantage is often expressed by $\mathfrak{z}\mathfrak{i}$ affixed to the verb, where in English *for* would be used.

§81. VOCATIVE.

The noun in the vocative with its affix is repeated much more frequently in Karen than in other languages.

REMARKS.

1. The vocative is sometimes made by န.
2. Sometimes in Sgau poetry the vocative affix is န, and the Pglo affix is usually at Tavoy.
3. The vocative affix is not unfrequently omitted; as

§82. NOUNS IN JUXTAPOSITION.

When two nouns stand in juxtaposition, without a conjunction expressed or understood, they require to be rendered, according to the signification, in three different ways:

1. If one noun signifies the material of which the other is composed, that noun is equivalent to an adjective; as
2. If both nouns signify the same thing, one being added for specification, they stand in apposition.
3. When the two nouns signify different things with the relation of possession existing between them, one of them is in the genitive or possessive case.

§83. NOUNS USED FOR PRONOUNS.

Nouns are frequently used in Karen where a pronoun would be used in other languages.

§84. PECULIAR USE OF NOUNS.

It is usual with proper names to affix or prefix the name of the class of things to which they belong. If it be a city, city accompanies the name; if a tree, tree; and the like.

REMARKS.

1. There are numerous exceptions. In some cases the exceptions may be found more numerous than the rule.

CHAPTER II.

ADJECTIVES.

§85. POSITION OF ADJECTIVES.

Although the adjective usually follows the noun it qualifies, yet in some instances it precedes the noun; as

§86. NUMERAL AFFIXES.

These affixes are usually omitted with large numbers, or if used they are prefixed.

REMARKS.

1. Occasionally they are affixed to the large numbers; as

§87. NUMERAL AFFIXES AND AFFIXES OF NUMBER, WHEN USED OR OMITTED.

When one of these affixes has been used, it is very common to omit it when the noun is mentioned again in the same connection.

§88. THEIR POSITION.

These affixes are often separated by several words from the noun to which they belong.

§89. THEIR USE TO DENOTE DISTRIBUTION, AND EXPRESS THE PRONOMINAL *each*.

The numeral affixes when repeated in pairs with their numerals denote *distribution*, and express the signification of the pronominal adjective *each*; as

REMARKS.

1. Sometimes the affix of the first pair is not repeated, and that of the second is repeated without the numeral; as

2. Sometimes both of the second are without the numeral.

3. Sometimes the affixes are used in a single pair without repeating; as

4. Sometimes the affixes are repeated without the numerals; as

§90. THEIR USE TO EXPRESS *one after another*.

When a verbal root is inserted between the repeated affixes with their numerals, succession is denoted; and *one after another* expressed.

§91. THEIR USE TO EXPRESS THE PRONOMINAL *either*.

When a single numeral affix is repeated without the numeral, and the selection of one thing from two referred to is denoted, the pronominal adjective *either*; or *either one or the other* is expressed; as

§92. THEIR USE TO DENOTE *some one*.

When the selection is one from a large indefinite number, *some one*, or *any*, is denoted.

CHAPTER III.

PRONOUNS.

§93. PERSONAL PRONOUNS.

1. The form of these pronouns, marked case absolute or emphatic form, is always emphatic; but more especially so when following the verb, where it is equivalent to a strong emphasis in English; and to the use of these pronouns in the nominative in Greek.

2. By a peculiar idiom of the language $\omega\iota\omega\iota\gamma\iota\gamma\iota$ is often used in the signification of *each one of us*; as

§94. IDIOM TO EXPRESS *the one—the other*.

When α , or $\alpha\delta$, with or without the singular affix, or the singular affix alone, is repeated in parallel clauses, the first denotes *the one*, the latter *the other*; as

§95. RECIPROCAL PRONOUNS.

The form marked “reciprocal” in the table, is used to indicate that the person acts in distinction from others. When he acts of himself uninfluenced by others, the idea is denoted by $\epsilon\varsigma$ being affixed to the verb; and when the action is reflective it is denoted by $\alpha\alpha$ preceded by the common form of the personal pronoun being added to the verb. The reciprocal pronouns are often, however, combined with $\epsilon\varsigma$ in the signification of $\epsilon\varsigma$; and $\epsilon\varsigma$ is often combined with the reflective form, and in the reflective signification.

 $\kappa\alpha\tau\iota$ $\kappa\alpha\tau\iota\delta$ $\kappa\alpha\tau\iota\kappa\alpha\tau\iota\epsilon\varsigma$ $\kappa\alpha\tau\iota\epsilon\varsigma$ $\kappa\alpha\tau\iota\alpha\alpha$

I will strike.

I will strike.

I myself will strike.

I will strike of myself.

I will strike myself.

§96. RELATIVE PRONOUN.

As stated in §20, the only relative in the language is made by $\omega\iota$, and the antecedent usually precedes it without intervening words.

REMARKS.

1. Occasionally it refers to a verbal clause used substantively, immediately following, and may then be rendered by *what*.

2. Sometimes the verb *to be*, has to be, supplied after it.

3. In some instances, intervening words appear to occur between the relative and antecedent.

4. Most instances, where a verb and its adjuncts are used adjectively, require to be rendered into English by supplying a relative.

§97. POSSESSIVE PRONOUNS.

A possessive pronoun, with a noun in the accusative case, is often found where, in other languages, a dative of the personal pronoun would be used; as

REMARKS.

1. When speaking of things appropriately belonging to human beings, as parts of the body, clothing and the like, it is common to prefix ဝ where in English the definite article would be used; as

2. In speaking of other things အ is frequently used, where in English the indefinite article would be used.

§98. DEMONSTRATIVE ADJECTIVE PRONOUNS.

These particles correspond in part to *this* and *that*, *these* and *those* in English. The Pgho form အံၤ and အံၤနီၤ corresponding to the Sgau အံၤ and အံၤနီၤ are probably abbreviated from အံၤနီၤ and အံၤနီၤ in Sgau.

REMARKS.

1. အံၤ refers to the things last mentioned, and အံၤနီၤ to the things first mentioned.

2. When the reference is to one class of objects $\tau\delta$ is often used where *this* or *these* is used in English ; as

3. Sometimes $\tau\delta$ is used where the reference is indefinite, where *one* or *another* would be used in English.

4. These particles are sometimes doubled for emphasis in conversation ; as

5. Like the Greek article, they are usually used on mentioning again an object that has previously been spoken of ; but if frequently occurring they are omitted when subsequently mentioned.

6. They are usually used with the case absolute ; as

7. They are used with words mentioned as words ; as

8. When used with the plural they are sometimes affixed to the noun, though more usually to the affix.

CHAPTER IV.

—
VERBS.

§99. PASSIVE AND MIDDLE VOICES.

Grammarians say the passive voice is the suffering or the receiving of an action, by which definition it includes the case wherein the action suffered is performed by the sufferer called the middle voice. The two voices being so intimately related are often expressed by the same forms. Thus in Greek, the present and all the past tenses, except the aorist, have but one form for these two voices, and it is only from the context that the signification of a verb in these tenses can be determined. In like manner the conjugation Niphel is used in Hebrew sometimes in the signification of the passive voice, sometimes in that of the middle voice, and sometimes to express reciprocal action.

In like manner the form in Karen is applied to express both the passive and middle voice; and with ခေ affixed, reciprocal action.

Examples.

1. Middle voice.
2. With the middle signification ခေ is often added to the verb; as
3. With the middle voice ခေ is often used, but the signification of that affix is usually retained; as
4. As noticed above, the same form with ခေ affixed expresses reciprocal action; as
5. The passive signification is denoted sometimes by the form in ခေ ; as
6. When the suffering is received by choice, ခေ is prefixed to the verb, or the Taleing ခေ, or the Burman ခေ ; and sometimes ခေ with its pronoun is dropped; as

7. When the suffering does not proceed from choice, the passive is often made by $\omega\delta$ prefixed to the verbal root, or verbal noun, and the $\omega\epsilon$ with its pronoun omitted; as

8. With a few verbs the passive is made by $\omega\tau$ arrive, and the verbal noun.

9. With some verbs $\omega\delta$ is prefixed, in the signification of falling into the state or suffering; equivalent to the passive signification of the verb.

10. The form in $\omega\epsilon$ is occasionally used where the active voice is used in English; as

11. It is also used with a few neuter verbs; as

§100. IMPERATIVE MOOD.

The verbal root without an affix is often used imperatively; as

REMARKS.

1. Sometimes $\omega\delta$ or $\omega\epsilon$ is affixed to the verb in the imperative, in the signification of beseeching; as

§101. SUBJUNCTIVE MOOD.

Supplying the place of a stop in English, the subjunctive clause is usually followed by one or other of the following particles.

§102. POTENTIAL MOOD.

1. Ability.

There are several specific words to denote the ability expressed by the potential mood, among which ω is by far the most generic, and is often used where the others might be, when the writer or speaker does not choose to be particular. In its more restricted sense, however,

it denotes that ability which arises from skill; but, with the negative, is often used where the instrument of action is wanting, and thus embraces cases that involve natural impossibilities.

The next word of most frequent occurrence is ဆ , which denotes ability, moral or physical, in the subject, supposed to be in possession of all the faculties necessary for the action, but which may be so diseased as to render the performance naturally impossible. Hence it is applied in reference to sickness and bodily weakness from any cause, but not where a limb or member of the body is wanting with which the act is performed. It is also used, with the negative, of that inability which arises from indolence, reluctance to endure that which is painful or unpleasant, and is sometimes equivalent to unwillingness.

Another word, by no means uncommon, is နိ , which has reference to the ability of obtaining. In other words, it denotes ability to overcome the obstacles that are offered by the object. ဆ contemplates the subject; နိ the object. It is applied to lifting and carrying things that are heavy; to crossing streams with a strong current; to inducing indolent or unwilling persons to action, and the like.

Of more specific signification is ပုံ which, like နိ contemplates the object, but does it with direct reference to its quantity.

In the same general signification of referring to the object ချဲ is used, but it has reference to reaching unto an object as at a distance.

In some instances either of two or more of these affixes may be used with equal propriety; not that their significations coincide, but because two, or more, different conceptions may be taken of the same subject. Thus of a load, when I contemplate my own feelings I use ဆ , but when I look at the weight of the object, I use နိ .

The following examples illustrate the use of different affixes to the same thing:

a. ဆ and ဆဲ . used interchangeably.

b. ဆ and နိ used interchangeably.

c. ဆ and ပုံ used interchangeably.

REMARKS.

What particular affix should be used in a given instance must be determined in a great measure by the writer or speaker's observation of native usage. The following examples may serve to show with what precision they are used by correct writers:

2. Necessity.

The signification of *must* is obtained by prefixing ဆဲ to the verb, as in the paradigm.

Sometimes ဆဲဆဲ is added which makes the necessity more imperious.

3. *Permissive.*

The form in the paradigm cannot always be rendered by *may*, although the fact that the act is permitted to be done is usually implied.

4. *Should, Would.*

There are no words in Karen corresponding to these English auxiliaries, but they are expressed by the future tense when aided by the connection.

§103. INFINITIVE MOOD.

There is no form of the verb that can be denominated the infinitive, but there are some constructions which require, or admit of being rendered by the English infinitive, as one of compound verbs, see §109, and the verb when used with ၎်

TENSE.

§104. USE OF THE AORIST.

The simplest form of the verb here denominated aorist, denotes the existence of an action in the most indefinite manner. It may be finished or unfinished, present or past. Time does not appear to enter into its elements, but from the nature of the case, to exist it must be connected with the present or the past.

1. Sometimes it denotes *present* time.

2. It is often equivalent to the English imperfect tense; embracing both the Greek imperfect and aorist in part.

3. It is used where the perfect tense is sometimes used in English, but such instances are usually susceptible of being rendered by the imperfect.

4. It is used by the prophets for the future tense; the event being represented as present, or past.

§105. USE OF THE PERFECT TENSE.

The perfect tense, in the active voice, denotes an action as completed.

1. When used absolutely, the action is represented "as completed, in reference to the present time."

2. "When the particular time of any occurrence is specified," this tense is frequently used, where in English "the imperfect is necessary." When used, it indicates the completion of the action in reference to that time; but when the aorist is used in such cases, as it may be, there is *usually* an *incompleteness* implied.

3. When the act was completed before some past event mentioned, it is used to express the English pluperfect tense.

4. When the act would have been completed but for something intervening to prevent, it is used for the *pluperfect tense* of the *potential mood*—*should*, or *would have*.

5. With passive and neuter verbs, it is ambiguous. The act may or may not be completed; and hence admits of being rendered variously. Qualifying words are used when deemed important to be definite.

§106. USE OF THE FUTURE TENSE.

1. "It designates an action to take place at any future period indefinite."

2. Sometimes it denotes that the act is about to take place.

3. It is sometimes used for the *imperfect tense* of the *potential mood*—*should*, *would*.

4. Sometimes it is used for the *pluperfect* tense of the *potential mood*—*should*, or *would have*.

5. Analogous to the formation of the Paulo-post future in Greek, it is used with the characteristic of the perfect tense to express the English second future.

§107. PARTICIPLES.

1. In relating consecutive events, the consecution is marked by $\delta\iota$ It is, however, omitted often, and the verbs are connected by $\kappa\alpha\iota$ which is also used to connect verbs that are contemporaneous.

2. The following examples illustrate the use of $\kappa\alpha\iota$ as giving a participle character to the verb preceding it.

§108. CASE ABSOLUTE.

As in Hebrew, any part of a sentence may be made prominent, and emphasis given to it, by putting it in the case absolute. To the case absolute $\omega\varsigma$ is often affixed.

1. Nouns.

2. Pronouns.

3. Verbs and Clauses.

§109. VERBS CONSTRUED WITH OR WITHOUT PREPOSITIONS.

1. Many verbs are construed in Karen without prepositions that in English are construed with them; and some are construed both with and without.

2. A preposition is often used for emphasis.

3. Sometimes there is a difference of usage in different sections of the country.

4. Sometimes a verb varies its signification according as it is construed with or without a preposition.

§110. COMPOUND VERBS.

Compound verbs admit of various renderings.

1. The last may be rendered in the infinitive mood. Especially when the verbs are consecutive, and the acts are not spoken of as finished, the last may be rendered by the infinitive: still a different rendering is sometimes admissible.

2. A conjunction is understood between the roots; especially when speaking of acts that are past; or with the imperative mood when the acts are all to be performed by the person addressed.

3. The last may be rendered by a present participle. Especially is this rendering required when the verbs are represented as contemporaneous.

4. The last has the force of an adverb.

§111. REPETITION OF VERBS.

1. Repetition of the verb denotes continuation or repetition of the act.

2. When different nominatives are used, repetition of the verb denotes distribution.

3. When the verb is repeated with န or နိ the first root takes the character of a verbal noun in the case absolute.

§112. VERBAL ROOTS USED FOR NOUNS.

Verbal adjective roots are sometimes used for substantives, having the character of adjectives, with the noun implied.

§113. VERBS USED FOR ADJECTIVES.

A verb and its adjuncts often stand as an adjective to qualify a noun. Such constructions, however, may be usually rendered verbally by supplying a relative pronoun.

1. The verbal clause stands *before* the noun it qualifies.

2. The verbal clause stands *after* the noun it qualifies.

§114. VERBAL ROOTS USED ADVERBIALY.

Verbal roots are sometimes used singly, in the signification of the corresponding adverb.

§115. IMPERSONAL VERBS.

Impersonal verbs are formed in Karen by using ဝန , or ဝ for the nominative case.

§116. VERB TO BE.

The verb *to be* is expressed,

1. By ဧန when denoting existence.

2. By $\phi\iota$ or δ when used as logical copula, connecting the subject and predicate.

§117. VERB TO HAVE.

The verb *to have*, is expressed by the verb $\epsilon\delta\epsilon\iota$

1. By putting the article possessed for its nominative, connected with a genitive of the person possessing.

2. By putting the person possessing in the nominative, and the thing possessed in the dative.

§118. USE OF THE NEGATIVE.

1. When two verbs follow each other in the negative form, the first is often equivalent to an affirmative, with the particle *without*.

2. A thing is affirmed and denied in the same sentence, to express uncertainty, or to indicate a medium.

3. Sometimes, instead of the negative, verbal-adjectives expressive of opposite qualities are used to convey the same idea.

CHAPTER V.

GRAMMATICAL FIGURES.

Ellipsis, Pleonasm, and Enallage, the common grammatical figures, are all used in Karen.

§119. ELLIPSIS.

Under the head of Ellipsis, are brought all the examples that are popularly referred to this figure, although some would be thrown by many writers under the heads of Asyndeton, and Breviloquence.

1. *Ellipsis of the Nouns and Pronouns.*

The object of the verb is often omitted where in English it would be expressed.

a. It is omitted when it precedes as a *case absolute*, and where it would also be correct to write it.

b. It is omitted when it is expressed in a preceding part of the sentence.

c. Sometimes δ is found where the object of the verb would be written in English, being implied from a previous clause.

2. *Ellipsis of the Verb.*

1. There is an ellipsis of a verb in various constructions, as may be learned from the following examples:

2. Where there are two similarly constructed questions or affirmations, there is often an ellipsis of the verb in the second.

3. In replies there is often an ellipsis of the verb that occurred in the question.

4. The verb *to be* is sometimes omitted.

3. *Ellipsis of Particles.*

The disjunctive *or* is implied,

1. Between numeral auxiliaries of different numbers.

2. Between two interrogations that stand in contrast.

3. A conditional particle like *if*, or *when*, is often omitted.

§120. PLEONASM.

The following examples illustrate the use of this figure, which is common in most languages.

§121. PAIRED WORDS OR COUPLETS.

1. In Karen, by a species of pleonasm, it is common to use words in pairs in the same signification as that of one of the words used. They are called "fellow male and female words." ကာကဝိဒ်နိဂါ။

2. These paired words are usually separated by some particle or word. If the significant word has a prefix or affix, the couplet is put in apposition with the same.

3. Noun couplets are most frequently separated by one of the possessive pronouns, but when these are not admissible, & is often affixed to both words; especially when they precede the verb with which they are connected.

4. When following the verb, the verb is often repeated.
5. Sometimes the two words are used in the signification of the first.
6. In some instances the two words are used in the signification of the second.
7. The couplet often seems to be chosen from some connection, or resemblance in signification between it and the word with which it is coupled.
8. The couplet is sometimes a foreign word, signifying in the language from which it is taken the same as the Karen word with which it is coupled.
9. Occasionally the two words are two parts of a foreign word.
10. The couplet is often a word, or sound, chosen apparently for the sake of euphony, without reference to its signification.
11. Some words have two or more couplets. In such cases, they often serve to distinguish the different significations of the same word; one couplet being used with the word in one signification, and another in another.
12. But in other instances the different couplets are used indiscriminately, without reference to any difference in signification.
13. Couplets used with other couplets are often separated and used in alternate order.

14. In poetry, the coupled words are often found in different lines.

15. The coupled words are construed as one word, or two, at the pleasure of the writer.

§122. ENALLAGE.

This figure is not infrequent in poetry. The following are examples:

CHAPTER VI.

RHETORICAL FIGURES.

Most of the figures of rhetoric are used occasionally by the Karens. In the following pages examples will be found of Metaphor, Allegory, Simile, Metonymy, Synecdochy, Prosopopœia, Apostrophy, Hyperbole, Irony, Enumeration, and Enigma; together with the tropical use of single words.

§123. METAPHOR.

This figure is not very common, the simile usually occupying its place. The following examples afford specimens:

§124. ALLEGORY.

1. Long allegories are not common. The following are among the longest:

2. Short allegories, such as take the form of proverbial expressions, are common. The following are specimens:

§125. SIMILE.

The simile is a very common figure. The following are a few specimens:

§126. METONYMY.

Under this head are included some examples of synecdochy.

§127. PROSOPOPEIA.

This figure occurs in poetry occasionally.

§128. APOSTROPHE.

This figure is not very common. The following are examples:

§129. HYPERBOLE.

This figure is used occasionally.

§130. IRONY.

This figure is of common occurrence in conversation.

§131. ENUMERATION.

This is a very common figure in Karen.

§132. ENIGMA.

This figure is not uncommon.

§133. TROPICAL USE OF WORDS.

§134. POETRY.

1. Poetry is usually written in rhyme of seven syllables in each line, as
2. Sometimes in lines of five syllables, but not usually.
3. It is common for several lines to end in the same vowel.
4. The same word is often repeated in the same line for the sake of euphony.
5. Karen poetry is usually written in parallel members, in which the one line corresponds to another in sentiment. The couplet or parallel member is called *စာပိုဒ်* or *စာပိုဒ်*. The second line often corresponds to the first; as

6. Often the third line is parallel with the first, and the fourth with the second.

7. Sometimes the change in the members consists merely in a change in the arrangement of the same words.

8. Often the change is in a single word of the same meaning, in one line of the parallelism, and the words merely arranged differently in the other.

9. Sometimes the idea in the parallel clause is varied a little.

10. Sometimes there is a double parallelism, a number of lines being parallel among themselves; and then the idea is repeated in another set of parallels.

11. Sometimes the repeating couplets commence alike, but vary the idea at the close.

12. Sometimes one distich is connected with the preceding by repeating one or more of its words.

13. In closing a sentiment, or piece of composition, the last line or couplet departs from the parallelism.

14. In closing a distich an additional line without a couplet is sometimes added.

15. Many of their poetical compositions are made to be sung in alternate distiches by men and women.

16. Poetical compositions sometimes take a dialogue character, though not written to be sung by men and women, like the preceding.

17. Prose often partakes of the poetical character, so far as the parallelism of sentiment and measure is concerned.

BOOK III.

ESSAYS ON THE PARTICLES.

PART FIRST.

THE SGAU PARTICLES.

§135. ∞

1. This letter is a formative particle prefixed to syllabic roots to form other roots, usually in a related signification. (See sec. 67.) It is used in this way much more extensively in Sgau than in Pgho.

2. It is prefixed to verbs to form the future tense. It will be observed that although the Sgau particle is the same as above, the Pgho is wholly different. (See sec. 25.)

REMARKS.

1. Before several verbal affixes, especially those that mark the potential mood, this characteristic of the future tense is written, instead of being used before the verb. (See sec. 26 and 27.)

Examples.

2. Occasionally it is written before both the verb and its affix.

Examples.

§136. ကဝ်။

This word, as a noun, primarily signifies *master*, or *lord*:

1. It is often used in respectful addresses, either with or without the second personal pronoun.

Examples.

2. It is used with the personal pronouns in the signification of *self*, to form reciprocal pronouns. In Sgau it usually follows the verb in this signification, but in Pgho it as constantly precedes it. (See sec. 19.)

Examples.

3. It is used as a verbal affix with the imperative, in which something of the signification of *self* seems to be retained, although it will not usually admit of that English rendering. It implies that the person addressed should give himself to the act denoted by the verb without regard to any thing else which might be adapted to deter him.

Examples.

ကဝ်ကဝ်

4. Reduplicated, it is used as an adverb, in the signification of *softly*, *slowly*. (See sec. 35.) It will be observed that the Pgho root is not the same as the above, and the Sgau word is doubtless of a different origin, though in form the same. It is probably derived from ခ်, to be *soft*, and thus coincides in its origin with the Pgho.

Examples.

§137. ကဆူ။

အကဆူအကဆူ။

As a verb ဆူ signifies—1. *to burn, set fire to*, as a field.—2. *to suck*, as a child the breast, where the Pgho word is From this signification would seem to be derived the noun ကဆူ an *interstice*; and intimately connected with its signification as a noun, it is used with ခေ prefixed to the noun, or pronoun, so as to be equivalent to the English preposition *between*. (See sec. 45.) It will be observed that the Pgho and Sgau do not come from the same root, and that while the former remains unchanged, the latter takes a formative ခေ on becoming a noun. It is sometimes used with its couplet ကဆူ။

Examples.

§138. ကတၢ်

A a verb, ကတၢ် signifies—1. to *resemble*, as the countenances of different persons, synonymous with ဝဲၣ်; and—2. to *cut*, or lop off the end of a twig, synonymous, some say, with စၢ်။ Some use this word in the signification of to cut with scissors, but ဝဲၣ် is the more usual word to denote this act. In a related signification with No. 2, it is used to denote the pulling out of hairs, as the beard, with tweezers. By prefixing the formative particle က, is formed ကတၢ်, which, with the Pgho word signifies as a verb to *reach the end* of a thing, and as noun, the end itself. From this last signification comes—

1. ကတၢ် the characteristic of the superlative degree of adjectives, to which it is affixed. (See sec. 15.)

Examples.

2. ခံကတၢ် or လၢကံကတၢ်, an adverb of order, in the signification of last, or lastly. (See sec. 30.)

Examples.

§139. ကဝဲၣ်

This root as a verb signifies to be *loose*, or *slack*, as a rope. It is used as a numeral affix to loose bundles, as cloth or clothes in folds, reams or quires of paper, bunches of false hair, and bundles of the young shoots of plants used for greens. It is occasionally applied to the same bundles that ကဒဲၣ် is, but is more generic. The Pghos have only one word, or for both the Sgau affixes, and that is manifestly of common origin with the Burman ဝုၣ်။ (See sec. 18.)

Examples.

§140. ကတၢ်

The root ကတၢ် signifies as a verb to *pick up*, as a bird its food. With the formative prefix က, it becomes a noun, signifying a *layer*, or *series*; and is hence used as a numeral affix to things conceived of as existing in successive *layers*, or *series*. The Pgho affix is more generic, embracing both these cases and those where ကတၢ် is used in Sgau. (See sec. 18.)

Examples.

§141. ကဒါ။ ကဒံကဒါ။

As a verb, ဒါ signifies to *spread out*; and with the formative က prefixed, primarily, to *turn over*, in distinction from ဝဲၣ်, which signifies to *turn* about.

1. As a verbal affix, it is used much like the English adverb *back*.

Examples.

2. It is used, with the numerals, as a numeral adverb. (See sec. 29.)

Examples.

§142. ကဲးကဲး။

This is a Taleing word, signifying *each other*. It is the common word in Pgho; but the Sgaus more commonly use သဲးသဲး with which it is synonymous. (See sec. 23.)

Examples.

§143. ကိဒ်။

This root is affixed to ဆဲ, *bind*, in the signification of binding bundles, or sheaves of grain; and as a numeral affix is applied to bundles and bunches, of which a sheaf of grain may be conceived of as the type. (See ကိတ္တိ and sec. 18.)

Examples.

§144. ကိးကိးကိးကိး။

1. This verbal affix, variously written as above, of which the first is the most common form, denotes a repetition of the act without reference to the subject. If the act be repeated by the same subject, it is then equivalent to the English adverb *again*; but in other cases will not usually admit of being rendered by this word. (See sec. 28.)

Examples.

။ကိးကိး။

2. This compound particle, formed from the above, is used at the beginning of sentences, like the English conjunction *again*, and in the same signification. (See sec. 46.)

Examples.

§145. ကဘျံး။

This root, as a verb, signifies to *exfoliate*; as a noun, the leaf or thing exfoliated; and as a numeral affix, it is applied to things conceived of as partaking of the character of the noun. In this way it is applied to *leaves*, *sheets* of paper, *leaves* of books, and the like. The Pghos do not distinguish between this word and ကထာ, using for both. (See ကထာ, and sec. 18.)

§146. ကယံ။

This root is used as a prefix with several of the adjective pronouns and participles, in the signification of the one with which it is associated.

1. Followed by ခဏ် it signifies *all*.

Examples.

2. Followed by ကိလိဒ် it signifies *every one*.

Examples.

3. Followed by ဂုတဝါဝါ or နှိဌာတဝါဝါ the whole signifies *any one*, or whosoever.

§147. ကရ။

This root, as a verb, signifies to *enclose*, *fence in*; and then, by a natural metonymy, it comes to signify the thing inclosed. In this way it is used as a numeral auxiliary to bodies of persons or things existing in a place, or settlement, usually inclosed. The Pghos do not use this word, but use ကရီ in its stead. (See sec. 18.)

§148. ကဝိ။

Both ကိ and ကဝိ are used as verbs in the signification of to *encircle*. As a noun the latter signifies a *circle*, and is used as a numeral affix to plats of ground which may be conceived of as circular although often rectangular. (See sec. 18.)

§149. က်။ က်။

1. This verbal affix, written and pronounced က် at Tavoy, but က် at Maulmain, is most usually used with န် appended to it, to indicate a slight com-

mand; or to grant permission. It may be regarded as commanding a person to do, what it is understood he wishes to do. A Karen comes and says ထကထီထီ။

"I will go," by which he means to imply a slight begging of permission to go. The appropriate answer to this question is ထီထီနီ။

"go," or "you may go." Permission is asked by expressing a determination to do what is asked, and permission is granted by giving a command to do the thing desired. It is of much more frequent use at Tavoy than at Maulmain.

Examples.

2. If other words follow the verb, the ထီ is immediately affixed to the verb, the other words follow next, and the နီ is affixed to the end of the clause.

Examples.

3. Occasionally these affixes are used to indicate a strong determination.

Examples.

4. When ထီ is followed by သာ or သာနီ, uncertainty is indicated; and the speaker means to say that he merely *supposes* the thing stated.

Examples.

5. Occasionally ခဲ or ခဲနီ is appended to ထီ, in the same signification as နီ။

Examples.

§150. ထီထီထီထီ

This particle, ထီထီ at Tavoy, but ထီထီထီ at Maulmain, is affixed to adjectives in the signification of *very*. It is in very common use at Tavoy, but is seldom heard at Maulmain, where သး takes its place, as it often does at Tavoy.

Examples.

§151. ထီထီထီ

This root, as a verb, signifies primarily to be *complete*, in the signification of having all the apparatus complete for a given work. Thus, in the question, "are you complete for writing?" this word would be used, and the reply, if ထီထီထီ,

“complete,” would convey the idea that the speaker had pen, ink, paper, pen-knife, and every thing else necessary for the work. The Pghos, it will be seen, use the word corresponding to the Sgau နီ ; and the Sgaus often use the same word instead of ကူ . The signification of to *clothe*, possessed by this word, is probably derived from the primary signification to be *complete*, as above.

ကူမံကူတတ။

With မံ and တတ it is used in the signification of *every thing*; synonymous with နီမံဒဲး .

Examples.

§152. ကူ၍

This root is used in the signification of *grace* or *favor*, in a manner synonymous with ကျဲး , and is said to be of Taleing origin. It forms a part of two conjunctions where it is used in the signification of *cause*, or *reason*.

1. အကူ၍မု၍ဒိန့၍ဒိး is used in the signification of *therefore*; lit. “on account of its being thus,” or “so.” (See sec. 50.)

Examples.

2. When in the place of ဒိန့၍ a verbal clause is inserted, the particle has the signification of *because*, or *on account of*. (See sec. 49.)

Examples.

§153. ကူ၍

This root, as a verb, signifies to *hew down* or *fell* trees; but is used as a numeral affix to the petticoats of Karen females. The derivation is not very apparent, and the two words are perhaps of different origin. This is rendered the more probable from the fact that the two Pgho words are spelled a little differently, the verb being written

(See sec. 18.)

Examples.

§154. ကူ၍

This root, as a verb, signifies to *return*; and as a verbal affix it denotes a *returning* to the act of the principal verb. It may be there is a repetition of the act by the same subject, and then it may be rendered like ကိဒဲး by *again*, with which in such cases it is often combined; but it may be that the act has only been presented to the subject, and he took no action, yet if on a subsequent presentation he acts, ကူ၍ is affixed to the verb which expresses the action. Thus,

a teacher goes into the jungle and no one believes, but on going again ပုၤန့ၣ်တူၤ people believe. Many Karens, however, are unable to see any distinction between the verb with or without တူၤ, in such instances. In Pgho there are two particles. The first corresponds in its derivation to the Sgau word, and is used whenever the word *again* is susceptible of being used in rendering; while the second word will not usually admit of any English rendering. (See sec. 28.)

Examples.

§154. တဲ။

This root, as a verb, with the couplet တဲၣ်, signifies to *become*, and with the couplet တဲၣ်, to be in health. As a verbal affix, it is used with the potential mood to designate that kind of ability which *becomes* or *exists with* the subject. (See sec. 25, 27, and 102.)

Examples.

§156. တဲၣ်ဆိး။

1. This compound particle is used in the signification of the English adverb *too*. The Pgho word indicates a derivation from တဲၣ် to *become*; but the Sgau roots are spelled differently.

Examples.

2. It appears to be used occasionally to denote a very great degree, without conveying the idea of beyond proper bounds. (See sec. 39.)

Examples.

§157. တဲၣ်။

This root, as a noun, signifies *neck*.

1. It is used as an affix to a few adjectives to denote a small degree of the quality expressed by the adjective. (See sec. 39, 65 : 5.)

Examples.

2. It is used as an affix to form a few adverbs of time. In this signification it is spelled တဲၣ်, at Tavoy. See sec. 33.)

Examples.

§158. ကိး။

This root, as a verb, signifies to *call*.

1. Prefixed to nouns or numeral affixes it is used in the signification of *every*.

Examples.

2. To the noun or numeral affix, ခဲး is usually appended. (See sec. 23.)

Examples.

ကိးမး။

3. With မး affixed, it is prefixed to verbs, or verbal clauses, in the signification of *soon*. The nominative, if expressed, is usually placed between it and the verb. The Pgho word corresponds to the Sgau ဒိးကိး။

Examples.

ကိးမးကိးမး။

4. Sometimes ကိးမး is repeated before the verb as above, and then it has the signification of *frequently*.

Examples.

§159. ကိး။

This particle is used occasionally, but very seldom, when it seems to have the signification of *even*. It is not improbably an abbreviation of ခုးကိး။

Examples.

§160. ကြး။

This word is often used as a prefix to verbs in the signification of *worthy*, or *ought*; but it is of Taleing origin, and the Karen word ဝုး *good*, supplies its place very well. (See sec. 28.)

Examples.

§161. ကျါ ။အခိၣ်အကျါ။

This word primarily signifies *among*, but to translate it into good English, it is sometimes required to be rendered by *in*; as the examples will show. To the noun or pronoun to which this particle is affixed, *လ* is usually prefixed. Sometimes it is used with the couplet *ခိၣ်*, as in the form above. (See sec. 45.)

Examples.

§162. ကျိ။

This word is used as a numeral affix applied to *streams*. At Tavoy the Sgau affix is confined in its application to small streams, and Mr. Brayton says this is the usage of the Pgho particle also. To large streams *လိၣ်*, are most commonly applied; but at Maulmain *ကျိ* is applied to both large and small streams, *လိၣ်* being seldom if ever used there. The Pgho affix is manifestly of common origin with the Burman *ချောင်း*, and the Sgau word is probably of the same derivation, for the Burman *လ* and *ရ* in composition often go into *လ* when they pass into Sgau. Thus, *အကျိးအကြောင်း* “*an effect, a cause, or concerning*,” is written and pronounced by the Sgaus *အကျိးအကျိၣ်*. Possibly, however, it is derived from the Karen *ကျိ*, which, as a verb, signifies to have an *opening* or *channel of communication*, as between different countries. Thus formerly the Karens say, Tavoy and Siam *တကျိလိၣ်တၢ်အသးတၢ်* i. e. “there was no communication between them,” but now *ကျိလိၣ်လံၣ်အသးလံၣ်* “there is a mutual communication with each other.” But between the country of men and that of Hades *ကျဲတကျိလိၣ်တၢ်အသးတၢ်* “there is no road that intercommunicates with each other.” As a verb, some of the Karens say, it is synonymous with *ကျိ* “*to have a hole, or passage through*.” They differ, however, in their application. The objection to this derivation is, that the Pgho verb and particle are not the same root as they are in Sgau, the verb it will be seen from the example above being while the particle is

Some Pgos, however, say that though in use, is not a genuine Pgho word, but the Sgau *ကျိ*, while the proper Pgho word is (See sec. 18.)

Examples.

§163. ကျိ။

1. This root, as a noun, is used to designate inartificial passages. A *ထံကျိ* is a channel, or passage, in a river or stream of water, but a *ကျိ* on land is usually a path trodden by the beasts of the forest, though sometimes a natural track practicable for travelling is thus designated. A road trodden or made

by man is a ၵ; but a track made by beasts is a ၵ. As a numeral affix it is used to designate the different directions in which persons or things exist; as the different points of the compass. The Pghos do not seem to have any specific word in this signification, but use the generic (See sec. 18.)

Examples.

2. It is used as a couplet to ၵ in ၵ when equivalent to the preposition *concerning*. In this signification it is doubtlessly derived from the Burman ၵ “*an effect*.” The Pgho word approaches the Burman much nearer than the Sgau. (See sec. 45.)

Examples.

§164. ၵ

This Sgau root, as a verb, signifies *to cut* down, as at a single blow, and the Pgho, though corresponding to a different root, ၵ, is used in a nearly related signification. As a numeral affix, it is used primarily of things that have been thus cut down, as logs of timber, house posts, bamboos, sticks of sugar cane, axe handles, knife handles, pestles, and the like. Occasionally it is applied to things, as sugar cane, and the long tubers of a species of arum, before the axe or knife has been applied to them. It will be easily seen that although ၵ and ၵ are often used indiscriminately, that it is not on account of any similarity in the signification of the affixes, but in consequence of a different mode of viewing the bamboo. (See sec. 18.)

Examples.

§165. ၵ

This root, as a verb, signifies to *look*.

1. It is prefixed to sentences in the manner and signification of the English interjection *behold!*

Examples.

2. It is affixed to verbs in the signification of *try*; indicating that the subject tries to perform the act denoted by the principal verb, and which may be usually rendered by the infinitive mood. The Pgho root it will be observed is wholly different from the above, although there is no difference in Sgau.

Examples.

တို့—တို့၍ တို့—တို့၍

3. In the same signification as No. 2 above, တို့ as at Maulmain, or တို့ as at Tavoy, is sometimes prefixed to the verb in addition to the affix.

Examples.

တို့တို့၍

4. Sometimes when prefixed in the signification of *behold*, it is repeated in Sgau, but on a glance at the Pgho expression, it will be seen that the word is not repeated for emphasis, but that the first တို့ is a verb, and the second တို့ an affix in the signification of No. 2.

Examples.

§166. တို့၍

This root, as a verb, signifies to *wind thread* into skeins, and as a numeral affix is applied to skeins of thread. The Pghos do not seem to have any such specific word. Some use and others in its stead. (See sec. 18.)

Examples.

§167. တို့၍

This word, as a verb, signifies to *cast away*, and as a verbal affix this primary idea may usually be traced. It does not admit of being rendered by a single word, but always adds intensity to the verb, and may be often rendered by an English adverb, especially a preposition used adverbially. When such a rendering is inadmissible, its effect on the verb may be compared to the Greek preposition in composition. A verb with or without this affix is like, in English,

To sell, and to sell *off*;
To eat, and to eat *up*;
To hide, and to hide *away*;
To go, and to go *by*;
To forget, and to *quite* forget;
To kill, and to kill *outright*.

Examples.

§168. တို့း၍

This word is used as a verb to denote the act of *tucking up behind* the native garment when brought up between the legs. The Pghos, however, do not use the word in this signification, but in its place. As a numeral affix it is applied to taking *draughts*, either of water or any other liquid, as well as to taking draughts in smoking segars. (See sec. 18.)

Examples.

§169. ခါ။

This word, as a verb, signifies to *step*; lifting up the foot, as in going up stairs, or in stepping over any thing in the way; and then to *spit out* any thing from the mouth. Some Pghos say that in the signification of step is confined to *stepping over* any thing, while is the word for ordinary stepping; and in Sgau the corresponding word ၵ is used in the same signification. As a numeral affix, it is applied to traps and snares; things made to be stepped into. (See sec. 18.)

Examples.

§170. ခံ။

This word, as a noun, signifies the *buttocks*, and then the hinder extremity of any thing.

1. It is often affixed to a noun or pronoun in the objective case, in the signification of the objective case of that noun or pronoun.

Examples.

ထွဲအခံ။

2. In the signification of *imitating* or *following*, ၵ to *step*, or in Pgho to *follow*, is often affixed to the governing verb.

Examples.

3. With လာ or ဆ prefixed, it is used to form adverbs of time.

လာခံလာခံ။ လာခံလာလံ။

a. These forms signify, according to the connection, either *hereafter* or *formerly*.

Examples.

လာခံလာညါ။ ဆုခံဆုခံ။ ဆုခံဆုညါ။

b. These forms signify *hereafter*.

Examples.

လၢခံလၢပျၢၤလၢခံလၢသိ။

c. These forms signify *formerly*.

Examples.

လၢအလီၤခံ။

d. When အလီၤ is inserted between the လၢ and the ခံ the compound signifies *afterwards*.

Examples.

4. With လၢ prefixed, it is also used to form one or two adverbs of place.

လၢခံ။

a. This form is used to express the adverb *behind*.

Examples.

လၢဝၣ်လၢခံ။

b. This compound signifies from *one end to the other*. The Pgho word, it will be seen, differs here from the other places, being instead of

Examples.

§171. ခဲ။

This word is used as a neuter verb to signify the *being covered with a thick undergrowth*, or jungle. It is also used as a couplet to ခီ to *be difficult*; but neither of these uses seems to cast any light upon its signification as a particle, where it bears a strong resemblance to ဘျီ *to, unto*.

ခဲလဲၣ်။

1. This form is used in interrogation in the signification of *when?*

Examples.

ခဲလဲၣ်ခဲလဲၣ်။

2. This form is used out of interrogation in the signification of *when*.

Examples.

3. It is used as a prefix to form various adverbs, and a few nouns of *future* time. (See sec. 33.)

ခဲကန့်အံၤ

Now, in future, from this time.

ခဲညါ

Hereafter.

ခဲမုၢ်ဆါ

To-day, future.

ခဲမုၢ်ဟါ

This evening.

ခဲမုၢ်န့ၤ

To-night

ခဲဂီၤ

To-morrow.

ခဲတဂီၤ

Day after to-morrow.

ခဲမၤတနီၢ်

Next year.

ခဲတဟိတနီၢ်

" "

Examples.

4. Others are formed by affixing နီၣ်

at Maulmain, or တၢ် at Tavoy, to ခဲ

ခဲနီၣ်

Hereafter.

ခဲနီၣ်တဘျီ

Some future time.

ခဲနီၣ်တဆၢ

A future state.

ခဲဂီၤနီၣ်

To-morrow.

ခဲနီၣ်တနီၢ်

Next year.

Examples.

ခဲလဲၤခဲလဲၤ။

5. Followed by လဲၤ and both repeated as in the form above, it is used in the signification of *frequently*, or *repeatedly*.

Examples.

ခဲလၢၣ် or ခဲလၢၣ်ခဲဆၢ။

6. Followed by လၢၣ်, to *be ended*, it is used in the signification of the nominal adjective *all*.

Examples.

§172. ဝိၣ်။ အဝိၣ်အနီၣ်။

1. This root, as a noun, signifies the *head*, but is spoken of the *top* of any thing, and is occasionally used with လၢ before the noun or pronoun, where the preposition *on* or *in* would be used in English. (See sec. 45.)

Examples.

2. It is used as a numeral affix, applied to things contemplated as proceeding from one *source* or *head*; as *tribes* of men, *clumps* of bamboos or plantains, and the like. It is also applied occasionally to *guns* and *umbrellas*. (See sec. 18.)

Examples.

အဝိ၌တဝိ၌။

3. Followed by တဝိ၌ it is used in the signification of *more than*. (See sec. 53.)

it is used in the signification of *more than*. (See

Examples.

§173. ခါး တဝိ၌။

1. This word, as a noun, signifies *side*; and with ∞ prefixed, is used as an affix to antithetical clauses in the signification of *on the one side—on the other side*; as in English, *on the one hand—on the other hand*. Sometimes the *one side* is not expressed, but implied.

Examples.

ခါးတဝိ၌။

2. Preceded by ခါး it is used in the manner and signification of the conjunction *also* or *but*.

Examples.

3. It is used as a numeral auxiliary applied to things in *sides*, denoting often, when used with the numeral *one*, the half of the thing mentioned. (See sec. 18.)

Examples.

ယာ၌ယာ၌။

4. Preceded by ယာ၌ and repeated, it is used in the signification of *both sides*; and sometimes *alternately*, in its appropriate rendering.

Examples.

§174. ခိဉ်။

1. This root, as a noun, signifies *foot* or *leg*, but like that which signifies the *hand* or *arm*, it is used to denote repetition.

a. It is required to be rendered *time* or *times*.

Examples.

b. With numerals it may be rendered as an adverb of number, *once*, *twice*, *thrice*, and the like. (See sec. 29.)

Examples.

တခိဉ်တခိဉ်။တခိဉ်ခိဉ်။

2. It is repeated with the numeral *one*, in the signification of *sometimes*, or *occasionally*. Sometimes the numeral is not repeated. (See sec. 34.)

Examples.

တခိဉ်တခိဉ်ခိဉ်။

3. Often ခိဉ် is prefixed to the above form, in the same signification.

Examples.

ခိဉ်ထံး

4. With ထံး affixed it signifies *at the foot* or *feet* of any thing.

a. Referring to *place*, with တ prefix to the noun or pronoun with which it is connected, it signifies *near*.

Examples.

တအခိဉ်ထံး။

b. Referring to *time*, it signifies *at the beginning*, or *at the first*.

Examples.

§175. ချာ။

အခိဉ်အချာ။

1. This root, as a noun, signifies *back*, and this signification may be traced in all its uses, though the idiom of the English language sometimes requires us to render it by *on*, and sometimes by *behind*.

Examples.

ချာ့လံ။

အချာ့လံချာ့လံ။

2. When ခ်ာ is affixed, it is required to be rendered by *behind* more constantly.

Examples.

§176. ချူး။

1. This root, as a verb, signifies to follow on so as to *reach unto*, and as a verbal affix with a negative it is used where in English we use *cannot*, implying always that the cannot arises from being unable to reach unto the *act*; usually, but not always, because something of greater importance must be done first. (See sec. 25.)

Examples.

ဝချူး။

2. As a verbal prefix, with ဝ as above, it is used in the signification of the conjunction *before*. (See sec. 46.)

Examples.

§177. ခွါ။

1. This root is used as an affix to mark the *masculine* gender in the human species.

Examples.

ခွါခွါ။

ခွါခွါခွါတံ။

2. Preceded by ခွါ it is used frequently for *man*. In this signification it is sometimes used with its couplet ခွါတံ as in the form above.

Examples.

§178. ဝါ။

ဒု-ဝါ။

1. This root, as a numeral affix, is applied to *intelligent* beings. Sometimes it is used with the couplet ခု ; as ကိစ္စကိစ္စဝါ, every person. (See sec. 18.)

Examples.

အဝါအဝါ။

2. Coupled with ခု it is used in the signification of *another*, or *others*. (See sec. 23.)

Examples.

§179. ဝံၣ်။

1. This root, as a noun, signifies *root*, and is used as a verbal affix in the signification of *first*. At Maulmain ဝံၣ် is sometimes used in the same signification. Probably it is a different spelling of the same word.

Examples.

ဝံၣ်ဝံၣ်။

ဝံၣ်ဝံၣ်ဝံၣ်။

2. With ဝံၣ် prefixed, it is sometimes used in the signification of *at first*.

Examples.

§180. ဝံၣ်။

1. This root, as a verb, signifies to seek the protection of one, as a child when afraid runs to its parents. It is prefixed to verbs to indicate that great efforts are put forth to perform the act—that the subject is *absorbed* in the work.

Examples.

ဝံၣ်ဝံၣ်။

2. The ဝံၣ်ဝံၣ် of any thing is the part beneath its side. With ဝံၣ် prefixed to the noun or pronoun, it is sometimes used in the signification of *beneath*, *below*, or *under* the side of a person or thing, and is often used figuratively to denote one following the wishes of another.

Examples.

§181. ဝံၣ်။

To ဝံၣ်ဝံၣ် is to set forth reasons; *reason*, or argue.

1. As a noun it signifies a *row*, and is used as a numeral affix to things in rows.

Examples.

2. At the close of a verbal clause in the future tense, preceded by ဝံၣ်, it has the signification of *in order to*, or *for the purpose of*.

Examples.

3. It is used in the signification of *reason, cause*, and thus forms particles.

အဝှော်ခံ၊ မှော်အဝှော်လဲ၊

a. These particles are equivalent to the conjunction *for* in English.

Examples.

အဝှော်အဝှော်၊ အဝှော်အကျ၊

b. These particles are equivalent to the English preposition *concerning*.

Examples.

ဘဝှော်အဝှော်ဘဝှော်အဝှော်၊

c. The form above is used sometimes in the signification of *perhaps*. The Taleing word ခါး however, is more commonly heard than ဝှော် in this and in all its uses; but it is wholly unnecessary, the two being synonymous.

Examples.

§182. ဝှော်

1. This root, as a verbal adjective, signifies *good*, and as a prefix to verbs is used to signify that it is *good* or *proper* to perform the act. When this prefix is used the nominative often follows the verb.

Examples.

ဝှော်ဝှော်—ဝှော်ဝှော်၊

2. It is doubled and affixed to successive nouns in the signification of *either, or*; or with a negative *neither, nor*.

Examples.

ဝှော်—ဝှော်၊

3. Sometimes it is used single in the same signification.

Examples.

မှီဝဲ-မှီဝဲ။

4. Sometimes မှီ is used in the place of the first ဝဲ။

Examples.

§183. မှီ။ အမိမိအမိမိ။

1. This root, as a noun, signifies *portion, share*; and as an affix it is used in the signification of a dative of advantage, wherever the *idea* of a person or thing obtaining a *portion*, or share, lies at the foundation; equivalent to *for*, in the signification of *instead of*.

Examples.

2. It is used, occasionally, either single or double, in an adverbial manner, where the idea of *part*, or share, may still be traced.

Examples.

3. Both မှီ and မှီ are sometimes spoken of the same thing; but if examined closely they will be found used to convey different ideas. (See sec. 191.)

Examples.

§184. မှီ။

This root is used as an affix in coaxing addresses, like မှီ။

Examples.

§185. မှီဝဲ။ အမိမိမိဝဲ။

The root မှီ as a verbal adjective, signifies to be *red*, as a noun the *image* or representation of any thing; and used here with ဝဲ is equivalent to the preposition *near*.

Examples.

§186. ဘဝ်။

The first part of this compound word ဘဝ် is used sometimes as an indefinite term for the *margin* of any thing, while the second signifies *near*. The whole is applied to persons or things in the signification of *another* and *others*; but of

a specific character, not like အတူအတူ, which is generic, and signifies the same without limitation; that is, any other. ဂုဏ်တော်တော် are persons with whom we have no immediate connection, yet persons who may be said to border on us.

Examples.

§187. ဘာ်။

This root is used as a verbal affix in the signification of *fast*. It seems to stand in opposition to ခွဲ—the one conveying the idea of *union*, and the other of separation. When, however, attached to the same verb the union and separation are between different persons or things. Thus, မိဘာ်နီ, “carry fast thy child.” Here the union is between mother and child; but မိခွဲနီ, “carry away thy child,” leaves the union between the mother and child unnoticed, but points to a separation from the speaker.

Examples.

§188. ဘာ်ဘာ်။

This root, as a verb, signifies to *turn*, but when repeated, it is used as an affix, in the signification of *about*.

Examples.

§189. ဘာ်။

1. This root is used in the signification of *near*, or *by*, a person or thing.

Examples.

ဘာ်ဝံးဝံး။

2. Followed by ဝံးဝံး it is equivalent to *round about*.

Examples.

§190. ဘာ်။

This word is used as a verbal affix in the signification of *with*, or *together with*.

Examples.

§191. ဘိ။ အဝိာ်အဘိ။

This root, as a verb signifies to be *silent*, but is used as an affix in the signification of *for*, *on account of*.

Examples.

§192. ခိၵ်

This root, as a noun, signifies a *pagoda*, but is used as a numeral affix applied to piles, to the ridges on furrowed fruit, to slices of fruit, and in general to the angular sides of any prism.

Examples.

§193. ခိၵ်

As a verb, this root signifies to *hew smooth*; but as a particle—

1. To signify that the act is performed continuously, the verb preceded by ခိၵ် and this root affixed is sometimes used.

Examples.

တဝံၵ်ခိၵ်တဘိယုၵ်ခိၵ်တပယုၵ်ခိၵ်တဝိၵ်ခိၵ်

2. It is affixed to several other words to form adverbs in the signification of *continually*, as above. (See sec. 34.)

Examples.

တဘိခိၵ်

3. Affixed to တဘိ as above, it is used in the signification of *at once*.

Examples.

တယးခိၵ်

4. Affixed to တယး it requires a similar rendering.

Examples.

5. It is affixed to many nouns and numeral auxiliaries in the signification of *only*, or *same*.

Examples.

§194. ခိၵ်

This root, as a verb, is used in the signification of to *lead*, *help* to walk, as a person when recovering from sickness is unable to walk without such assistance as is denoted by this verb. As a verbal affix, it conveys the idea of the thing being done straight forward, or on a level, in contradistinction to ခိၵ်, which is

up, and ခါ, *down*. The Pgho affix differs from the verb, which is so that it is not probable that the term is of common origin in Sgau, although its form in that dialect is the same as the verb.

Examples.

§195. ဝါ

This letter is used for the first personal pronoun, singular number, synonymous with ဝ. Unlike that, however, it never varies its form by taking ခ after it. It is not found in Pgho, and is wholly unnecessary in Sgau, ဝ being everywhere in use in the same signification.

1. It is used for the first personal pronoun, singular number, nominative case, *I*.

Examples.

2. It is used with nouns for the possessive adjective pronoun *my*.

Examples.

ဝါဝါဝါဝါ

3. With ဝ affixed, with or without ခ, it is used after the verb to signify *I* with emphasis.

Examples.

4. The same form preceding the verb is used for the case absolute of the same pronoun—*as respects me*, or *in regard to me*.

Examples.

5. The same form is sometimes used where it is equivalent to an emphatic *my*.

Examples.

§196. ဝါ

This affix is confined to the imperative mood, and is used when it is the intention of the speaker to propitiate the person addressed. It seems to be about synonymous with ဝါ. This, ဝါ, being of most common use at Tavoy, while that, ဝါ, is most common at Maulmain.

Examples.

§197. ဝး။

This root is used as a numeral adverb; sometimes in the signification of *fold* in composition. It may be derived from the Burman ခ။

Examples.

§198. ဝၵ်။ ဝၵ်-ၵ်။

This root is used as a verbal affix in the signification of *assist*.

Examples.

§199. ဝ။

1. This word, which as a noun signifies the *hand* or arm, is used in a manner synonymous with ၵ် to denote repetition.

a. It is required sometimes to be rendered by *time* or *times*.

Examples.

b. With numerals it may be rendered as an adverb of number. (See sec. 29.)

Examples.

ဝဝဝဝဝ။ဝဝဝဝ။

2. It is repeated with the numeral *one* and used in the signification of *sometimes*. Sometimes the numeral is not repeated.

Examples.

ဝဝဝဝဝ။

3. Often ဝ် is prefixed to the form above, but without any change in the signification.

Examples.

4. By a peculiar idiom in Karen it is used as a verbal affix, to express a negative.

Examples.

ထုၤန့ၤတုၤ

5. It is used after other particles to form words signifying *then*. (See sec. 50.)

Examples.

§200. ဝုၤဝုၤဝုၤဝုၤ

This root repeated is used in the signification of *each*. The first form above is the way it is pronounced at Tavoy, the latter at Maulmain, which, it will be observed, is the same inflection as the Pgho.

Examples.

§201. ဝဲၤနီၤဝဲၤနီၤဝဲၤနီၤ

1. This word is used as an adverb of interrogation in asking the direct question. At Maulmain the first syllable ဝဲၤ is used, as in Pgho, and at Tavoy the last နီၤ; but the natives regard them as parts of one word, and hence they are united in writing. Sometimes ဝဲၤနီၤ and ဝဲၤနီၤ are used.

Examples.

2. Out of interrogation it is used in the signification of *also*.

Examples.

3. With a peculiar emphasis it is used to affirm with uncertainty, implying that it may or may not be as stated, though the speaker would usually be understood in the affirmative.

Examples.

§202. ဝဲၤနီၤ

This root is used as an emphatic particle, affixed to both imperative and indicative phrases. It is often heard at Tavoy, but is rarely if ever used at Maulmain.

Examples.

§203. ဝိ၌

This root is used as a numeral affix to things in *parts*, and is usually equivalent to the word *part* in English.

Examples.

§204. ဝိ၌

This word is used with the negative in the signification of *never*.

Examples.

§205. အဝိ၌အသိ၌

These repeated roots, which separately signify *generation* and *state*, and are often used synonymously, are used in the signification of *forever*.

Examples.

§206. ဝိ၌

1. This root, as a verb, signifies among other things to be *pure*, and is prefixed to several other words to form adverbs in the signification of *wholly*. The following are all used in that signification :

ဝိကညး
ဝိဖုကလ္လ
ဝိသုတဗ္ဗ
ဝိစိဆုဆု

ဝိလ္လတကု
ဝိသိကဘး
ဝိဇ္ဇာ

ဝိကျမနာ
ဝိလ္လကဒ္ဒ
ဝိကျမတိ

Examples.

2. It is used as an affix to mark the male gender of human beings, applied to young persons; and is often used alone by the elders when addressing the younger.

Examples.

§207. ဝိ၌

1. This root is prefixed to proper names to mark the masculine gender.

Examples.

2. Sometimes it is used alone for man.

Examples.

§208. ၄။

This verbal root signifies to be few, and the pronominal adjective few is regularly formed from it.

Examples.

§209. ၅။

This root is used to denote the quantity that can be taken up with the fingers, and is hence used as a numeral affix for such quantities. (See sec. 18.)

Examples.

§210. ၆။

This root in Sgau corresponds in its signification and use to the preceding, except that the quantity here is what can be grasped up with the hand. The Pgho affix is the same as the word for *hand*. (See sec. 18.)

Examples.

§211. ၇။

1. The signification of this root as a verbal adjective, is to be *small*, but it is used in interrogation in the signification of *how*?

Examples.

2. Repeated, it is used for *how* when out of interrogation.

Examples.

§212. ၈။

1. This root is used as a verbal affix to signify that the act is done in *return*, from its signification of returning to the same point, as the year.

Examples.

၈။၈။၈။

2. It is repeated and used as a verbal affix in the signification of *infrequently*; from the same signification of the root apparently as the preceding.

Examples.

§213. ဆူ။

This root has the general signification of *to*, or *towards*.

1. It is equivalent to the preposition *to*.

Examples.

2. It is used to form adverbs of place.

ဆူလဲ၌။

a. According to the connection this form may be rendered *where?* or *whither?* when used in interrogation.

Examples.

ဆူလဲ၌ဆူလဲ၌။

b. This repeated form is used for *where*, or *whither*, out of interrogation.

Examples.

ဆူအံ၊ဆူန့၌။

c. These forms, signify respectively, according to the connection, *here* and *there*, or *hither* and *thither*.

Examples.

ဆူအံ၊ဆူန့။

d. This form may be rendered sometimes by "*here and there*," or by *where* or *whither*, out of interrogation.

Examples.

§214. ဆိ။

1. This root, as a verb, signifies to *stop*, *cease*; but is used as a verbal affix in the signification of *first*.

Examples.

2. It is used as a numeral affix applied to things in pairs, and also to such things as *guns*, *carts*, *ploughs*, and *suits at law* which consist of two parties. (See sec. 18.)

Examples.

§215. ညါ။

1. This root is used as an affix in the signification of *the whole of*, or *as much as* the thing to which it is appended.

Examples.

လာညါ။ ။လာအမဲာ်ညါ။

2. Preceded by လာ with or without မဲာ်, it is used in the signification of *before*.

Examples.

လာအံၤအမဲာ်ညါ။ လာန့ၣ်အမဲာ်ညါ။

3. It is used to form compounds in the signification of *besides*.

Examples.

လာညါဒိ။

4. Preceded by လာ and followed by ဒိ, it is used in the signification of *within*.

Examples.

တဒိၣ်ညါ။ တပူညါ။

5. It is used after တဒိၣ် and တပူ to indicate a *large*, or considerably large quantity.

Examples.

§216. ဝ။

Preceding a verb ဝ expresses a negative, either with or without ဘဲာ် following the verb; though ဘဲာ် is usually written. In Pgho this forms the negative in part only.

Examples.

တကူၣ်သ့ၣ်။

1. This compound is sometimes used like a plural affix of the third person.

Examples.

2. It is often found at the close of sentences after the manner of repeating the pronoun in the signification of *they*.

Examples.

§217. တကွ်။

1. This affix is used with the imperative mood as in the paradigm. (See sec. 25.)

Examples.

2. It is used with တန့် prefixed to the verb in the signification of *must*.

Examples.

3. It is used with both futures and negatives in the indicative mood, without much affecting their signification, unless it be the indication of desire.

Examples.

4. It is used to mark the comparative degree of adjectives, either with or without နှို။ (See sec. 15.)

Examples.

§218. တကီၼ်။

This affix is generally used in the signification of *immediately*.

Examples.

§219. တကွဲ။

This affix is found at the close of a verbal clause which is usually the *consequence* of some one that has preceded.

Examples.

§220. တဝူ။

This affix is appended to verbs to express *prohibition*; sometimes alone and sometimes with the verb in the negative form, preceded by ဆဲ။

Examples.

§221. တဲးတဲးတဲးတဲး

This affix is used in repeated members to convey the idea of *by little and little*; and is occasionally used alone for the adverb *little*.

Examples.

§222. တဲး

1. This affix has the form of a numeral auxiliary, but is used to designate the plural number. (See sec. 7.)

Examples.

2. Though oftener used alone, perhaps, than in combination, it is frequently found with ခ affixed to it. (See sec. 7.)

Examples.

3. Frequently သို့ precedes it.

Examples.

4. It is used often with both သို့ prefixed and ခ affixed. (See sec. 7.)

Examples.

5. Occasionally with the vocative သို့ is affixed.

Examples.

6. In Pgho has not been found affixed to but is often prefixed.

Examples.

7. With the plural pronouns ဝဲး is often used, but with them the prevailing usage is to prefix.

Examples.

8. Not unfrequently, however, it is used alone.

Examples.

9. In respect to the omission of this affix after being used in the preceding part of the discourse, and its separation often from the word to which it belongs. (See sec. 87.)

Examples.

§223. တတၢ်း။

This is a Taleing word, but often heard, especially at Tavoy. It is wholly unnecessary, however, the Karen word တ of the same signification, being in general use.

Examples.

§224. တတၢ်း။

This word is used in the signification of *several*.

Examples.

§225. တၢ်။

This affix, like တၢ်, has the form of a numeral auxiliary, but like that is used to mark the plural number. In Sgau it is seldom used. In Pgho is used more frequently. In Sgau the တ is often dropped, and the န affixed to တၢ်. The same usage does not appear to prevail in Pgho.

Examples.

§226. တတၢ်။

This particle is affixed to verbs usually when the act is repeated by a different subject.

Examples.

§227. တၢ်။

As a noun, this root signifies *thing*, and the same signification may be traced in its uses as a pronoun and a particle.

1. It is used as an indefinite nominative to verbs, third person, resembling in some of its applications the French *on*.

Examples.

2. With **အ** prefixed, it becomes a more definite nominative, being then the **အတိ** or thing of another subject, the person or thing with which it is in some way associated.

Examples.

3. Prefixed to verbal roots, **တိ** is used to form nouns.

a. Sometimes these nouns resemble those formed by *or* in Latin. They denote "the action or state of the verb abstractedly."

တိအေ	Love,	from	အေ
တိဖိုး	Fear,	"	ဖိုး
တိဆီ	Sickness,	"	ဆီ
တိကတိ	Word,	"	ကတိ
တိကဒု	Shade,	"	ကဒု
တိလိသး	Itch,	"	လိသး
တိခု	Industry,	"	ခု
တိကတိ	Indolence,	"	ကတိ

Examples.

b. Sometimes they correspond in a good degree to those that are formed in Greek by neuter adjectives with the article; substantives which stand for "objects which are conceived or exhibited as indefinite."

Examples.

c. Sometimes they correspond to English adjectives, "put as if they were absolute."

Examples.

d. Sometimes they are appellative nouns, formed from some attribute for which the subject is remarkable; as

တိတိ	The righteous, i. e. God.
တိသိန်	The large eared, i. e. the elephant.
တိစိ	The tall, i. e. the rusa stag.
တိကွီ	The striped, i. e. the tapir.
တိတူ	The straight, i. e. a ruler.

Often **အ** precedes the verbal root, but without altering the signification.

Examples.

g. The precise force of nouns of this formation must, in each instance, be determined from usage. The following are miscellaneous

Examples.

h. Occasionally **တံ** is prefixed to a noun root, with or without **အ**.

Examples.

4. Following a verb it is the indefinite complement to that verb.

a. If the verb be *active transitive*, it is the direct complement or accusative, the person or thing acted upon, expressed indefinitely.

Examples.

If the verb be one that, in other languages, governs two accusatives, one of a person and the other of a thing, ∞ represents the *thing*.

Examples.

b. If the verb be *active-intransitive*, it is equivalent to the indirect complement with a preposition; or, in English, it may often be rendered by a preposition used adverbially.

Examples.

In compound verbs, if the last verb be neuter, the *om* that follows is the indirect complement to the one that precedes.

Examples.

c. If the verb be *positively-neuter*, **တၢ်** is not used. A Karen does not say သရၣ်မံတၢ်လိၤ။ သရၣ်ဆွၣ်နီၤတၢ်လိၤ။ What verbs are regarded as positively neuter must be determined from usage. Occasionally the same verb in one signification is treated as active-intransitive and followed by **တၢ်**, while in another it is positively neuter and does not admit of **တၢ်**။

Examples.

d. Not only is $\omega\dot{\varsigma}$ excluded when the definite complement is expressed, but also when it is implied.

Examples.

5. With ω prefixed, or any other personal pronoun, and following the verb, it becomes a definite complement, as $\omega\omega\dot{\varsigma}$ in No. 2 preceding the verb is a definite nominative. The $\omega\dot{\varsigma}$ often stands in apposition, in such cases with a whole sentence that follows, yet occasionally in English a good rendering is made by treating it with its pronoun as the objective case of the personal pronoun.

Examples.

6. Affixed to verbal roots, $\omega\dot{\varsigma}$ forms nouns which denote the product or object of the action; like Greek nouns that end in *ma*, which denote "the effect of the verb and even the object."

Examples.

When the clause that contains $\omega\dot{\varsigma}$ as above is put in the case absolute, it often has to be rendered verbally as where $\omega\dot{\varsigma}$ is not used.

Examples.

Remark.—We sometimes meet with $\omega\dot{\varsigma}$ followed by $\omega\iota$ preceding nouns, where $\omega\dot{\varsigma}$ properly retains its character as the noun *thing*; though it does not require to be rendered in English. It is often used thus with case absolutes, and with words that have been previously mentioned.

Examples.

§228. $\omega\iota\alpha\dot{\varsigma}$

This root, as a verb, signifies to *grasp up* with the hand, and is used as a numeral affix to things grasped in the hand, i. e. a handful, or more accurately a fistful. To $\xi\iota$ is to grasp with the fingers, while to $\omega\iota\alpha\dot{\varsigma}$ is to grasp with the whole hand.

Examples.

§229. တုၣ်။

As a verb, this root signifies to *stop, end*. In Sgau it is used after other roots occasionally to express the superlative degree; while in Pgho it is the common particle.

Examples.

§230. တုၣ်။

1. This root, as a verb, is used first in the signification of *arrive*; and as a particle the same signification may be traced.

a. Following other clauses in a sentence, it is used in the signification of *unto, or until*, according as it refers to *place* or *time*.

Examples.

တုၣ်။တုၣ်န့ၣ်တဝၣ်။တုၣ်န့ၣ်တဘျီ။တုၣ်မ့ၣ်အန့ၣ်တဝၣ်။တုၣ်မ့ၣ်အအံၣ်တဝၣ်။

b. At the beginning of sentences it is used in the signification of *when, or then*, according as it is followed by a verb, with its subject, with or without မ့ၣ် preceding the nominative; or a particle, as မ့ၣ် or န့ၣ်, followed by တဝၣ်တဘျီ, or other adverbs of number, all of which go to make up the signification of *then*. (See sec. 25.)

Examples.

Occasionally when တုၣ် signifies *when*, a case absolute precedes it.

Examples.

တုၣ်အံၣ်ဆူညါ။

c. In the signification of *henceforth*, we sometimes meet with တုၣ်အံၣ်ဆူညါ at the commencement of sentences.

Examples.

2. As a verbal adjective this root is used in the signification of *long*; and in this signification is used as a correlative. (See sec. 24.)

Examples.

တုလဲၣ်။

a. This form, according as it refers to length or distance, may be rendered by *how long?* or *how far?* in interrogation. In Pgho is used.

Examples.

တုလဲၣ်တုလဲၣ်။

b. This form may be rendered in like manner *how long*, or *how far*, out of interrogation. In Pgho is used.

Examples.

တုအံၤတုန့ၣ်။

c. These forms require to be rendered *so long*, or *so far*.

Examples.

တုတုအံၤတုတုန့ၣ်။

d. These are emphatic forms of the preceding, *so long*, or *so far*.

Examples.

တုအံၤသိးတုန့ၣ်သိး။

e. These forms are used in the signification of *as long as*, *as far as*.

Examples.

တုသိးဒီး။

f. Sometimes when a noun is used instead of the adjective pronoun, the form above is used in the signification of e.

Examples.

တုအံၤတုန့ၣ်။

g. This form, which literally signifies "*so long so long*," or "*so far so far*," is used in the signification of *how long*, or *how far*, out of interrogation, but is more definite than တုလဲၣ်တုလဲၣ်။

Examples.

§231. တုၣ်။

This root, as a verb, signifies to *throw*, and this signification may be dimly seen in its uses as a verbal affix. It is used with both the past and future tenses, and denotes that the act was or will be executed earlier than the tense

would otherwise imply. Used with the imperative, it is rather disrespectful; and when applied to roots used adjectively, may be rendered by *very*. The difference between a common imperative and one with this affix may be compared to *go* and *begone* in English.

Examples.

§232. ဝဲၵ်

This root, as a verb, signifies to *break apart*, and as a verbal affix it is used to indicate separation, and may be rendered usually by the adverb *off*.

Examples.

§233. ဝဲၵ်

This root, as a verb, signifies to *crack open*, but is used as a verbal affix, connecting the verb and its complement. Some Karens use it after almost every verb, while others rarely use it at all. In the following examples it might be omitted without at all affecting the signification.

Examples.

§234. ဝဲၵ်

This root is used as a numeral affix to *eyes* and to the seeds of fruit, for which ဝဲၵ် is often used. This being the specific word, while that is the generic one. (See sec. 18.)

Examples.

§235. ဝဲၵ်

Among other significations as a verb, this root has that of *carrying loads on the head*, and hence it is used as a numeral auxiliary to loads carried on the head.

Examples.

§236. ဝဲၵ်

This root has much the force of ဝဲၵ်, with which in affirmative clauses it is sometimes united, signifying that the agent acts of himself unprompted; but in negative clauses it has the signification of *wholly*.

Examples.

§237. ဝဲၵ်

This word is affixed to both verbs and nouns, and preceded by ဝဲ in the signification of *during*, or *while*.

Examples.

§238. ဝိ၊

This root is used as a numeral affix, and applied to things that follow at intervals on a line, as streams that cross a road, settlements of inhabitants, knots on a string, sections of a log cut up. (See sec. 18.)

Examples.

§239. ငြိမ်း။

This root, as a verb, signifies to *obstruct*, but is used occasionally as a numeral affix, applied to bundles of *faggots*.

Examples.

§240. འཕྲུལ་ཁྲིའི་

As a verb, this root is used to signify the piling of thin flat things, as leaves, boards, and sheets of paper, upon each other; and hence it is used as a numeral affix to *piles* of such things. The Pgho affix is not used as extensively as the Sgau. The Pgho corresponding to the Sgau ဘီၣ် is often used in its stead.

Examples.

§241. 卍

This root is heard occasionally before *es* affixed to verbs when beseeching.

Examples.

§242. ∞:||

1. This root is used as a particle, with *coi* prefixed, in the signification of the adverb *above*.

Examples.

လၢထးဝိ။လၢထးအံ။လၢထးန့ၣ်။

2. The various forms above are used in the same signification.

Examples.

§243. ထံး

1. This word denotes the space by or near the thing with which it is associated, but more especially the space near the side.

စွဲငြိမ်း

space near the foot.

ကျွန်တို့၏

”

”

”

door-posts.

ဆိုဝ်း

”

22

”

stairs.

Examples.

၀၀၁၀၀း။

2. It is used with ၀၀၁ prefixed and coupled with other words in the signification of *formerly, anciently*, and the like.

Examples.

3. It is used as a numeral affix applied to *trees*. ၀၀း is most usually used at Tavoy, ၀၀း at Maulmain. (See sec. 18.)

Examples.

§244. ၀၀း။

1. This root, as a verb, signifies to *see*; but is used as a numeral affix, applied to words and sentences.

Examples.

2. With the numeral one prefixed, it is affixed to verbs when the act is of short continuance. The difference between the verb without or with this particle may be compared to the English—

To drink, and to take a drink;

To look, and to take a look;

To walk, and to take a walk;

To bathe, and to take a bath.

Examples.

§245. ၀၀။

This root, as a verb, signifies to *roll up*, and is hence used as a numeral affix to things rolled up.

Examples.

§246. ၀၀း။

This root, as a verb, signifies to be *perpendicular*, but is used as a numeral affix, applied to the bodies of trees and posts, and to trees also at Maulmain. The Pgho usage corresponds with the latter. (See sec. 18.)

Examples.

§247. ၀။

This word is a correlative, referring to the size of things contemplated as containing cubical contents.

Examples.

ထဲလဲၣ်။

1. This form signifies *how large?* in interrogation. The Pghos use

Examples.

ထဲလဲၣ်ထဲလဲၣ်။

2. This reduplicated form signifies *how large*, out of interrogation. The Pghos use

Examples.

ထဲအံၤထဲန့ၣ်။

3. These forms signify *so large*.

Examples.

ထဲထဲအံၤထဲထဲန့ၣ်။

4. These forms signify *so large*, with emphasis.

Examples.

ထဲအံၤထဲန့ၣ်ထဲ။

5. These forms signify *as large as*.

Examples.

6. Sometimes the ထဲ is dropped, especially when the place of the adjective pronoun အံၤ or န့ၣ် is supplied by a noun.

Examples.

7. When followed by a noun in this way, the ထဲ often requires to be rendered by *only*.

Examples.

ထဲထဲထဲ။

8. When a noun takes the place of the adjective pronoun, and ထဲ is written, it takes the form above, the noun being written after the ထဲ။ Sometimes, instead of this form, ခဲ is written after the noun in the same signification of *as much as*.

Examples.

ထဲအံ့ထဲနဲ့။

9. This form is equivalent to *how large* out of interrogation, but is more definite than ထဲဆင့်ထဲဆင့်။

Examples.

ထဲမှိုထဲ။

10. This form is equivalent to a conjunction signifying *more than*, or not *merely as much as that*.

Examples.

§248. ထိန်။

This root, as a verb, signifies to measure *lines*, but prefixed to a few verbs it excites to the action, and if neuter it gives them an active character, like စ။ (See sec. 28.)

Examples.

§249. ထိ။

1. This root, as a verbal adjective, signifies to be *high*, or *long*; but is affixed to verbs of motion, from a lower to a higher place, either real or imaginary; as from the mouth of a stream to its source, and from the west to the east.

Examples.

ထိထိ။

2. With စ affixed as above, it is used in the signification of *continually*.

Examples.

§250. ထိရိ။

This is said to be a Taleing word, but is common at Tavoy in the signification of *any one*.

Examples.

§251. ᠋᠋᠋᠋᠋᠋

1. This root, as a verb, signifies to *ascend*, and is used very extensively as a verbal affix to indicate that the act ascends into existence, or that ascension, literally or figuratively, coexists with it. (See sec. 28.)

Examples.

2. It is affixed very generally to acts that are performed by the subject for the first time.

Examples.

3. It is affixed to verbal adjectives to denote the coming into the state denoted by the root, and may then be rendered by *become*.

Examples.

§252. ᠋᠋᠋᠋᠋᠋

1. Applied to verbs this particle stands opposed to ᠋᠋᠋᠋᠋᠋, indicating that the agent acts independently of others; that is, of himself. (See sec. 28.)

Examples.

2. It is used in the imperative mood and third person with the form of the future, to express *permission*; that is, to *let* a person do something that he is doing or disposed to do of himself.

Examples.

3. Affixed to verbal roots used adjectively, it is equivalent to the comparative degree.

Examples.

4. Affixed to nouns it indicates that they *exist* of themselves, and hence by an idiom of the language, it is used in the signification of *another*; either with or without ᠋᠋᠋᠋᠋᠋; but in that of *own* when applied to nouns construed with possessive pronouns.

Examples.

5. Affixed to pronouns it does not otherwise affect their signification than by expressing emphasis sometimes. (See sec. 19.)

Examples.

ကဝ်ဒ်-ဝ်။

6. It is often used after the reciprocal pronoun, with the appropriate personal pronoun and ဝ် for the sake of emphasis.

Examples.

ကဝ်ပုဒ်-ဝ်။

7. Sometimes ဖ် precedes the ခ် in the same signification.

Examples.

ဒ်ကယာ်။ဒ်ကဝ်။

8. Followed by ကယာ် or ကဝ် with or without ကွ် it indicates a delay to perform the act with which it is connected, before doing some other, expressed or understood, in the connection.

Examples.

ကဒ်ယာ်။

9. This word, affixed to verbs, admits what the verb states, but often with an implication that notwithstanding its being so, something else, expressed or understood, will follow.

Examples.

ဒ်လ်။

10. Followed by လ် it is used in the signification of *even*, or *self*.

Examples.

§253. ဒ်။

1. This root is affixed to verbs when the action is not completed, in the signification of *yet*, or *still*.

Examples.

2. It is affixed to verbs when the act is regarded as recently past, and may then be rendered by *yet* and a past tense of the verb, or the verb to be, may be supplied before it.

Examples.

3. It is prefixed to each of two verbal roots in the signification of the corresponding conjunctions *as—so*, expressing a comparison of equality between things increasing; or, *the more—the more*, is sometimes a better rendering.

Examples.

4. It is used as a correlative of manner or quality. In this signification it is pronounced ဖိ at Tavoy and on Belu island opposite Maulmain, and is printed ဖိ. The Pgcho, it will be observed, is made from a different root. Occasionally ဖဲ is heard in this signification, derived from the Burman ဖဲဝိဒ်.

Examples.

a. This form signifies *how?* or *what?* in interrogation.

Examples.

ဖိလဲဉ်ဖိလဲဉ်။ ဖိလဲဉ်ဖိလဲဉ်။

b. These forms signify *how*, or *what*, out of interrogation.

Examples.

ဖိအံ။ ဖိနွံ။

c. These forms signify *thus*.

Examples.

ဖိအံ။ ဖိနွံ။

d. These forms signify *thus* with emphasis.

Examples.

e. These forms signify *such*.

Examples.

f. Sometimes the *သိ* is dropped, while the signification of *such* remains.

Examples.

g. This form signifies *how, what, or whatever*, out of interrogation.

Examples.

5. Followed by *န* and affixed to successive verbs, it is equivalent to the double conjunction *as—so*, expressing certainty.

Examples.

6. Followed by *သိ* it is used in the signification of *as, or like*, when nouns or pronouns are compared; but in that of *like manner*, when the subject of comparison is a verb in the past tense. The *သိ* most usually follows the word or clause to which the comparison is made; and the *ခံ* precedes; pronounced at Tavoy sometimes *ခံ* but more usually *သိ*.

Examples.

7. Sometimes the *သိ* immediately follows the *ခံ* and then the comparison is often made, as in the form above, by affixing *န*.

Examples.

8. Followed immediately by *သိ* and preceding a verb in the future tense, or in the negative form, it is used in the signification of *that*, conjunction; and also as marking the purpose, *in order that*. As in the preceding (No. 5,) the *သိ* occasionally follows the clauses. At Tavoy both *ခံသိ* and *သိ* are used in this signification, but *သိ* is most common. Sometimes *ဆဲ* follows the verb, and at others is omitted without any difference in signification. (See sec. 25 and 52.)

Examples.

9. The object of the preceding verb is sometimes the *implied* nominative of the verb with နှိ။

Examples.

နှိသိးဒီး။

10. Sometimes နှိ follows the နှိသိး။

Examples.

11. It is prefixed to verbal roots to form the adverbs in the corresponding signification of the verb. (See sec. 36.)

Examples.

§254. နှိ။

This root is used as a numeral affix applied to *nests*, and, by metonymy, to their contents. (See sec. 18.)

Examples.

§255. နှိ။

1. This root is used as a numeral affix, usually applied to quadrupeds; but also to Karen baskets.

Examples.

2. It is used as a numeral affix, and applied to different *kinds* of things, like နှိ။

Examples.

3. It is used after case absolutes, and also after subjunctive clauses.

Examples.

4. It is also used as a couplet to the numeral affix နှိ။

Examples.

§256. နှိ။

This root, as a verb, signifies to *fight*; but as a particle, is prefixed to verbs in the signification of which the nearest English word is *permit*, or *cause*. Neither gives the Karen idea precisely.

1. When used before neuter verbs, the noun or pronoun that without the pre-

fix would be the subject of the verb, follows it immediately as the object, and the predicate or indirect complement follows that preceded by a particle, unless it precede as a case absolute.

Examples.

2. When used before active verbs the construction is

a. As above, the object of the verb following the nominative, as the predicate or indirect complement after the neuter verb.

Examples.

b. Or the object of the verb follows it as it would were $\mathfrak{q}^3$ not used, and the nominative follows the object with a particle prefixed.

Examples.

$\mathfrak{q}^3\mathfrak{q}^3$

3. This root signifies also to be at a little distance apart; and the repeated root is used in the signification of *frequently, often*.

Examples.

§257. $\mathfrak{q}^3$

This root is used as a numeral affix, applied to bamboos and small trees.

Examples.

§258. $\mathfrak{q}^3$

This root is used as a numeral affix, applied to leaves of the *palm* and *plantain* families. The Pghos have no specific affix for these things, but use the same as the Sgau $\mathfrak{q}^3\mathfrak{q}^3$, applied generically to things thin and flat.

Examples.

§259. $\mathfrak{q}^3$

1. This root, as a verb, signifies to *receive*, and it is prefixed to other verbs in the signification of receiving the action, and is hence equivalent to the passive voice when the action is received willingly. (See sec. 25.)

Examples.

2. It is used as a verbal affix, much like the English adverb *like*, or *in the manner of*.

Examples.

§260. ဒိ။

1. This root is prefixed to nouns or numeral affixes in the signification of *whole*.

Examples.

ဒိ-ညါ။

2. With ညါ affixed to the noun it signifies *the whole* not merely as *a whole*, but as embracing all its parts. *Throughout* sometimes makes a good rendering.

Examples.

ဒိဒိ-ဒိဒိ။

3. It is doubled and then with its noun repeated in the signification of *every*.

Examples.

4. It is used alone when followed by နှိ in the signification of *all*, or the *whole*.

Examples.

5. It is prefixed to denote a *wholeness*; where persons are associated together either as friends or relatives, *fellow*.

ဒိဘူဒိတိ။

[Fellow] relations,

ဒိတံဒိသကိ။

" friends,

ဒိယိဒိ။

" sons-in-law,

ဒိခဲ။

" daughters-in-law,

ဒိဝှိဝှိ။

" brethren or sisters,

ဒိတဝှိ။

" cousins,

ဒိဒိဝှိ။

" mother and child,

ဒိဝှိဝှိ။

" father and child,

ဒိမဝှိ။

" aunts,

ဒိမိဝှိ။

" uncles,

ဒိဒိဝှိ။

" nephews,

ဒိဝှိဝှိဝှိ။

" sisters,

ဒိဝှိဝှိဝှိ။

" brethren,

ဒိဝှိဝှိဝှိဝှိ။

" half brothers or sisters,

ဒိဝှိဝှိ။

" husband and wife.

6. Affixed to other words it is used to form adverbs in the signification of the *whole* of what is denoted by the word to which it is affixed.

Examples.

§261. §:1137:11

This particle is a connective, connecting both sentences and clauses, nouns and pronouns. Sometimes it connects without showing the relation between the words, when it corresponds to a great extent with the *conjunction*, *and*; sometimes it both connects and shows the relation existing between words, when it is equivalent to a *preposition* corresponding nearest to *with*, but susceptible of various renderings. At Maulmain it is pronounced by a few §:1137:11

1. When it connects sentences it is the conjunction, *and*.

a. It is placed at the commencement of a sentence.

Examples.

b. Sometimes it stands after a word in the sentence which it connects, like the Latin *que*, to some extent.

Examples.

2. Connecting different clauses of the same sentence, it gives the verb that precedes it a participial character; yet it may often be rendered by *and* in these cases; although the Pgho particle is here a different one, the Sgau is the same.

Examples.

In this way it connects like tenses of verbs. This is particularly manifest with the future, where the mark of the future tense is prefixed to the last verb and omitted with those that precede with §:1137:11, though in the future also.

Examples.

When used in this participial manner, like the Greek participle, a particle is often understood before the clause.

Examples.

3. It is often used at the end of subjunctive clauses, where it will not admit of being rendered by an English word.

Examples.

4. It connects nouns and pronouns, like the conjunction *and*.

Examples.

5. It is used both to connect words and show the relation that exists between them, corresponding to a preposition. It may be variously rendered according to the connection, but *with* usually lies at the root of the signification, though *from* and *by* afford occasionally the best rendering.

Examples.

6. Sometimes § stands before what appears at sight to be the direct complement of an active verb; but if the sentence be analyzed, there will be found an ellipsis.

Examples.

§262. §II

1. This letter is used for the second personal pronoun, singular number, nominative case, *thou*.

Examples.

2. It is used with nouns for the possessive pronoun *thy*.

Examples.

3. With ^{§III} as above, it is used for the objective case of the same pronoun, *thee*.

Examples.

4. When the nominative follows the verb, the form is the same as No. 3 above.

Examples.

5. The same form is used for the possessive case of the same personal pronoun, *thine*.

Examples.

နဲၤနဲၤဝဲ။

6. With သ affixed, abbreviated often in Sgau to နဲ, with or without ခဲ it is used after the verb to express *thou* with emphasis. This abbreviation does not exist in Pgho.

Examples.

7. The same form as No. 6 above is used before the verb for the case absolute of the same pronoun, *as respects thee*, or *in regard to thee*.

Examples.

8. In Pgho the plural of this pronoun is formed regularly in the manner of nouns, but in Sgau another word သ့ is used. see သ့

နဲၤသကူ။သနဲၤကူ။

1. This word is used as a conjunction, in the signification of *though*, or *notwithstanding*. Occasionally it may be rendered by *but*. The first form is the one used at Tavoy; the last, the one at Maulmain. The Pgho corresponds to a different but synonymous particle.

Examples.

2. It immediately follows the verb, or is separated from it by qualifying particles or its complement, at the pleasure of the writer.

Examples.

မုၢ်နဲၤသကူၣ်နဲၤနီၣ်ဒီး။

3. Commencing a sentence, it usually takes the form above.

Examples.

§263. နဲး။

This root is used adverbially in the signification of going beyond reasonable bounds, and is usually spoken of things of an evil character, when it may be rendered by *worse*, and the like.

Examples.

§264. နှို။နှို။
This particle is used by some Karens instead of နှို in all its uses, and by all is used occasionally with အံ။ It seems to have the character of a demonstrative adjective pronoun, but is more generic than အံ or နှို။ It points out, but more generically, including both *this* and *that*. The latter form နှို is the way it is pronounced at Tavoy.

Examples.

§265. နှို။နှို။

As a verb, this word signifies to *obtain*, and as a verbal affix this signification may be always traced. As a verbal affix it is usually pronounced နှို at Tavoy, but printed နှို in conformity with the Maulmain pronunciation.

1. It is affixed to verbs simply to indicate that the *object* of the verb is obtained; or with a negative that it is not, and by implication, *cannot* be obtained. (See sec. 102.)

Examples.

2. Sometimes it makes neuter verbs transitive.

Examples.

3. It is applied to verbs to indicate that the object of the verb is obtained *for* another; and thus a dative of advantage or disadvantage is expressed.

Examples.

4. It is prefixed to verbal roots with အ, to form adverbs of quality. (See sec. 35.)

Examples.

နှို။နှို။

5. It is used with or without အ to mark the comparative degree of adjectives, but in this signification it probably has a different derivation from the preceding, being a different word in နှို, and in နှို its pronunciation often being နှို။ (See sec. 15.)

Examples.

§266. နှို။

1. This word is used as the demonstrative adjective pronoun *that*, but its various uses have been already detailed in sec. 98.

Examples.

အနွှ်ဒ်ဒ်း။

2. This compound is used at the beginning of sentences, in the signification of *further*.

Examples.

§267. နဲ။

This root is used occasionally in the signification of the correlative **ဝဲ**, being the Sgau form of the corresponding Pgho root.

Examples.

§268. နဲဒ်။

1. This particle is affixed to sentences for the sake of emphasis. It resembles **နဲဒ်**, but is respectful; which the latter usually is not.

Examples.

2. It is used with the verbal affix **တံ** (See sec. 149.)

Examples.

§269. နဲဒ်း။

This root, as a verb, signifies to *shew*, but as a particle is used in rather disrespectful addresses, to express emphasis.

Examples.

§270. နဲ၁။

This root, as a verb, signifies to be *quiet*, as a child after crying; and as an affix, at the close of sentences, it calls for assent; much after the manner of the English phrase, "it was so, was it not?" and the like. There is no single word in the language by which it can be defined.

§271. နဲ။

This root is used occasionally as a particle in the signification of **ဝဲ**, and like **နဲ** is probably derived from the Pgho.

Examples.

§272. နဲ။

This root denotes the *area*, or *extension* of the superficies of any thing, and is used as a correlative referring to superficies. (See sec. 24.)

နိလဲၣ်။

1. This form in interrogation signifies *how extensive*? In Pgho is used.

Examples.

နိလဲၣ်နိလဲၣ်။

2. This form is used for *how extensive*, out of interrogation. The Pghos use.

Examples.

နိအံၤနိနွဲၣ်။

3. These forms signify *so extensive*.

Examples.

နိနိအံၤနိနိနွဲၣ်။

4. These forms signify *so extensive*, with emphasis.

Examples.

နိအံၤသိးနိနွဲၣ်သိး။

5. These forms signify *as extensive as*.

Examples.

နိသိးဒီး။

6. This is the common form when a noun is used instead of the adjective pronoun.

Examples.

နိအံၤနိနွဲၣ်။

7. This form signifies *how extensive*, out of interrogation, like နိထဲၣ်နိထဲၣ်, but is more definite.

Examples.

နိတၢၢ်နိတၢၢ်။

8. With a negative, and prefixed to a numeral affix referring to persons or things, it is equivalent to *no one*. By comparing it with the Pgho root, the word in this signification would seem to come from a different root.

Examples.

နိတၢၢ်ယုၤနိတၢၢ်ဝိၤ။

9. With a numeral affix referring to place, as above, it signifies *no where*.

Examples.

§273. §511

1. This root, as a verbal adjective, signifies to be *real, true*, but is prefixed to proper names to mark the feminine gender of the human species.

Examples.

2. It is sometimes used alone for woman.

Examples.

3. It is applied to beasts when they are regarded as speaking like human beings.

Examples.

§274. §511

1. As a prefix this root is used to form instrumental nouns from verbal roots. (See sec. 60.)

Examples.

2. As an affix, it is appended to verbs in the signification of *observing, noticing*, paying attention.

Examples.

§275. §111

As a verb, this root is used in the signification of *divide*, and with ∞ prefixed, it is used in the signification of *some*, i. e. a division.

Examples.

§276. 011

1. This letter is used for the first personal pronoun, plural number and nominative case, *we*.

Examples.

2. It is used with nouns for the possessive adjective pronoun *our*.

Examples.

0d110d3§11

3. With δ affixed, with or without ε§ it is used after the verb to express *we*, with emphasis.

Examples.

4. The same form preceding the verb expresses the case absolute, *as respects us, in regard to us.*

Examples.

5. Sometimes the ဝ in the form above is dropped, and သ alone, in the signification of the case absolute, is used.

Examples.

6. It is used as an abbreviation of ဂှ် in the general signification of 'people or men.

a. It is used as the nominative case to verbs.

Examples.

b. It is used as the possessive adjective pronoun.

Examples.

7. Like ဝ and ဝ and ဝ and ဝ it is sometimes used as a formative particle, prefixed to other roots to form dissyllabic words.

Examples.

§277. ဝှ်ဝှ်ဝှ်ဝှ်

1. This root is used as a verb in the signification of *place*, and as a verbal affix to signify that the act is performed *before hand*.

Examples.

2. It is used as a verbal prefix in the signification of *placing*, or *assuming* the act.

Examples.

3. Followed by ဝှ်ဝှ် it is used in the signification of *more than*, synonymous with အခိုင်အလမ်း

Examples.

§278. ဝံၤ

This root is occasionally used as a numeral affix, applied to mouthfuls of food.

Examples.

§279. ဝံၤ

This root is used in the signification of *arrive unto*, and is occasionally equivalent to the preposition *to*, or *unto*.

Examples.

§280. ဝံၤ

This root, as a verb, signifies to *rub*, an act performed with deliberation, and hence it is used as a verbal affix, implying that the act is done deliberately.

Examples.

§281. ဝံၤ

1. This root, as a verb, signifies to *pass*, but it is used as an affix in the signification of *in*, or *from*.

Examples.

2. It is used as a numeral affix applied to *places*, and to collections of persons or things.

Examples.

3. Followed by ဝံၤ and prefixed it is sometimes used in the signification of *so that*. Occasionally the ဝံၤ is omitted.

Examples.

4. Followed by ဝံၤ and ဝံၤ it is used in the signification of *why*?

Examples.

§282. ဝံၤ

This root, as a verb, signifies to *dip up* with the hand, and is used as a numeral affix applied to quantities dipped up with the hand.

Examples.

§283. ဝှ်

This root is prefixed to ဝှ် and ဝှ် in Sgau to form the affixes that mark the gender of the human species. No corresponding particle is found in Pgho, and being used alone; and it is often omitted in Sgau. (See ဝှ်ဝှ်)

§284. ဝှ်

1. This root is used in the nominative case for *people* or *persons* in general.

Examples.

2. Followed by ဝှ် and a verbal root, it is used to form relative phrases.

Examples.

3. It is used for the objective case of the first personal pronoun, plural, *us*.

Examples.

4. It is used for the possessive case of the same pronoun, *ours*.

Examples.

§285. ဝှ်

This root, as a verb, signifies *to be full*, but is also used as a correlative of quantity.

Examples.

ဝှ်ဝှ်

1. This form signifies *how much?* in interrogation. The Pghos use

Examples.

ဝှ်ဝှ်ဝှ်ဝှ်

2. This form signifies *how much*, out of interrogation. The Pghos use

Examples.

ဝှ်ဝှ်ဝှ်ဝှ်

3. These forms signify *so much*.

Examples.

၌၌အံၤ ။ ၌၌၌န့ၣ်။

4. These forms signify *so much*, with emphasis.

Examples.

ပြဲအံ့သီး။ ပြဲရှေ့သီး။

5. These forms signify *as much as*.

Examples.

၎င်းသိဒ္ဓိ။

6. This form is used in the signification of No. 5, when a noun is used instead of the demonstrative adjective pronoun.

Examples.

၄၁အံ။ ၄၁နု။

7. This form signifies *how much*, out of interrogation, ဟိုသိပ်ဟိုသိပ် but is more definite.

Examples.

၅၃၁အံ။

8. Followed by **နုၤ** it is affixed to verbal clauses in the signification of *while*.

Examples.

9. It is sometimes used in the signification of *can* and *cannot*, when the ability or inability has reference to quantity in the object. *Competent* is the nearest English word by which it can be defined in this signification. (See sec. 25. 102.)

Examples.

§286. ဂိုဏ်းဂိုဏ်း

1. This root is used with the appropriate numeral affix in the signification of *how many*. The first is the common form, but at Maulmain it is often pronounced ḡu.

Examples.

မှီ၀လဲ၌။

a. This form signifies *how many?* in interrogation.

Examples.

ပုံ၁၀၁လဲၣ်ပုံ၁၀၁လဲၣ်။ပုံ၁၀၁ပုံ၁၀၁။

b. These forms are used to signify *how many*, out of interrogation.

Examples.

§287. ယှ်လဲၣ်။ဖြ်လဲၣ်။

This word is affixed to sentences to intimate that the matter is doubtful; *probably not*.

Examples.

§288. ဖျဲ။

This root is used as a verb to *give place, make way*, and the like; and is used as a verbal prefix in the signification of *permit*.

Examples.

§289. ဝါ။

1. This root is used to mark the male gender of all animals but man.

Examples.

2. Sometimes in abusive language it is used in reference to men; as in English, a man is sometimes called *a beast*.

Examples.

3. It is used to designate the male of diœcious plants.

Examples.

§290. ဝံးဒိန်။

This compound form ဝံး *skin*, and ဒိန် *head*, is sometimes used with ငဝ် prefixed, in a manner equivalent to the preposition *on*, or *upon*.

Examples.

§291. ဟံ။

This root is used as a numeral adverb.

Examples.

§292. ဟံၣ်။

1. This word is used as an affix in the signification of *time*, or *season*.

Examples.

2. With ∞ it is used as an affix in the signification of *during*, or *while*.

Examples.

§293. $\mathcal{Q}$

1. This root is used as a numeral affix applied to *companies* of people, *herds* of beasts, *flocks* of birds, and the like.

Examples.

2. It is occasionally used so as to be equivalent to making the plural number.

Examples.

§294. $\mathcal{Q}^{\circ}$

1. This root is affixed to verbs in the past tense to indicate that the act is performed *unwittingly*, or *accidentally*.

Examples.

$\infty\mathcal{Q}^{\circ}$

2. When used with the future tense, preceded by $\infty\mathcal{S}$ it denotes an apprehension that the act may be performed, that it may by chance take place. *Lest* is sometimes a good English rendering.

Examples.

§295. $\mathcal{Q}^{\circ}$

This root is used as a numeral affix applied to *stems of plaintains*, *fallen trees*, and *dead bodies*.

Examples.

§296. $\mathcal{D}$

In all the various uses of this particle the general signification of *at* may be traced.

1. It is prefixed to words denoting place in the signification of *at*.

Examples.

2. It is prefixed to a verb and its nominative in the signification of *at* the time of the performance of the verb, where *when* is often an appropriate rendering.

Examples.

3. It is used as a correlative of *time* or *place*.

မဲလဲၣ်။

a. According as the reference is to *time* or *place*, မဲလဲၣ် may signify *when?* or *where?* in interrogation.

Examples.

မဲလဲၣ်ပူၤလဲၣ်။မဲလဲၣ်ဒီလဲၣ်။

b. These forms signify *where?* in interrogation. The ပူၤ and ဒီ are sometimes doubled, but without affecting the signification.

Examples.

အကတိၣ်မဲလဲၣ်။အဆၢအကတိၣ်မဲလဲၣ်။

c. Preceded by အကတိၣ် or အဆၢအကတိၣ်, a *time* or *junction*, the forms above signify *when?* in interrogation.

Examples.

မဲလဲၣ်မဲလဲၣ်။

d. According as the reference is to *time* or *place*, this form may signify *when* or *where*, out of interrogation.

Examples.

အဆၢအကတိၣ်မဲလဲၣ်မဲလဲၣ်။မဲလဲၣ်စ့မဲလဲၣ်စ့။

e. These forms signify *when*, out of interrogation. Instead of စ့ another adverb of number, as အိ might be used without changing the signification.

Examples.

မဲလဲၣ်ပူၤလဲၣ်မဲလဲၣ်ပူၤလဲၣ်။မဲလဲၣ်ဒီလဲၣ်မဲလဲၣ်ဒီလဲၣ်။

f. These forms signify *where*, out of interrogation. The ပူၤ and the ဒီ are sometimes repeated in the same signification.

Examples.

မဲအံၤ။မဲဒွဲၣ်။

g. These forms, referring to *place*, signify *here* and *there*; but referring to *time*, they signify *now*, and *then*.

Examples.

အကတိ၍ပဲအံ။အကတိ၍ပဲန့၍။

h. When referring to time အကတိ၍ *a time*, or *juncture*, often precedes it, as in the forms above, which signify *at this time*, i. e. *now*; and *at that time*, *then*.

Examples.

အလိ၍ပဲအံ။အလိ၍ပဲန့၍။ပဲအံတပူ။ပဲန့၍တပူ။

i. These forms are used in the signification of *here* and *there* respectively.

Examples.

ပဲအံပဲန့၍။

k. This form signifies usually *where*, out of interrogation; but is modified like Nos. *e* and *f*, so as to signify either *where* or *when*.

Examples.

ပဲန့၍။

l. This form is used sometimes after enumerating various things, in the signification of *any thing*.

Examples.

m. It is affixed to verbs in the signification of *whatever*, or *however*.

Examples.

မဲလဲ၍ဂါလဲ၍။မဲလဲ၍ဂါဂါလဲ၍။

4. It is used in interrogations referring to one of several persons or things, in the signification of *which*? Any other numeral affix may be used in the place of ဂါ in the form above.

Examples.

မဲလဲ၍ဂါလဲ၍မဲလဲ၍ဂါလဲ၍။

5. The above reduplicated form, varied as in No. 4 above, is used in the signification of *which*, out of interrogation.

Examples.

6. With or without ခ် affixed, but usually with it, it is used to form several adjective pronouns.

မဲဒ်ပွၤ-တဖၣ်။

a. This form is used in the signification of *as many persons as*.

Examples.

မဲဒ်ပွၤ-တဂၢၢ်။ မဲဒ်ပွၤ-တဂၢၢ်။ မဲဒ်ပွၤ-တဂၢၢ်လၢ်လၢ်။

b. These forms are all used in the signification of *whoever* and *whosoever*. A verb usually, but not always, is written in the blank.

Examples.

မဲဒ်-တဒု။

c. When instead of ဂၢ် the name of an animal or thing is used, followed by the appropriate numeral, the signification of the form is *whichever* or *whatever*.

Examples.

မဲဒ်။

7. Without ခဲ and followed by ခဲ and a verbal root, it is often used in the signification of *as much as*.

Examples.

8. Intimately connected with the preceding, in construction like No. 2, it is used in the signification of *as*, or *according as*.

Examples.

§297. ဝိ။

1. This root which as a noun signifies *child*, is affixed to verbal roots preceded by ဂၢ် or ဝိ to indicate persons subject to the action or passion expressed by the verb. (See sec. 62.)

Examples.

2. It is affixed to nouns which have ဂၢ် expressed or understood, to form *Gentile nouns*.

Examples.

3. It is affixed to nouns without being preceded by ဂၢ် expressed or understood, to form *diminutives*.

Examples.

§298. ဖိး။

This root is used as a numeral affix, applied to *flowers*, and also to *fungi*.

Examples.

§299. ဖိးဒ်။

1. Followed by ဖိး, ဖိး is used in the signification of *above*.

Examples.

လၢန့ၣ်အဖိးဒ်။ လၢအံၤအဖိးဒ်။

2. Preceded by လၢန့ၣ် or လၢအံၤ as in the forms above, the signification of *besides* is expressed.

Examples.

ဖိးလၢ။

3. Followed by လၢ ဖိး is used in the signification of *below*. At Maulmain the ဖိး in this compound is sometimes pronounced ဖိး, and sometimes ဖိး။

Examples.

§300. ဖျၢ်။

This word is used as a numeral affix, applied to *tides*. The Pgho affix is from the verb to *ascend*.

Examples.

§301. ဖျၢ်။

This root is used as a numeral affix, applied to things round or cubical, or regarded as such; also to *cities*, and the *heart*, or *mind*.

Examples.

§302. ဖျၢ်။

1. This root, as a verb, signifies to have *a hole through*, and is affixed to verbs in the signification of *through*.

Examples.

2. It is used as a numeral affix, applied to openings, as *windows*, *doors*.

Examples.

§303. ဘး။

1. This root is affixed to verbs signifying to ascend, to denote *arriving* at the object of ascent.

Examples.

2. It is used to form one or two adverbs of place.

လာဘးနွဲ့။ ဆုဘးနွဲ့။

a. These compounds are often used in the signification of *yonder*.

Examples.

လာဘးဝီ။

b. This compound signifies *on that side*, or *on the other side*.

Examples.

§304. ဘန့်။

As a verb, this root signifies to *hit*, and this signification may be traced in all its uses as a particle.

ဘန့်-

1. Prefixed to verbal roots it either gives the verb a passive signification, or has the signification of *must*, which, the connection only can determine. (See sec. 25, 102: 2.)

Examples.

2. If the verb be neuter, ဘန့် may be often rendered by *get*.

Examples.

3. In interrogative sentences it is often prefixed to direct questions as a particle of interrogation.

Examples.

-ဘန့်။

4. Affixed to verbs it may often be rendered by *may*. (See sec. 102: 3.)

Examples.

တ-ဘ်ဘ်

5. This signification is particularly manifest when the verb has the negative form, as the additional ဘ် then shows that the act *may not* be done, it is not allowed, or permitted, either by persons or circumstances.

Examples.

-ဘ်

6. It is used with the preterit in one of three significations:—

a. Indicating that the act was done thoughtlessly, unintentionally.

Examples.

b. It is used where in English we should often use *already*, or *done*.

Examples.

c. It indicates that it has been done properly.

Examples.

7. Affixed to neuter verbs and followed by an object, it retains more prominently the signification of *hit*, and is equivalent to a preposition. It may be rendered by *against*, *at*, *on*, or *over*.

Examples.

တ-ဘ်

8. When the verb is preceded by တ the ဘ် affixed makes a part of the negation.

Examples.

ဘ်တဘ်

9. Sometimes ဘ် repeated, with တ between, stands at the commencement of a clause, in a signification equivalent to *perhaps*. (See sec. 43.)

Examples.

ဘ်ဘ်

10. It is repeated after verbs in the signification of the adverb *properly*.

Examples.

တဝါတဝါ

11. It is written between a repeated numeral auxiliary with *တ* prefixed as above, to denote succession, of *one after* another. *တ* and *တ* are sometimes used in the same manner. The whole is often repeated without altering the signification.

Examples.

ဆင်ဆင်

12. Followed by *ဆင်* it is used in the signification of *though*. When it commences a sentence it may often be rendered by *but*, or *still*. (See sec. 48.)

Examples.

ဆင်

13. Followed by *ဆင်* it is used—

a. In the signification of *being proper*, with emphasis.

Examples.

b. In the signification of a moderate quantity, *little*, or *few*.

Examples.

§305. တဝါ

This root is used as a verbal affix, in the signification of *near*.

Examples.

§306. တဝါ

This root is used as a verbal affix, in the signification of *dare*.

Examples.

§307. တဝါ

As a verb this root signifies to *unclothe*, and is hence used as a numeral affix, applied to the things put off, i. e. clothing; and also to other things that are thin and flat, or regarded as such—*thin books, flat fish, birds, ships, umbrellas, thunder, bowls*.

Examples.

§308. တဝါ

1. This root is used as a numeral affix, applied to things long and narrow, to *snakes, roads, rings, bamboos*, and the like. (See sec. 18.)

Examples.

တတိယူ၍။

2. With the form of a numeral auxiliary, and followed by ယူ၍ it has the signification of *continually*.

Examples.

§309. ဘိ။

This root, as a verb, signifies to *bend*, and is prefixed to some verbs in the signification of *make*.

Examples.

§310. ဘိ၌။

This root, as a verb, signifies to *bind up*, and hence is used as a numeral affix, applied to things *bound up*, or conceived of as such.

Examples.

§311. ဘိ။

1. This root is used as a numeral affix, applied to *blows*, words and sentences. The Pgho affix is the same as the Sgau ဝံ့, and it seems to be used synonymously with that. ဝံ့ is used most commonly at Maulmain. Both are used at Tavoy.

Examples.

2. It is used as a verbal affix, like ဝံ့ signifying that the act will be of short continuance.

Examples.

§312. ဘျါ၌။

This root, as a verb, signifies to *gore* with the horns, or to *dip* up, as water with a dipper; and hence comes to be used as a numeral affix to quantities dipped up, and to little hillocks of earth conceived of as things dipped up.

Examples.

§313. ဘျဲး။

As a verb, this root signifies to *adhere*, or *cleave to*, but with ဝ prefixed, ဘျဲးဝ is used to denote a body of persons or things containing *several* individuals. (See sec. 23.)

Examples.

§314. ဘျီ။

1. This root is used like ခိန် and စု in the signification of *time*, or *times*, and as a numeral adverb in the signification of *once*, *twice*, and the like. Occasionally ဘျီ and ဘျီဝ, the latter Taleing, are heard in the same signification.

Examples.

ဘျီဘျီဘျီ။

2. It is repeated with the numeral *one*, in the signification of *sometimes*, or *occasionally*. Sometimes the numeral is not repeated.

Examples.

ဘျီဘျီဘျီ။

3. Not infrequently ဘျီဝ is prefixed to the preceding form, but without altering the signification.

Examples.

ဘျီဘျီဘျီ။

4. The above form is used in the signification of *then*.

Examples.

§315. မှီ။

This root, which signifies *sun*, abbreviated at Tavoy to မှီ, is prefixed to various words which denote *day*, *night*, or portions thereof and the like. When used without မှီ time past, or time in general, is usually denoted.

Examples.

§316. မှီ။

1. This word is used as an indefinite pronoun, in the signification of *a certain one*, *any one*, and the like. It is sometimes used adjectively with the noun to which it belongs expressed, when it may be rendered by *certain*; and sometimes substantively, in apposition with another noun expressed. (See sec. 23.)

Examples.

2. It is used for the interrogative pronoun *who*?

Examples.

မတၢလဲၣ်မတၢလဲၣ်။မတၢမတၢ။

3. These forms are used out of interrogation for *who*.

Examples.

မတၢလဲၣ်။ဘၣ်မတၢလဲၣ်။

4. It is used at Maulmain, more usually, however, with ဆၣ် prefixed, in the signification of *why*? in interrogation. At Tavoy မန့ၣ် is used in its stead.

Examples.

ဘၣ်မတၢလဲၣ်ဘၣ်မတၢလဲၣ်။

5. This form is used for *why*, out of interrogation.

Examples.

6. At Maulmain it is occasionally spoken of things as well as of persons, where မန့ၣ် is the more usual word, especially at Tavoy.

Examples.

§317. မန့ၣ်။

This root corresponds to မတၢ in its interrogative and relative uses, but refers to things only, and is therefore rendered by *what*.

1. It is used for *what*? in interrogation.

Examples.

မန့ၣ်လဲၣ်မန့ၣ်လဲၣ်။မန့ၣ်မန့ၣ်။

2. These forms are used to signify *what*, out of interrogation.

Examples.

မန့ၣ်လဲၣ်။ဘၣ်မန့ၣ်လဲၣ်။

3. It is used in the signification of *why*? in interrogation, more especially when preceded by ဆၣ်။

Examples.

တၢ်မၤလဲၣ်တၢ်မၤလဲၣ်။

4. This form is used for *why*, out of interrogation.

Examples.

မၤတၢ်မၤလဲၣ်တၢ်မၤလဲၣ်။

§318. မး။မး။မး။မး။

1. This root, variously pronounced as above, but usually မး at Tavoy, မး at Maulmain, and printed မး, is used to connect the subject and predicate where in English the verb *to be*, would be used.

Examples.

2. It is used before a closing verbal clause, where it is merely an emphatic particle.

Examples.

မး-မး။

3. It is prefixed to a verbal clause followed by မး in the signification of *because*.

Examples.

မး-တၢ်မၤလဲၣ်။

4. Prefixed to a sentence followed by တၢ်မၤလဲၣ် expressed or understood, it may indicate either the precative or imperative. It is the expression of desire; it may be that of a suppliant beseeching, or of a superior commanding; or it may be used of a desire or wish, without reference to the person by whom it is to be fulfilled. (See sec. 25.)

Examples.

မး-သုတ-တၢ်မၤလဲၣ်။

5. It is prefixed to prohibitive clauses in a similar signification.

Examples.

မး။

6. As a verbal affix it is uniformly pronounced မး both at Maulmain and Tavoy, and is used as an emphatic particle that may be often rendered by *very*.

Examples.

မးမးမး။မးမးမး။

7. Followed မး or မးမး and pronounced မး or မး, it is used at the commencement of sentences in the signification of *therefore*.

Examples.

§319. မူ

1. This root, as a verb, signifies to *make*, or *do*, and prefixed to verbs it *makes* the act to be performed. (See sec. 28.)

Examples.

2. If the verb be neuter, မူ prefixed is equivalent to changing it to an active verb.

Examples.

3. Sometimes it is used to make the verb active, where the idea of *make*, or *do*, must be understood in a modified signification—as *causing*.

Examples.

4. When the governed noun is placed between မူ and a neuter verb, the signification is still further modified. The subject then may *cause* as above, but the doing may be indirect, and unintentional.

Examples.

တၢ်မၤအသး။

5. With the form of the middle voice this root is used to express *it happened*, *it took place*, and the like; much like “it came to pass.”

Examples.

မၤသးဒ်။

6. Followed by ဒ် it may be rendered by *like*; and the အ before သး is most usually omitted in this usage of the word.

Examples.

မၤသးဒ်န့ၣ်။ မၤသးဒ်န့ၣ်ဒီး။ မၤအသးဒ်န့ၣ်ဒီး။

7. The preceding compound, followed by န့ၣ် or န့ၣ်ဒီး is used at the commencement of sentences, in the signification of *therefore*. Sometimes အ follows မူ။

Examples.

မၤအသးဒ်န့ၣ်သီး။

8. Sometimes သီး is used in the place of the ဒီး as above.

Examples.

§320. ဝါ။

This root is used as a numeral affix, applied to *kinds* of things; and also to things of *any kind* when referred to in an indefinite manner.

Examples.

§321. ဝါ။

This root is prefixed to verbs to make them *causative*. (See sec. 28.)

Examples.

§322. ဝါ။

1. This root is used as an affix to mark the feminine gender of human beings.

Examples.

2. Sometimes, especially in the vocative, it is used alone for woman.

Examples.

§323. ဝါ။

1. This root is used like δ to connect the subject and predicate, where in English the verb *to be*, is used.

Examples.

2. When followed by နှိ or နှိ it is usually pronounced ဝါ at Maulmain, or ဝါ at Tavoy.

Examples.

3. Following the nominative case and a preceding verb, it is used for the conjunction *if*. (See sec. 25.)

Examples.

ဝါဝါ။ ဝါဝါ။

4. Repeated at the commencement of a sentence, where the first signifies *if*, and the second the verb *to be*, it may often be rendered by *but*. The first word is pronounced ဝါ at Maulmain, but ဝါ at Tavoy.

Examples.

5. It is used as an interrogative particle in asking the *indirect* question, usually, but not always.

Examples.

မှ်-ဒိး။

6. Prefixed to the nominative in a verbal clause, and that clause followed by
ဒိး like မှ် it is used to signify *because*.

Examples.

မှ်လိၤ-ဒိး။ မှ်လၢ-ဒိး။

7. Sometimes the မှ် is followed by လိၤ and sometimes by လၢ in the same signification.

Examples.

8. It is used occasionally to form adverbs before a verbal root, like မှ် and may be rendered by changing the verbal root to its corresponding adverb in *ly*.

Examples.

§324. မ်ညါ။

- This root is used with လၢ before the noun, or pronoun, in the signification of *before*, literally and figuratively.

Examples.

လၢအံၤအမ်ညါ။ လၢန့ၣ်အမ်ညါ။

2. With လၢအံၤ or လၢန့ၣ် preceding, it is used in the signification of *besides*.

Examples.

§325. မ်သၣ်ပူ။

- This root signifies *before*, but it also indicates that the object is before the person's eyes, very near; while မ်ညါ may refer to a thing out of sight.

Examples.

§326. မ်။

- This root, as a noun, signifies *mother*.

1. As an affix, it is used to mark the feminine gender of all animals but man.

Examples.

2. It is also used to designate the female of dioecious plants.

Examples.

§327. ၵ်း

This root is used with or without ၵ်း following the verb, as a verbal prefix, to indicate the *optative*, expressive of a *wish*.

Examples.

§328. ၵ်း

This is one of those colloquial particles which, like ၵ်း, ၵ်း, and ၵ်း, asks for approbation.

Examples.

§329. ၵ်း

1. This letter is used for the first personal pronoun, singular number, and nominative case, *I*.

Examples.

2. It is used with nouns for the possessive adjective pronoun *my*.

Examples.

ၵ်း

3. With ၵ်း as above, it is used for the objective case of the same pronoun, *me*.

Examples.

4. When the nominative follows the verb the form of the pronoun is the same as No. 3, above.

Examples.

5. The same form is used for the possessive case of the same personal pronoun, *mine*.

Examples.

ၵ်း

6. With ၵ်း affixed, abbreviated in Sgau to ၵ်း, with or without ၵ်း affixed, it is used after the verb to express *I* with emphasis. This abbreviation is not used in Pgho.

Examples.

7. The same form as No. 6 above is used before the verb for the case absolute of the same pronoun, *as respects me*, or *in regard to me*.

Examples.

§330. ဝ၇။

This root is used as a numeral affix, applied to *cuds*.

Examples.

§331. ဝ၈။

This root is used as a numeral affix to *lengths* of rope or thread.

Examples.

§332. ဝ၉။

This word is affixed to verbs in the signification of *assenting* or *affirming*. It has been said to be Taleing, but although there is such a particle in Taleing, its usage in that language is altogether different from its usage in Karen.

Examples.

§333. ဝ၁၀။

This root is used as a verbal affix, in the signification of being with to *assist*, *guide*, or *teach*.

Examples.

§334. ဝ၁၁။

This root is used as a numeral affix, applied to *names*, *poetical couplets*, and *ranges of traps*.

Examples.

§335. ဝ၁၂။

Is used as a numeral affix, applied to intervals of *sleep*, or *insensibility*.

Examples.

§336. ဝ၁၃။

This root, as a verb, signifies to carry *loads* on the shoulder, and is hence used as a numeral affix, applied to *loads* carried on the shoulder.

Examples.

§337. လှီ။

This root is used as an affix to the imperative mood, sometimes, when beseeching.

Examples.

§338. လှီလှီ။

This root, reduplicated, is in constant use after numeral affixes, in the signification of *every*; either with or without other words of similar import. No corresponding word has been found in Pgho, ငါးလဲး being used in its stead.

Examples.

§339. လှီနီ။လှီနီ။

This word is used in the signification of *though*, or *notwithstanding*.

Examples.

§340. လှီ။

1. This root is used with လှီ in the signification of the adverb *below*.

Examples.

လှီလှီနီ။လှီလှီနီ။လှီလှီနီ။

2. All the above forms are used in the same signification.

Examples.

§341. လှီ။

This root is used as a verb in the signification of *being wonderful*, most usually with လှီ prefixed; and is sometimes heard as an interjection in the signification of *wonderful*! often, however, in an ironical manner.

Examples.

§342. လှီ။

This affix characterises the perfect tense. (See sec. 105.) At Tavoy the affix is written immediately after the verb, and if words follow, after those words also; but at Maulmain it is often omitted in such instances with the verb, and written only at the end of the sentence.

Examples.

§343. ဝိဝိသိဝိဝိဝိ

This root is affixed to words or clauses which refer to times or events that are passed, and is often repeated.

Examples.

§344 ဝိဝိ

This particle corresponds to a considerable extent with the English word *that*, which is said to be "sometimes an *article*, sometimes a *pronoun*, and sometimes a *conjunction*; but invariably a *definite article*."

1. When pointing out or referring to a preceding noun, it takes the character of a *relative pronoun*. (See sec. 96.)

Examples.

2. As a prefix, like the Greek *oti*, "it is put in construction after certain verbs to express the reference of the verb." In this way it is used after verbs signifying to *see*, *say*, *hear*, *know*, *show*, *remember*, and some others, when it may often be rendered by *that*.

Examples.

3. It is used to point out various cases of nouns and other relations, where a *preposition* is used. The rendering required may usually be determined without much difficulty by the verb on which it depends. With verbs of motion to a place, it is required to be rendered by *to*, or *towards*; from a place, by *from*; with verbs of continuance, *in*; and pointing out the instrument, by *with*.

Examples.

4. It is used to point out *predicates*, and also the subject when it follows the verb.

Examples.

5. Preceding the nominative and the verb, it is used to point out events that are *past*, when it may be rendered by *when*; and events that are passing, when it may be rendered by *while*.

Examples.

6. Pointing out the *place* where an act is performed, it may be rendered by *at*.

Examples.

7. It is used to form correlative adverbs of place. (See sec. 31.)

လၢလဲၣ်။
a. This form is used in the signification of *where?* or *whence?* in interrogation.

Examples.

လၢလဲၣ်လၢလဲၣ်။
b. This reduplicated form is used in the signification of *where*, or *whence* out of interrogation.

Examples.

လၢအံၤလၢန့ၣ်။
c. These forms signify *here*, and *there*, or *hither* and *thither*.

Examples.

လၢအံၤလၢန့ၣ်။
d. This form signifies *where* or *whence*, out of interrogation.

Examples.

8. It is used to form several adverbs of place, as—

လၢထံ	Above,	လၢညါ	Before,
လၢလဲၣ်	Below,	လၢခံ	Behind,
လၢညါ	Within,	လၢအံၤနီ	On this side.
လၢခံ	Without,	လၢဝဲၣ်နီ	On the opposite side.

Examples.

9. It is used to form various adverbs of time. (See sec. 33 and 34.)

Examples.

10. It is used with words that are equivalent to prepositions. (See sec. 45.)

Examples.

§345. **လၢၣ်**။

This root, as a verb, signifies to *end*, *finish*, or *make an end* of any thing.

It is used after numerals to signify the whole of the persons or things mentioned. (See sec. 23.)

Examples.

§346. ဝ၀၁၁

1. This root is used with negatives and prohibitives, in the signification of *no more*; with the future, *any more*.

a. Its position is immediately after the verb before its complement.

Examples.

b. Sometimes repeated at the close of the sentence.

Examples.

2. It is sometimes used where the act has never been performed before, but merely contemplated, or intended.

Examples.

3. It is used as a kind of interjection at the commencement of sentences when angry, occasionally.

Examples.

§347. ဝ၀၂

This root is sometimes used as an interrogative affix, instead of ဝ၀၃

Examples.

§348. ဝ၀၄

1. This root is used as a numeral affix to *splints*, or *splinters*.

Examples.

2. It is sometimes used as an interrogative affix, like ဝ၀၅ but most frequently with a degree of wonder or perplexity in the mind.

Examples.

§349. ဝ၀၆

This word is in common use, in the signification of *wholly*.

§350. ဝ၀၇

1. This root is usually appended to interrogative sentences that ask the *indirect* question.

Examples.

2. It is affixed to strong affirmatives for emphasis, usually preceded by ω^3 or ω^1 or both.

Examples.

§351. ω^1

This root is affixed to verbs, in the signification of *imitating*, or *teaching*.

Examples.

§352. $\omega^1 \omega^2$

1. This root is affixed to verbs to denote reciprocal action.

Examples.

2. It is affixed to numeral affixes, in the signification of *all* the number mentioned. Sometimes it admits of being rendered *both*, and sometimes by *together*.

Examples.

3. It is sometimes used in comparing one with several, where the idea of reciprocity, though distant, is not lost.

Examples.

4. It is used as a numeral affix, applied to *streams*.

Examples.

§353. $\omega^1 \omega^2$

This root is used as a numeral affix, sometimes to *lumps*, where ω^1 might be used; and it is probably derived from the Burman ω^1 the affix corresponding to ω^1

Examples.

§354. ω^1

1. This root, as a verb, signifies *straight*; and as a verbal prefix it is used with the negative to signify that the act is not performed *straight forwardly*, but in an imperfect manner.

Examples.

2. This root, as a noun, seems to signify *surface*; embracing not merely the outside surface, but any or all the superficies that are exposed; the inside of a box, for instance, when it is open, as well as the outside, the top as well as the bottom.

As an affix, it often admits of being rendered by *on*; and when used with a personal pronoun, that pronoun must, in English, be rendered in the objective case.

Examples.

§355. ဝိ၍

1. This root in its most literal use signifies *place*; and hence is used as a numeral affix to places, as *fields, gardens*, and the like.

Examples.

2. Connected with ဝိ in the preceding part of the clause, it is used sometimes in a manner equivalent to *where*.

Examples.

3. It is used as an affix to verbal clauses in a more figurative signification, where it nearly corresponds to the English word *occasion*, or *cause*; though the idea of place may still be traced.

Examples.

4. It is used again in the signification of *opportunity*.

Examples.

ဝိဝိဝိဝိ

5. It is occasionally used so that the idea of *place* goes over to that of *state*; and hence it is repeated and preceded by ဝိ in the signification of *as*; that is, *as before*.

Examples.

ဝိဝိဝိဝိဝိဝိဝိ

6. Preceded by ဝိ and repeated, it is used in the signification of *frequently*, at repeated and short intervals.

Examples.

ဝိဝိဝိ

7. It is repeated after nouns, in the signification of *same*.

Examples.

8. At the commencement of sentences, either alone or followed by **ခါး** or **ကိပ်** it is used in the signification of *perhaps*.

Examples.

လိၵ်ႈ

9. Followed by **ခါ** it is used in the signification of *after, since*.

Examples.

§356. **လိၵ်ႈ**

This root is used as an interrogative affix instead of **လိၵ်ႈ** occasionally.

Examples.

§357. **လိၵ်ႈ**

1. This root, as a verb, signifies to *descend*, and as a verbal affix the idea of descent literally or figuratively is always conveyed.

Examples.

2. It is prefixed to many verbs, to indicate the falling into the state corresponding to the verb; or in other words becoming subject to the action of the verb by falling, and in this way is sometimes equivalent to the passive voice.

လိၵ်ႈ	Loose,	လိၵ်ႈလိၵ်ႈ	<i>Fall</i> loose, be loose.
လိၵ်ႈ	Separate,	လိၵ်ႈလိၵ်ႈ	" separate, be separated.
လိၵ်ႈ	Tear,	လိၵ်ႈလိၵ်ႈ	be torn.
လိၵ်ႈ	Cover,	လိၵ်ႈလိၵ်ႈ	be covered.
လိၵ်ႈ	Dip,	လိၵ်ႈလိၵ်ႈ	be dipped.

Examples.

လိၵ်ႈ

3. It is used to mark the close of a sentence; but the word has probably a different origin from the preceding, being a different root in Pgho.

Examples.

§356. **လိၵ်ႈ**

This particle is used with negatives to indicate an imperfect performance of the verb, like **လိၵ်ႈ** in similar circumstances. Occasionally the root is repeated.

Examples.

§357. O:II

1. This root is used as a verbal affix, in the signification of *around*; and when repeated, in that of *round and round*.

Examples.

2. Prefixed to singular nouns it signifies *around*; but to plural ones it may be rendered by *every*.

Examples.

§358. ○||

This root, as a verb, signifies to *carry loads on the back*, and hence is used as a numeral affix to loads carried on the back.

Examples.

§359. ဝံဃ်။

This root, as a verb, signifies to be *agreeable*, as food. It is used as a prefix to a few verbs to indicate that assistance is afforded to bring the act into existence. (See sec. 28.)

Examples.

§360. 〇111

This root, which signifies to *finish*, is used when followed by 3: much in the signification of the compound perfect participle, *having done*. The root is sometimes repeated for emphasis. (See sec. 25.)

Examples.

§361. ဝုဝုဝု။ဝိဝိဝိ။

These particles are affixed to verbs of motion, in the signification of *hither* and *thither*, *this side* and *that side*, *backwards* and *forwards*, and the like.

Examples.

§362. ઠી

This particle resembles *om* being nouns of similar import; that signifying *thing*, and this *property*; and both are used alone for the third personal pronoun, that being prefixed, but this affixed; that being indefinite, but this definite, referring to a previous noun, expressed or implied.

1. It is used as the third personal pronoun, singular and plural, nominative case. Its position is after the verb.

Examples.

2. The δ often refers, not to the nearest subject, but to a remote one in a previous sentence.

Examples.

3. It is often omitted where it is proper to write it.

Examples.

4. Sometimes it is introduced with its verb into a sentence, referring to a new subject not yet expressed.

Examples.

5. Sometimes it is written when the noun subject immediately precedes the verb.

Examples.

6. In cases like the above usage is not uniform, δ may be either used or omitted, unless there be some emphasis on the subject.

Examples.

7. When there is emphasis to be expressed, in all such cases δ is used.

Examples.

8. It is used after nouns to express emphasis.

Examples.

अद॥

9. Preceded by ∞

a. In such instances, preceding the verb, it may be rendered by the case absolute.

Examples.

b. Following the verb, it denotes emphasis.

Examples.

§363. ဝဲ။

This particle has much the force of *ဝဲ* that is, it is an intensive, frequently equivalent to *very*.

Examples.

It is often used with the future tense; and in interrogations as *ဝဲ* is in affirmations.

Examples.

§364. ဝဲ။

This root is used as a numeral affix to things conceived of in *circles*, as *coils*, *generations* of men.

Examples.

§365. ဝဲ။

1. This root is affixed to verbs when speaking of the reappearance or return of animals.

Examples.

2. It is affixed to sentences in the signification of a slight interrogative. It asks permission when the sentence affirms, and beseeches when it commands; but in a coaxing manner.

Examples.

§366. ဝဲ။

This particle may be denominated *an intensive*. When applied to the limbs, it is used of pain in the muscles, resulting from over exertion. When spoken of a wish, it indicates an intense desire.

Examples.

§367. ဝဲ။

This root, pronounced variously as above, is used in the signification of *every*.

Examples.

§368. ဝဲ။

1. This root is affixed to verbs to indicate that two or more persons are mutually engaged in the performance of the act.

Examples.

2. When repeated, it may be rendered by *each other*. The Pghos use corresponding to the Sgau ကဲကဲ for this word. (See sec. 23.)

Examples.

3. When used between repeated nouns, it requires a like rendering, though only written once.

Examples.

§369. သတးဒီး။သတး။တးဒီး။တး။

1. This word, variously written as above, is used at the close of verbal clauses, in the signification of *by*, or *in consequence of*.

Examples.

2. It is sometimes used, especially when following immediately after the subject of the verb, where it will not admit of any English rendering.

Examples.

§370. သဒ်။

This word is affixed to verbs in the signification of *leave*, or *forsake*.

Examples.

§371. သဒ်။

This particle affirms with emphasis. Sometimes corresponding to such clauses as, *to be sure it is*, *of course it is*, and the like.

Examples.

§372. သပ္ပာတၢ်။သပ္ပာ။သပ္ပာသပ္ပာ။သပ္ပာပ္ပာ။သပ္ပာတၢ်တၢ်။သပ္ပာတၢ်။သပ္ပာ။

These particles seem to have a common origin from သပ္ပာ which is used in the signification of both *serious* and *strenuous*; and sometimes in that of *really*, or *truly*, as opposed to deceit. Most of the derivatives are used with like latitude, but သပ္ပာသပ္ပာ is usually confined to the signification of *seriousness* as opposed to *laughter*; while သပ္ပာပ္ပာ is equally confined to that of *strenuousness*; but both are used adverbially.

Examples.

§372. ဝမ်း။

This is an intensive, affixed to sentences. It partakes most of the character of an interjection; and is often used in assenting to what before had been deemed doubtful.

Examples.

§373. သဝိဝိ။သဝိ။ကဝိဝိ။ကဝိ။

This particle, variously pronounced as above, but more usually သဝိ seems to signify an interval of time, and corresponds to the English *before*, or *while*, referring usually to a considerable period; while its synonym ဝချ် may be very short.

Examples.

§374. ဝါ။

1. This root is used in relating the words, thoughts, or intentions of another, and then corresponds to the third personal pronoun; but it is also used with the second person. When speaking of property claimed by another, it is used for the third possessive pronoun. (See sec. 19: 5.)

Examples.

2. It is used in the formation of adverbs of quality, followed by various other particles. The following are a few examples. Sometimes it is abbreviated toဝါ

Examples.

§375. ဝါဒိ။

This word is used before ခု if, where it may be usually rendered by *but*.

Examples.

§376. ဝါဒိ။

This word is usually prefixed to verbs in the signification of ခု indicating that the subject is not influenced by others. Sometimes it indicates a slight wish, or inclination. (See sec. 28.)

Examples.

§377. ဝမ်း။

This root, as a noun, signifies literally the *heart*, and then *mind*, or *soul*, and as a particle is extensively used, in several different constructions, in the signification of *self*; an idiom which is said to prevail extensively in Arabic, and hence is used—

1. To denote the middle voice. (See sec. 25.)

Examples.

2. To denote the passive voice. (See sec. 25.)

Examples.

3. To denote the optative mood. (See sec. 25.)

Examples.

4. To express reciprocal action. (See sec. 99.)

Examples.

§378. သံသး။

This word is used either with or without *ဒ်* after verbs, much in the signification of that particle alone.

Examples.

§379. သတိသတိဉ္စိသတိ။

This particle, usually သတိ at Tavoy, but သတိဉ္စိ at Maulmain, is affixed to sentences to affirm with more or less emphasis; unless the verb be preceded by *မှတ်* or followed by *လ်* when the matter is problematical. (See sec. 149.)

Examples.

§380. သ။

1. This is the second personal pronoun, plural number, for all cases in Sgau. It does not exist in Pgho, the corresponding pronoun being made by the plural of

Examples.

2. The plural affixes are often added to it.

Examples.

3. It is used with nouns for the possessive adjective pronoun *your*.

Examples.

4. It is prefixed to imperative clauses, with တုံ affixed, to signify *prohibition*. There is no connection, as is apparent, between these words in Pgho, and they are doubtless of a different origin. (See sec. 25.)

Examples.

§381. သုံ

1. Used verbally, သုံ signifies to be *skilful*; and as a verbal affix it seems to have had the primary signification of *can*, and with a negative *cannot*, when the ability or inability might be traced to skill, or the want of it; but usage has given it a more extensive signification. It is used not only where skill would give power to perform the act; but where it is naturally impossible; as, for instance, to walk without feet, handle without hands, or see without eyes. Sometimes စါ , a Taleing word, is used in the same signification. (See sec. 102.)

Examples.

မုၤသုံသုံ

2. It is repeated in the signification of *perhaps*.

Examples.

$\text{သုံသုံတံၢ်သုံတံၢ်ကျါၤ}$

3. It is repeated before တံၢ် in the signification of *all*; as *all day*. Sometimes ကျါၤ is affixed, and then the သုံ is written once only.

Examples.

§382. သုံၣ်

1. This affix is used to designate the plural number. It is usually used alone with the vocative.

Examples.

2. Not infrequently, however, it is combined with one or other of the other plural affixes.

Examples.

3. With the pronouns it is more frequently used alone than in combination.

Examples.

4. With plural nouns, out of the vocative, it is usually used in combination with another affix of number.

Examples.

သုန္ဒသုန္ဒ။

5. It is repeated to imply *universality*; something like all the various persons or things to which reference has been made, whether expressed or implied.

Examples.

6. It is repeated at the close of verbal clauses, or after § to refer to several things, expressed or implied.

Examples.

7. Closely related to the above, it is used to express uncertainty where *perhaps* may often be used in rendering. It is occasionally used single in this signification.

Examples.

သုန္ဒ—သုန္ဒ။

8. It is used at the end of clauses, in the signification of *whether—or*; both single and repeated.

Examples.

9. Sometimes it signifies *either—or*.

Examples.

10. Followed by § it seems to retain its primary use of pointing out the plural.

Examples.

§383. သဲ။

This particle has sometimes the power of a slight interrogation; while in other constructions it merely adds emphasis to the assertion. It is often heard at Tavoy; but rarely, if ever, at Maulmain.

Examples.

§384. သိကဘဲး။သိ။

This word signifies *smooth*; and then comes to signify, as a particle, *wholly*.

Examples.

§385. သိ။

1. This particle is equivalent to the preposition *with*, or *together with*; differing often from သိး much as နှင်းအတူ differs from နှင်း in Burman. *Union* is the idea.

Examples.

2. It is used sometimes in the signification of *as*; abbreviation of သိ—သိး။

Examples.

3. It is used after such correlatives as သ, မှီ, တှ၊ ပှ၊, either single or repeated, in the signification of *equal*. Sometimes both particles have to be rendered adverbially by *equally*, and at others adjectively by *equal*.

Examples.

4. It is used at the close of sentences with သိး implying that there is an appearance of the thing affirmed being true; it is *as* the thing, if not the thing itself.

Examples.

§386. သိ။

1. This root, as a verbal adjective, signifies to be *new*; but it is applied to verbs in the signification of *begin*; indicating that the act is beginning to be done, or to operate.

Examples.

2. It is used in the manner of numeral affixes, in the signification of *night*; but usually embraces the whole day of twenty-four hours.

Examples.

သိသိတန၊ သိတန၊ လှ၊။

3. It is repeated before the word *night* in the signification of *all*, as *all night*. Sometimes တှ၊ follows the noun, and then သိ is written only once.

Examples.

လှ၊သိ၊ လှ၊ပျ၊၊ လှ၊သိ၊

4. With လှ၊ prefixed, it is used in the signification of *at the beginning*, or *formerly*.

Examples.

§387. ဟံ့။

1. This particle is sometimes used like *what?* in English, on not hearing the words spoken. It is the Maulmain pronunciation of the Tavoy ဟံ့, and as it will be seen, corresponds to the Pgho.

Examples.

2. It is used as an interjection at the commencement of sentences, indicating an unwillingness to be troubled.

Examples.

§388. ဟံ့။

This word, as a noun, signifies *house*; but it is used by metonymy as a numeral affix to *households*, the contents of a house. (See sec. 18.)

Examples.

§389. ဟံ့။

This is an interjectional particle, used usually in combination with others.

Examples.

§390. ဟံ့။

This root is used after ဟံ့ in the signification of *out* in English; as in the clause *look out*; though the etymology of the word shows that the Karen idea is to keep a private or stealthy look on the object.

Examples.

§391. ဟံ့။

This verb signifies to *give*, and it is prefixed to sentences in this signification, in which the sentence that follows, with all its adjuncts, is the object.

Examples.

§392. ဟံ့။

This word is used as an interjection.

Examples.

§393. ဟံ့။

This particle corresponds to the interrogative signification of ဟံ့။

Examples.

§394. ဟံ့။

This word is the third personal pronoun.

1. It is used before the verb of which it is the subject, in *precative, subjunctive, interrogative* and *relative* clauses.

Examples.

2. It is prefixed to verbal roots used substantively when they express the abstract of the verb.

Examples.

3. In other circumstances, သ or သေ is added, and it is made either to precede or follow the verb with which it is connected.

Examples.

4. To make the plural သေ is added, and sometimes သေသေ

Examples.

5. It is prefixed to nouns in the signification of the possessive pronouns *his, hers, its, theirs.*

Examples.

6. It is used where in other languages no such word is used, the reference being so distant or general that an indefinite article supplies its place in English.

Examples.

7. When a noun governs a genitive အ is prefixed to it, and the word in the genitive precedes it unchanged; resembling the Hebrew construct state.

Examples.

8. When a noun in the construct state is preceded by သ without intervening words, the အ and the သ refer to different persons.

Examples.

9. Corresponding to the Pgho prefix the Tavoy Karens occasionally use အ and အေ and the Maulmain Karens အေ; where it has no reference to person, being used with all the persons. In the future tense, its place is between the prefix that makes the tense and the verbal root.

Examples.

§395. အါ

This root, as a verb, signifies to be *numerous*, and from it is regularly formed the pronominal adjective *many*.

Examples.

§396. အံ့လါ။

This word corresponds to the English interjection *alas!* but is sometimes used to express admiration.

Examples.

§397. အံ့။

This particle is used as an interjection at the commencement of sentences much like the English *ah*.

Examples.

§398. အံ့။

This word primarily signifies *this*. (For its various uses see sec. 98.)

Examples.

အံ့အံ့လါအံ့။

2. This compound is used in the signification of *moreover*, or *further*. ၈၉၆ is used occasionally in the same signification.

Examples.

အံ့အံ့လါ။

3. This compound is used at the commencement of sentences in a signification related to No. 2, above; indicating that something more is to be added to that which has preceded.

Examples.

§399. အံ့အံ့လါအံ့။

These particles, which may be regarded as one differently pronounced, are used as interjections.

Examples.

§400. အံ့အံ့လါအံ့။

1. This word is in common use with negatives, in the signification of *not much*, *not very*, and the like.

Examples.

2. It is used in anger with affirmative sentences.

Examples.

§401. အံ့။

This particle expresses consent, and is often used like *yes* in English in reply to questions. Sometimes it is used as an interjection.

Examples.

§402. အံ့။

This root is affixed to a few adverbs of time at Tavoy, but does not appear to be used at Maulmain.

Examples.

§403. အံ့။

This root is used as an interjection occasionally.

Examples.

§404. အံ့။

This root is also used as an interjection, corresponding to the English *oh!*

Examples.

§405. အံ့။

This root, as a verb, signifies to *exist*, or *remain*, but is used with အ after nouns, preceded by အ or အ where *to* or *from* would be used in English. It is usually applied to persons, while ဝဲ is applied to things; but the distinction is by no means universally maintained.

Examples.

§406. အံ့။

This is the third personal pronoun, objective case, singular or plural; *him*, *her*, *it*, or *them*.

a. Excepting the imperative mood, the nominative case usually precedes the verb that governs အံ့။ (See sec. 19.)

Examples.

b. It is not usually made to refer to a noun in the objective case in a preceding part of the same sentence connected by *ꠄ*; unless the noun is repeated.

Examples.

§407. *ꠄꠄꠄꠄꠄ*

These two particles are used together as interjections on recollecting something that had been forgotten; precisely like *au! au!* in English.

Examples.

§408. *ꠄꠄ*

1. This particle is affixed to sentences containing a direct question; or in other words, to such interrogations as require the answer to be *yes*, or *no*.

Examples.

2. Persons often relate their thoughts in this interrogative form, when the matter is a questionable one.

Examples.

3. It is occasionally used with precative clauses.

Examples.

§409. *ꠄꠄ*

1. This particle is used like the English conjunction *whether*; and when repeated, like *whether—or*.

Examples.

2. It is used after *ꠄ* in expressing a thing doubtfully.

Examples.

3. It is used occasionally as an interjection.

Examples.

§410. *ꠄꠄ*

1. This particle is used like the disjunctive *or*.

Examples.

2. It is occasionally used as an interjection.

Examples.

Remark.—Some, perhaps, use ခါ in the same instances that others use ခါ and ခါး; but as such a distinction as shown above exists, it seems desirable not to confound them in writing. An Arracanese Karen writes ခါ-ခါ (See “Morning Star,” Nov. 1, 1844, first page.

§411. ခါ

1. This is the most common vocative particle, and is usually, but not universally affixed to nouns in the vocative.

Examples.

2. Like the English *O!*—it is not confined, however, to nouns, but applied also to sentences, as an interjection, at their commencement or close.

Examples.

§412. ခါး

This particle is an interjection, used sometimes after ခါ and sometimes without it.

Examples.

§113. ခါး

This particle only differs from ခါ in being confined to calling to persons at a distance; and may be regarded as a prolonged sound of the same word.

Examples.

§114. ခါး

1. This particle is prefixed to verbal roots to form adverbs of quality, such as in English usually end in *ly*.

Examples.

2. It is occasionally used after negatives.

Examples.

§415. ဇဲဇဲဒ်ဇဲဒ်

This root, variously pronounced as above, is often affixed to imperative clauses, and is sometimes used in pointing out things with emphasis.

Examples.

§416. ဇဲ

1. This root is used in the signification of *only*.

Examples

2. It is used with many noun couplets, when it abstracts them from all connection with other things; and exhibits them in the most general manner possible.

Examples.

§417. ဇဲဇဲဒ်

This root, variously pronounced as above, is used when calling out, sometimes after the manner of an interjection, sometimes instead of the vocative particle ဇာ.

Examples.

§418. ဇဲဇဲဒ်

This particle is the conjunction *and-also*; when repeated in affirmative sentences, *both-and*; in negative ones, *neither-nor*. Like the Latin *que*, it is always affixed to some word in the sentence which it connects. It is variously pronounced as above, but ဇဲ is the form which has been chosen for printing, as being the most common. It is frequently heard at Tavoy, and is found in the writings of Burman Karens from Arracan, but it is not often heard at Maulmain.

Examples.

BOOK III.

ESSAYS ON THE PARTICLES.

PART SECOND.

THE PGHO OR SHŌ PARTICLES.

§419.

As in Sgau, this letter is prefixed to syllabic roots to form new words. (See sec. 67, 135: 1.)

မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ or မဟ္မာမဟ္မာ
မဟ္မာ
မဟ္မာ

ကဟ္မာ
ကဟ္မာ
ကဟ္မာ
ကဟ္မာ

Majesty.
Privately, solitarily. [ing.
A demon. A propitiatory offer-
A messenger.

§420.

1. As in Sgau, this word signifying *Lord* or *master*, is used in respectful addresses. (See sec. 19, 136: 1, 2.)

မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ

မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ, မဟ္မာမဟ္မာ

O Lord! Thou art the miraculously gifted One.
As to thee, O teacher, Lord, how long before thou wilt travel?
Cousin, Lord.

2. It is used with the personal pronouns in the signification of *self*.

မဟ္မာမဟ္မာ or မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ “ မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ “ မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ “ မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ “ မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ “ မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ “ မဟ္မာမဟ္မာ

မဟ္မာမဟ္မာ or မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ “ မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ “ မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ “ မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ “ မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ “ မဟ္မာမဟ္မာ
မဟ္မာမဟ္မာ “ မဟ္မာမဟ္မာ

Myself.
Thyself.
Him, her, itself, or themselves.
Ourselves.
Yourselves.
Themselves.

Note.—The writer does not hold himself responsible for any of the sentiments contained in the examples given.

ဗဒေဝသဗဝါ, ဗဒါနိဒါဒါ	ယလဲယကစီဒ်ယဲတကဲဘဉ်။	I am unable to go myself.
nမံမလေကဒေဝသဗဝါသ	နကမဒ်နကစီဒ်နဲဒါ။	Wilt thou do (it) thyself?
ဒေဝဒေဝနိဒါသဗဝါလော	သရဉ်ကတိတကစီဒ်ဒဲလီ။	The teacher spoke himself.
ပလါသွါသရဉ် အသွါသဗဝါသ	ပလဲယထီသရဉ်ပူ၊ ဒီးပူသဉ်ဒ်အကစီ	We went up to the zayat and
ဒေဝသဗဝါ, နဘိသဗဝါ, nဘိ	နဉ်ကတိထီဒ်နဲဒါ။ သကလဲသ	the Bookho himself spoke up
မံလါဒ်နိဒါ။	လဲဒ်။	and said, where are you going?
မိမိမံလါလိ။ ဒါသဗဝါဒေဝသ	မိမိတကလဲလဲဒ်။ အသွါအကစီဒ်	Who will go? They will
ဝါမံလါလော။	ဝဲကလဲလီ။	go themselves.

§421.

ဓာ.

ကဉ်နဲဒ်။ ကဉ်နဲဒ်။ ကစီ။ ကဒ်ယာ်။

1. This word is used as a verbal affix in granting permission, or giving slight commands; like the Sgau in §149: 1, in part. (See စ-bိ.)

ဘိသဗဝါလော။	ကုကဉ်နဲဒ်။	Return ; or, you may return.
မလိသဗဝါလော။	ယံကဉ်နဲဒ်။	Take ; or, you may take.
ဒုသဗဝါလော။	ဒိဉ်ကဉ်နဲဒ်။	Eat ; or, you may eat.
ဒေဝသဗဝါလော။	ဒိဉ်ကဉ်နဲဒ်။	Remain ; or, you may remain.
ဒေဝသဗဝါလော။	ဒိဉ်ကဉ်နဲဒ်။	Drink ; or, you may drink.

2. It is used where the Sgaus use ကစီ as a verbal affix.

ဗဒါသဗဝါ, ဗဒါသဗဝါ, ဗဒါသဗဝါ	ပဉ်ပဉ် နဲဒ်ဒါ။ ကျဲအသွါနဉ်ပိတဂု။	The elders said, a black road,
nလါလဲလါ, ဗဒါသဗဝါလော။	ကျဲအသွါနဉ်ပိတဂု။ ကျဲအသွါနဉ်ပိ	go not ; a red road, go not ; a
'လါ, ဗဒါသဗဝါလော။	ကစီတက့။	white road, go.
ဒေဝသဗဝါသဗဝါလော။	ဒိဉ်ကဉ်နဲဒ်ဒါ။	Do you do well.

3. It is used after မိ, မှီ where the Sgaus use ကဒ်ယာ် to permit or admit a statement, when a consequence most frequently, but not always, follows. (See §352: 9.)

nဝါသဗဝါ, nဝါသဗဝါ, nဝါသဗဝါ	နဲဒ်အံနဲဒ်နဲဒ်တကဲဘဉ်။ နဲဒ်တကဲ	Thou sayest thou art unable to work.
တံဒ်အံနဲဒ်နဲဒ်တကဲဘဉ်, မိလိက	နဉ်မိကဒ်ယာ်။ မိနဉ်သက့ဒ်နဉ်တကဲ	What thou sayest is true ; still, so
bိသဗဝါလော။	အကဲနဲဒ်ဒါ။	far as thou art able thou must
nဝါသဗဝါ, nဝါသဗဝါ, nဝါသဗဝါ	နဲဒ်အံနဲဒ်နဲဒ်တကဲဘဉ်။ နဲဒ်တကဲ	work.
တံဒ်အံနဲဒ်နဲဒ်တကဲဘဉ်, မိလိက	နဉ်မိကဒ်ယာ်။ မိနဉ်သက့ဒ်နဉ်တကဲ	As to thee, whether thy deeds
bိသဗဝါလော။	အကဲနဲဒ်ဒါ။	or thy words, they are true.

§422.

ဓာ.

ကဒါ။

This root is used as a verbal affix, corresponding to the *first* signification of the corresponding Sgau affix, i. e. to the English adverb *back*. (See §141: 1.)

ဂါသဗဝါလော။	ယဲကုကဒါ။	Come back.
ဘိသဗဝါလော။	ကုကဒါ။	Return back.
လါသဗဝါလော။	လဲကဒါ။	Go back.
မလိသဗဝါလော။	ယံနဲဒ်ကဒါ။	Take back.
ဒုသဗဝါလော။	ဒိဉ်ကဒါ။	Give back.
ဒေဝသဗဝါလော။	ဒိဉ်ကဒါ။	Fold back.
ဒေဝသဗဝါလော။	ဒိဉ်ကဒါ။	Turn back.
လုသဗဝါလော။	လီသဉ်ကဒါ။	Fall back to a child.

§423.

ခေမိခေမိလ

ကဒဲကဒဲ။

This word is used in the signification of *each other*, as in Sgau. (See §142: 23.)

ပဟ် ဒိမ္မာ လံပေသ, ခေမိ ခေမိ လာ။

ပတၢ်ခဲၣ်လိာ်ပသးကဒဲးကဒဲးလီၤ။

We must love each other.

စုဝံၣ်လံၤ ဒသ ခေမိ ခေမိလ။

ပှၤလိာ်လိာ်အသးကဒဲးကဒဲး။

People strike each other.

စုဒိမ္မာလံၤ ဒသ ခေမိ ခေမိလ။

ပှၤခွၢ်လိာ်အသးကဒဲးကဒဲး။

People quarrel with each other.

§424.

ဓာ်။

ထဲ-ဒါ။

This word, derived from the correlative ဓာ်, ထဲ is used in the signification of *only*.

ကသုကံၣ်ကေ ဓာ်ဒါ ဓာ်။ ဘုံလဲၣ်။
ဓာ်ဒါ ဓာ်လဲၣ်လဲၣ်, ဓာ်ဒါ ဓာ်လဲၣ်
ဓာ်လဲၣ်လဲၣ်။

နသုၣ်တံၣ်န့ၣ်မာ်ဒါထဲသ့ၣ်တဂ့ၢ်။ မာ်ဒါ
ထဲဝံၣ်တဂ့ၢ်။ မာ်ဒါဒီးသ့ၣ်ဒီးဝံၣ်။

Do not build thy house of wood only. Do not build it of bamboos only. Build it of both wood and bamboos.

ဟံၣ် ဒုမ္မာ ဓာ် ပှၤမံၤလဲၣ်, ဒုမ္မာ ဓာ်
ဗံၣ်လဲၣ်။

ဘုၣ်ဒိးပှၤမံၤလဲၣ်။ ဒိးထဲအံၤဒါလီၤ။

How many kinds of rice are there? Only this.

မာ်ဓာ်ကေ ဒါ။

တမ့ၢ်ထဲန့ၣ်ဒါဘၣ်။

Not that only.

§425.

ဓမ္မိ။

ကထိာ်ထဲ။

1. This word seems to signify primarily *all*, in the most general acceptance of the term, always preceding the word it qualifies.

ဓမ္မိဓာ်ကေ ဟံၣ်ကေ, မာ်လဲၣ်။

ကထိာ်တံၣ်တဂ့ၢ်ဘၣ်န့ၣ်မာ်တဂ့ၢ်။

All evil, or every evil thing avoid.

စုဓမ္မိဒ် ဟံၣ်ကေဓမ္မိဓာ်လဲၣ်, မံၤ
လဲၣ်လဲၣ် မာ်ဒါဒီးဘုၣ်ဒိး, ဓမ္မိ
ဒါလဲၣ်လဲၣ်။

ကထိာ်ပှၤ အဘိ တံၣ်ဒါ တံၣ်ဒိးတမ့ၢ်က
လီၤတၢ်ဆူတံၣ်အတံၣ်သီအပူၤခဲလၢ်
လီၤ။

All idolaters will fall into misery.

2. It is often used in the modified signification of all that is affected by the verb, where ထဲ is used in Sgau, and *nothing but* or *except*, often, in English.

ကဝိၣ်လဲၣ် ကံၣ် ဗံၣ် ဗိး ဓမ္မိ န့ၣ်ကေ။
ဓာ်။

နဲဒိးတံၣ်အံၤကိာ်ထဲနီၣ်န့ၣ်တက့ၢ်။

As to thee, this day do nothing but weed.

ဟံၣ်ကေ ဓမ္မိ ဗိး, ဓမ္မိ ဓမ္မိကေ
ဓာ်။

ဘုၣ်န့ၣ်ထဲးတဂ့ၢ်။ ထဲးထဲနီၣ်န့ၣ်တက့ၢ်။

Do not pull up paddy, pull up nothing but grass.

ပဝိၣ်လဲၣ် ဗံၣ်, ပဝိၣ်လဲၣ် လဲၣ် ပာ်ကေ,
ဒိး ဓမ္မိဒ် ဗိး ဗိး ဓာ်ကေ, လဲၣ်
ဓာ် ဓမ္မိဒ် လဲၣ်, မာ် ဓမ္မိဒ်ကေ
ဒိး, မာ် ဓမ္မိဒ်ဒါ ဒါလဲၣ်လဲၣ်။

ပဝိၣ်အံၤ ပကစိာ်မာ် လိာ်ပှၤန့ၣ် တုၤအိၣ်
ဘိးနီၣ်တၢ် ဒီးလဲၣ်တံၣ် ကွၢ်တံၣ် တဂ့ၢ်။
မာ်ထဲအံၤအဝါ။ မာ်ထဲအံၤအဆူလီၤ။

God commanded us that when the Sabbath arrives we should not travel, and do nothing but that which is good and holy.

ဓာ်လဲၣ်လဲၣ် ဗံၣ်, မာ်ဓမ္မိ ဒါလဲၣ်လဲၣ်
ဗံၣ်, ဒါလဲၣ်လဲၣ်။

တံၣ်လဲၣ်ကစိာ်ယုၤအံၤ မ့ၢ်ထဲအံၤအဆူ
တီၤအလီၤလီၤ။

God is only, or nothing but, holiness and righteousness.

စုကဝိၣ်လဲၣ် ဒါလဲၣ်လဲၣ် ဓာ်ကေ ဓမ္မိကေ
ဒါလဲၣ်လဲၣ်။

ပှၤတဂ့ၢ်အံၤအတံၣ်ဒိးတံၣ်လဲၣ် တအိၣ်တၢ်
နီၣ်တမံၤတၢ်။ ဒိးထဲ ဓမ္မိကေ
သံးလီၤ။

That man has nothing, except three rupees and a quarter.

3. When modified by a preceding negative clause, denying what is affirmed with *ဧမိ*, it signifies *as much as*, or *as far as*. The Sgaus use *ဲ* in such constructions.

ဧမိဒေဝဗျာဒါဒေ ဘာဏေ, လ ဘိယ, ဧတိလကစာယောအကလှိုအကထိနိတ	သုဇာသုနိပတင်ခံးလီ။	We must preach the word of God as far as we are able.
ဧမိဒေဝဗျာဒါဒေ ဘာဏေ, လ ဘိယ, ဧတိလကစာယောအကလှိုအကထိနိတ	သုဇာသုနိပတင်ခံးလီ။	Though unable to write, I must write so far as I am able.

4. When not standing before a word which it qualifies, it may be often rendered by *only*. Here the Sgaus use *ထဲ*.

ဧမိဒေဝဗျာဒါဒေ ဘာဏေ, လ ဘိယ, ဧတိလကစာယောအကလှိုအကထိနိတ	သုဇာသုနိပတင်ခံးလီ။	Worldly people do not suffer in this world only. They suffer severely in the next.
--	--------------------	--

5. When the word which it qualifies is followed by a pronominal adjective, its signification is modified by that pronominal adjective.

ဧမိ—ဧမိဒေဝဗျာဒါဒေ	ကထိ—ဧမိလီ။	All, } where the blanks are supplied by a noun and numeral affix.
ဧမိ—ဧမိဒေဝဗျာဒါဒေ	ကထိ—ကိး—ဒဲး။	Every, }
ဧမိဧမိဒေဝဗျာဒါဒေ	ကထိဧမိဒေဝဗျာဒါဒေ	Whoso- } where any other noun and num. affix may be used.
ဧမိဧမိဒေဝဗျာဒါဒေ	ကထိဧမိဒေဝဗျာဒါဒေ	ever, }
ဧမိဧမိဒေဝဗျာဒါဒေ	ကထိဧမိဒေဝဗျာဒါဒေ	Every tribe, every man, must pay taxes.
ဧမိဧမိဒေဝဗျာဒါဒေ	ကထိဧမိဒေဝဗျာဒါဒေ	All fish is good for us to eat.
ဧမိဧမိဒေဝဗျာဒါဒေ	ကထိဧမိဒေဝဗျာဒါဒေ	Every land.
ဧမိဧမိဒေဝဗျာဒါဒေ	ကထိဧမိဒေဝဗျာဒါဒေ	Every stream.
ဧမိဧမိဒေဝဗျာဒါဒေ	ကထိဧမိဒေဝဗျာဒါဒေ	Come and call every one to me.
ဧမိဧမိဒေဝဗျာဒါဒေ	ကထိဧမိဒေဝဗျာဒါဒေ	Every one must assemble here.
ဧမိဧမိဒေဝဗျာဒါဒေ	ကထိဧမိဒေဝဗျာဒါဒေ	Whosoever may come, tell him.
ဧမိဧမိဒေဝဗျာဒါဒေ	ကထိဧမိဒေဝဗျာဒါဒေ	Whosoever may come, permit him not to enter.

§426.

This word is used as an emphatic verbal affix, as in Sgau.

သို့လှော် ခုတ်, ဒေဝဗျာဒါဒေ ဘာဏေ, လ ဘိယ, ဧတိလကစာယောအကလှိုအကထိနိတ	သုဇာသုနိပတင်ခံးလီ။	A tree broke, and the branches fell and broke to atoms immediately.
ဧမိဒေဝဗျာဒါဒေ ဘာဏေ, လ ဘိယ, ဧတိလကစာယောအကလှိုအကထိနိတ	သုဇာသုနိပတင်ခံးလီ။	Something made a sudden noise.
ဧမိဒေဝဗျာဒါဒေ ဘာဏေ, လ ဘိယ, ဧတိလကစာယောအကလှိုအကထိနိတ	သုဇာသုနိပတင်ခံးလီ။	He took it stealthily.
ဧမိဒေဝဗျာဒါဒေ ဘာဏေ, လ ဘိယ, ဧတိလကစာယောအကလှိုအကထိနိတ	သုဇာသုနိပတင်ခံးလီ။	As to your going, do not make a noise. Go silently.

It is not used as extensively in Pgho as in Sgau.

ဒေဝဗျာဒါဒေ ဘာဏေ, လ ဘိယ, ဧတိလကစာယောအကလှိုအကထိနိတ	သုဇာသုနိပတင်ခံးလီ။	Be silent.
ဒေဝဗျာဒါဒေ ဘာဏေ, လ ဘိယ, ဧတိလကစာယောအကလှိုအကထိနိတ	သုဇာသုနိပတင်ခံးလီ။	" quiet.
ဒေဝဗျာဒါဒေ ဘာဏေ, လ ဘိယ, ဧတိလကစာယောအကလှိုအကထိနိတ	သုဇာသုနိပတင်ခံးလီ။	It is clearly visible.

ကလေး။

The teacher's books are very numerous.

စည်စည်။ တွင်း။

There are about two hundred persons.

I am just about going.

ॐ॥

this case for me.

၈၁။

"wicked."

မလဲၣ်။လဲၣ်။

2. When affixed to verbs it does not admit usually of being rendered by an English word, and where *တ* is not used in Sgau; but *ဆဲ* or *မဆဲ*, or *မ*, and occasionally *နဲ*, and *ထီ*.

ဗဟို၊ ဗဟု၊ ဗဟိ၊ လှေ၊ ဘူလုံ၊ ရဲယမ်းသရဲအံတကထီၣ်လာမေး။
ဂိယံ။

I work at clearing my field,
(but) I do not succeed!

၆၁) ကိပ္ပုဗ္ဗံ၊ အဓိပ္ပာယ်မှာ ဗုဒ္ဓ ဝတ်ပြုသူ လုံ့လရှိသူ၊ လုံ့လရှိသူ၏ အစွမ်း ဘဝိကဓာတ်။	တင်္ဂါနိဂ္ဂဟံ ဟု ခေါ်ဆိုသော ဗုဒ္ဓ၏ ဝတ်ပြုမှု လုံ့လရှိသူနှင့် တူတူတူတူ ဝတ်ပြုမှု အစွမ်းနှင့်တူသည်။
---	--

This year I proposed to myself
to go and study. It does not
happen as I said.

ဇရုပါဒေကမ ဒဿုဇာံ အဗဟကမ, သရုဏါတံနုဏ်အိဏ်ဖံး တအိဏ်တုဏ်
ဒဿုဇာမာဏံ. အိဏ်ဆါမးလဲဏ်။

The teacher travelling, if he has no shoes his feet become very sore.

[illegible]

There is a house on the other side of the stream.

[illegible]

I am about to die of this attack
of sickness.

စော့စော့.

လီလီ၌။

3. Prefixed to verbal clauses and repeated with a different inflection, it has the force of an interjection. Here the Sgaus use လိလိဉ်။

ဒိဿိမိဂဝါသ၊ ဂုဗ္ဗံ၊ သုဒ္ဓါ၊ ဟိ။ ဣဉ္ဇာ ဣဉ္ဇာ၊ ဗုဒ္ဓံ၊ ဗုဒ္ဓံ၊ ဗုဒ္ဓံ၊ ဒုဗ္ဗံ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဒိဿိမိဂဝါသ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊	မုဗ္ဗံ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ မုဗ္ဗံ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ မုဗ္ဗံ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊ ဣဉ္ဇာ၊
---	---

Do not thou be grieved. Go
to my house and I will give
thee food and drink. La!
thee! I have seen thy house.
But my house is comfortable.
La! I have seen thy house.

§431.

କେଶି.

ॐ॥

This particle, pronounced ခါ at Tavoy, is used as a prefix to a few nouns used as adverbs of time. It differs in usage from the Sgau ခဲ, which characterises future time. When the period is future ခံလဲ, ခိလဲ is usually affixed.

1. It is used where *on* is often used in Sgau, and where *by*, *at*, or *in*, are often used in English.

ခေါ်ဝေါ်	ခေါ်ဝေါ်
ပထမ အခန်း၊ ပထမ	ပထမ အခန်း၊ ပထမ
ခေါ်ဝေါ်	ခေါ်ဝေါ်
ခေါ်ဝေါ်	ခေါ်ဝေါ်
ခေါ်ဝေါ်	ခေါ်ဝေါ်

Morning.
As for us, we cannot travel when
it is hot; we must travel in
the morning.

နိမ္မိတ ဝေဇာနိတဗျူဟာ၊ ပဿေသိကဗျူဟာ၊ ဒီဟိ၊ ပဗ္ဗာန နိမ္မိတဗျူဟာ။	ခဲမုၢ်ဆါ။လၢမုၢ်ဆါနီ။ တၢ်ခဲတၢ်န့ၢ်အံၤ ပမၤတၢ် တသ့တၢ် နီတ မံၤတၢ်။ပတၢ်မၤလၢမုၢ်ဆါနီလီၤ။
---	--

Day-time.
At night, in the dark, we can do nothing. We must work in the day time.

ရွှေမာကျ ကဝိသမ္ဘာ၊ ကမ္ဘာ လျှာ စိမ့်စွမ်း ရွှေကော လေ့ရွှေက လေ့ရွှေက ကမ္ဘာ ရွှေကော ရွှေက	ခဲမုတ်ဟို။ လာဟို။ နဲ့ဒုတိယနတ်လဲဟေးဒီးလာဂီတစု။ လာ ဟိုတစုလီ။ ဟဲလာဂီလာဟို။
--	---

Evening.
Thou must take a walk morn-
ing and evening.
He comes night and morning.

မိမိမာမာ ဖျါမိမာမာမာ, မိမိမာမာ. ဖျါမိမာမာ ဗျာမိမာမာ မာမာ မိမိမာ မာမာ.	မိမိမာမာ မိမိမာမာမာ မိမိမာမာ မိမိမာမာ မိမိမာမာမာ မိမိမာမာ မိမိမာမာ	Night. By night. The people cannot go in the day- time. It is more comfortable to go at night, by moon-light.
---	--	--

2. It is used occasionally where the Sgaus use ဆူ

မိမိမာမာမာ မိမိမာမာ မိမိမာမာ မိမိမာမာ	ဆူဆူဆူဆူ မိမိမာမာမာဆူဆူဆူဆူ	Hereafter. We will work hereafter.
--	--------------------------------	---------------------------------------

§432.

မိမိမာမာမာ

This word, like the corresponding one in Sgau, is used as a verbal affix to express the word *can*, when it denotes subjective ability; or in other words, ability in the subject. (See §102, 154.)

မိမိမာမာမာ မိမိမာမာ မိမိမာမာ မိမိမာမာ မိမိမာမာ မိမိမာမာ မိမိမာမာ မိမိမာမာ	မိမိမာမာမာမာ မိမိမာမာမာမာ မိမိမာမာမာမာ	I am not able to talk. I cannot come. I am no more able to cut.
မိမိမာမာမာမာ မိမိမာမာမာ မိမိမာမာမာမာ မိမိမာမာမာ မိမိမာမာမာမာ မိမိမာမာမာ	မိမိမာမာမာမာမာ မိမိမာမာမာမာမာ မိမိမာမာမာမာမာ	Were I to go and abuse him thus, would he be able to bear it unmoved? Thou smellest like a negro. Do not stay near me. I cannot bear it.
မိမိမာမာမာမာ မိမိမာမာမာ မိမိမာမာမာမာ မိမိမာမာမာ မိမိမာမာမာမာ မိမိမာမာမာ	မိမိမာမာမာမာမာ မိမိမာမာမာမာမာ မိမိမာမာမာမာမာ	I cannot write to-day. I feel very lazy. We are able to cross on the branch, but cannot bear to do so. Why cannot we bear to cross on it? The ants bite so we cannot bear to cross on it.
မိမိမာမာမာမာ မိမိမာမာမာ မိမိမာမာမာမာ မိမိမာမာမာ မိမိမာမာမာမာ မိမိမာမာမာ	မိမိမာမာမာမာမာ မိမိမာမာမာမာမာ မိမိမာမာမာမာမာ	I cannot ascend the tree. The ants bite dreadfully. I cannot bear to have thee burn me. As to this sickness upon me, I can- not bear it any longer.
မိမိမာမာမာမာ မိမိမာမာမာ မိမိမာမာမာမာ မိမိမာမာမာ မိမိမာမာမာမာ မိမိမာမာမာ	မိမိမာမာမာမာမာ မိမိမာမာမာမာမာ မိမိမာမာမာမာမာ	I cannot listen to thy crying any longer. If we defile ourselves, God cannot look upon us.
မိမိမာမာမာမာ မိမိမာမာမာ မိမိမာမာမာမာ မိမိမာမာမာ မိမိမာမာမာမာ မိမိမာမာမာ	မိမိမာမာမာမာမာ မိမိမာမာမာမာမာ မိမိမာမာမာမာမာ	That man is very wicked. We can- not stay with him. If we do not determine on becoming Christians, the teacher cannot vi- sit us often.

§433.

ဆီမ္မာ.

ကဲပ်ဆီးသကး။

1. This word is used in the signification of the adverb *too*; in the same manner as the Sgau affix. (See §156.)

၁၈ဆီမ္မာ

ဗျံ “ “

ဗဝ် “ “

ဗၢ် “ “

၁၈ “ “

ဝေ “ “

ဗၢ် “ “

ထီ ကဲပ်ဆီး

ဗျံ “ “

ဗဝ် “ “

ဗၢ် “ “

၁၈ “ “

ဝေ “ “

ဗၢ် “ “

Too long.

” short.

” deep.

” far.

” near.

” large.

” small.

2. It is used to denote a great degree, where the Sgaus use သကး sometimes.
ဗဝ် ဗၢ်
လၢၤဒါ။ တၢ်

The pain in my bowels is extremely severe. I cannot bear it any longer.

၁၅ဆီမ္မာ.

လၢ်ကဲပ်ဆီး။

3. Sometimes ၁၅, လၢ် is prefixed, but without altering the signification.

ကွၢ် လၢ် ကွၢ် လၢ် ၁၅ဆီမ္မာ.

ကွၢ် လၢ် ကွၢ် လၢ် ၁၅ဆီမ္မာ.

နကွၢ်လၢ်နကွၢ်လၢ်ကဲပ်ဆီး။

နမၤတၢ်နကွၢ်လၢ်ကဲပ်ဆီး။

Thou writest extremely well.

Thy deeds are too abundant.

§434.

ဆီမ္မာ.

လွၢ်။

This word is used, like the corresponding Sgau one, as a numeral affix to portions of things that have been *split* or *cut* up. (See §348.)

လၢ်ကဲပ်ဆီး

ကွၢ်လၢ်

ကွၢ်လၢ်

ကွၢ်လၢ်

ကွၢ်လၢ်

ဝဲပ်လွၢ်

သွၢ်တလွၢ်

ဝဲပ်လွၢ်

တၢ်သွၢ်တလွၢ်

စးခိတလွၢ်

Two splits of bamboo.

A split of wood.

Three splits of ratan.

A slice of fruit.

A bit of paper.

§435.

ဆီမ္မာ.

ကိးကိး-ဒဲး။

This word is prefixed to nouns or numeral affixes, as in Sgau, in the signification of *every*. (See §158: 1, 2.)

ဗၢ်ဆီမ္မာဒဲး

ဗၢ် လၢ် ဆီမ္မာ ဗၢ်ဆီမ္မာ ဗၢ်ဆီမ္မာ လၢ် လၢ်

လၢ်

လၢ် ဆီမ္မာ ဗၢ်ဆီမ္မာ ဒဲး ကွၢ်

ဆီမ္မာ မၤကံး, ဆီမ္မာ မၤကံး.

ဆီမ္မာ မၤဘျး.

ဆီမ္မာ ဘၢ်ဆီမ္မာ မၤ.

ဗၢ်ဆီမ္မာ ဒဲး ဒါ.

ဗၢ်ဆီမ္မာ ဒဲး ဒါ.

ဗၢ်ကဲပ်ဆီးဒဲး

ဗၢ်လၢ်ကိးနကွၢ်လၢ်ကိးနကွၢ်လၢ်

လဲးကိးနကွၢ်လၢ်ကိးနကွၢ်လၢ်

ကိးနကွၢ်လၢ်ကိးနကွၢ်လၢ်

ကိးနကွၢ်လၢ်

ကိးနကွၢ်လၢ်

ဗၢ်ဆီမ္မာဒဲးဒဲး

ဗၢ်ဆီမ္မာဒဲးဒဲး

Every man.

(They) give books (in) every city, every where.

Go call every one.

Every day, every night.

Every noon.

Every word.

Every person has not come.

Every one is not here.

လါ၊ ဒေ၊ လာ၊ လော၊ လော၊ လော၊	လိင်အိတ်တကီးလါ၊ တတ်အတွတ်တတ်။	Every book is not here.
လော၊ လော၊ လော၊ လော၊ လော၊	လော၊ လော၊ လော၊ လော၊ လော၊	Tea does not grow, the teacher
လော၊ လော၊ လော၊ လော၊ လော၊	တတ်ကိုအတွတ်တတ်။	says, in every country.

လော—ဝါ၊

ကီး—ဒေ။

Every.

It is used in the same signification with ဝါ, ဒေ affixed to the noun or numeral affix.

လော၊ လော၊ လော၊	ကီးအနံ၊ ဒေ။	Every day.
လော၊ လော၊ လော၊	ပဒိတ်အိတ်ကီးဝါ၊ တတ်အတွတ်တတ်။	There are governors in every city.
လော၊ လော၊ လော၊	ကီးပု၊ ကညိအဝါ၊ ဒေ။	Every person.
လော၊ လော၊ လော၊	ကီးထံအလိင်ဒေ။	Every stream.
လော၊ လော၊ လော၊	ကီးမု၊ အနံ၊ ဒေ။	Every day.
လော၊ လော၊ လော၊	ကီးလါ၊ အတွတ်ဒေ။	Every month.
လော၊ လော၊ လော၊	တတ်မု၊ လော၊ လော၊	Why dost thou return, every time
လော၊ လော၊ လော၊	ကွာ၊ လိင်ကီးစုဒေ၊ လော။	thou goest to the governor's,
လော၊ လော၊ လော၊	စံ၊ တတ်ကီးဘိဒေ။	weeping ?
လော၊ လော၊ လော၊	တတ်မု၊ လော၊ လော၊	Tell every word.
လော၊ လော၊ လော၊	တတ်မု၊ လော၊ လော၊	In the rainy season it rains every
လော၊ လော၊ လော၊	တတ်မု၊ လော၊ လော၊	month.

§436.

စေ့။

ကျိ။

This word is used, like the corresponding Sgau one, as a numeral affix to small streams. (See §162.)

လော၊ လော၊ လော၊

ဒီးယခိင်ထံတကျိ။

And I crossed a stream.

§437.

စေ့။

ဒေဝါ၊ ဒေဝါ။

မိ။

This word is used in the signification of *because*, when referring to a verbal clause; and in that of *on account of*, when referring to a noun or pronoun. It seems to be of common origin with the Burman *ကြောင့်* which Mr. Judson defines "*because of, on account of*." (See §191.)

လော၊ လော၊ လော၊

လော၊ လော၊ လော၊

On my account.

" n "

" န "

" thy "

" ဒ "

" အ "

" his, her, its or their account.

" ဝ "

" ဝ "

" our account.

" ဂဝါဒ "

" သူ "

" your "

" ဒဝါဝါဒ "

" အဝဲသွတ်အ "

" their "

Referring to a noun or verbal clause the form is as below; but the လော, လော is often omitted.

လော—ဒေဝါ၊ လော—အမိ On account of, (where the blank is supplied by a noun.)

လော—စေ့ လော—မိ Because, (where the blank is supplied by a verb and its adjuncts.)

လော၊ လော၊ လော၊	လော၊ လော၊ လော၊	As to me, because of thy talking, I
လော၊ လော၊ လော၊	လော၊ လော၊ လော၊	have lost ten rupees on thy account.

ဗမာ အေဗံ, မိလ်ကဝံ ဒေဓုဓုဓါ။	ယမတင်အံဓုလသုဗိဇီ။	I am doing this on thy account.
ဗဝါဝဗဗံ, ဗမာအေဗံအေဗံအေဗံ	ယဲဒင်အံ ယဘင်တင်ဒိုင်တင်နုး လာအဲ	I am suffering poverty on their account.
ဝါဒဓုဓုဓါ။	သွင်အဗိဇီ။	On account of words.
ဓမ္မာဒဓုဓုဓါ။	တင်ကတိအဗိ။	On account of my deeds.
ဗမာ အေဒဓုဓုဓါ။	ယမတင်အဗိ။	On account of sin.
ဒေဓုဓုဓါ။	တင်ဒီးတးအဗိ။	On account of eating.
ဒုဓမ္မာဒဓုဓုဓါ။	အိင်တင်အဗိ။	
ကကိဓုဓုဓါ, လ်ကုဗမာ, ဗလ်ကုဗမာ, ဗ	နုးကိးနင်သကုယယလဲတချ်။ တင်မ	I cannot go though thou hast come.
လ်ကုဗမာ, ဗမာအေဗံ, ဗမာအေဗံ	နုးလဲ။ တင်တင်နီတမံတင်။ တင်လာ	Why? Because there is no one at home. Nothing else.
ဗမာအေဗံ	ပုတအိင်တင်အဗိဇီ။	
ဗမာအေဗံ, ဗမာအေဗံ, ဗမာအေဗံ	ယမိင်အိအဗိယကွဲးလိင်တကဲတင်။	I cannot write because my head aches.

§438.

ဓမ္မာ.

ကြာ။

As in Sgau, this word is used in the signification of *worthy, proper, or ought*. (See §160.)

ဓမ္မာ ဒဂါ ဘဓုဗံ။
ဓမ္မာ နဘ ဘဓုဗံ။
နဓမ္မာ လ်ကုဗမာ။

ကြာအဲအဲအံ။
ကြာနုးဘိခဲကနံအံ။
နကြာလဲတုအတု။

He ought to come here.
Thou oughtest to pray now.
Thou oughtest to go till thou arrivest.

§439.

ဧ။

ကျါ။

1. This affix, like the Sgau one, signifies primarily *among*, but must sometimes be rendered by *in*. (See §161.)

ဗမာ သ လက အေ လဗုဗ် ဒဓုဓါ။	ပုဒိသင်တဂါအိင်လသုဗိဇီ။	There is a child among the elders.
ဗမာအေဗံ လကုဗမာ အေဗံ ဒဓုဓါ။	ပုကညိတဂါလီတင်လသုဗိဇီ။	A Karen fell among Shans.
ဗမာ လကုဗမာ အေဗံ ဒဓုဓါ။	ကမင်တဘိအိင်လသုဗိဇီ။	There is an alligator in the water.
လ်ကုဗမာ အေဗံ ဒဓုဓါ။	လကုဗမာအိင်လသုဗိဇီ။	There is a great rock in the water.

2. It is used in some expressions where ပု is used in Sgau.

ဗမာအေဗံ အေ လပုလ်ကုဗမာ ဒဓုဓါ။	ကဘိတဘွင်အိင်လသုဗိဇီအသးကံပု။	There is a ship in the middle of the sea.
ဗမာ လကုဗမာ အေ လပုလ်ကုဗမာ ဒဓုဓါ။	ဒါလီချိုင်လသုဗိဇီအသးကံပုနုး။	Spread the mat in the middle of the room.

§440.

ဧ။

ကွဲး။

This word is used as a numeral affix to *draughts*, as in Sgau. (See §168.)

အေ ဘိကု နုးဧ။
အေ ဗံ နုးဧ။
ဗိဗိအေ ဘိကု နုးဧ။

ဒိထံတကွဲး။
ဒိမိတကွဲး။
ဒိယဒိထံတကွဲး။

Drink a draught of water.
Take a puff of a segar.
And I took a drink of water.

§441.

ခါ.

ခါ။ဘွန်။

This word is used as a numeral affix to traps and snares as in Sgau. (See §169.) It is applied also to fish hooks, where the Sgaus use ဘွန်။

ခါ ခွေခါ.

ထူတခါ။

A (rat) trap.

အံ့ ခါ.

အူတခါ။

A (mouse) trap.

ချေခါ.

ဝန်ခါ.

A wild beast trap.

ဖိခါ.

တခါ.

A (fish) trap.

ခါ ခါ.

ကိတခါ။

A (fish) trap.

ခါ ခါ.

တခွေဘွန်။

A fish hook.

ခါ ခါ.

တခါခါ.

A snare for fowls.

§442.

ခါ.

ခါ။ညါ။

1. This word is used as a particle in the signification of *as much as, as many as, as large as*.

nbu အံ့ ခါ ခါ ခါ ခါ. အံ့ ခါ

နဘုအိန်ထီထီဆံ့အါလဲ။ အိန်ခံနံ့ခါ

How much paddy hast thou left ? As

ခါ ခါ ခါ ခါ.

ခါ ခါ ခါ.

much as two baskets.

n bu ခါ ခါ ခါ ခါ. ခါ ခါ

နထံ့ပုကညီထီထီဆံ့အါလဲ။ ပုကညီနံ့

How many people didst thou see

ခါ ခါ ခါ ခါ.

အိန်ဆံ့ဆံ့ခါ ခါ ခါ.

come ? As many as ten.

လှေ ခါ ခါ ခါ. ခါ ခါ

ခါ ခါ ခါ. ခါ ခါ

This is a very wide field. It is as

ခါ ခါ ခါ.

ခါ ခါ ခါ.

large as three fields.

2. It is used occasionally where the Sgaus use ညါ။

လှေ ခါ ခါ ခါ. ခါ ခါ

ခါ ခါ ခါ. ခါ ခါ

This clump of bamboos is as large

ခါ.

ခါ ခါ ခါ.

as two clumps.

§443.

ခါ.

ခါ။

This word is used, occasionally, but not often, as a numeral adverb. (See §174: 1.)

ခါ ခါ ခါ. ခါ ခါ

ခါ ခါ ခါ. ခါ ခါ

I have been to carry fuel one time,

or once.

§444.

ခါ.

ခါ။

1. As in Sgau, this word is affixed to a noun or pronoun, preceded by လှေ, ခါ, in the signification of *at the foot or feet of* any thing. (See §174: 4.)

လှေ ခါ ခါ.

လှေ ခါ ခါ.

At my feet.

" ခါ " "

" ခါ " "

" thy feet.

" ခါ " "

" ခါ " "

" his, her, its, or their feet.

" ခါ " "

" ခါ " "

" our feet.

" ခါ " "

" ခါ " "

" your "

" ခါ " "

" ခါ " "

" their "

" — ခါ " "

" — " "

" the feet of, (where the blank is supplied by a noun.)

ဒေဝါယံ ဘိဝံသံ။
ဒေဝါယံ ဘိဝံသံ ဘိဝံသံ။
လောကံ ဘိဝံသံ။

ဒိဝါယံ ဘိဝံသံ။
ဒိဝါယံ ဘိဝံသံ ဘိဝံသံ။
လောကံ ဘိဝံသံ။

It is at my feet.
Stay not at the foot of the tree.
At the foot of the road.

2. Coupled with လောကံ, လောကံ, it is used referring to time, in the signification of *anciently*.

လောကံ လောကံ
လောကံ လောကံ ဘိဝံသံ ဘိဝံသံ
လောကံ။

လောကံ လောကံ ဘိဝံသံ
လောကံ လောကံ ဘိဝံသံ ဘိဝံသံ
လောကံ။

Anciently.
Formerly, the Pghos and Sgaus
were one tribe.

§445.

ခမ္ဘာ။

ဘာ။

This word is said to be of Taleing origin, but it is often used instead of ဝါ, ဝါ in the signification of *reason* or *cause*. (See §181 : 3.)

ခမ္ဘာ။
ခမ္ဘာ ဘိဝံသံ ဘိဝံသံ။
ခမ္ဘာ ဘိဝံသံ။
ခမ္ဘာ ဘိဝံသံ ဘိဝံသံ ဘိဝံသံ။
ခမ္ဘာ ဘိဝံသံ ဘိဝံသံ ဘိဝံသံ။
ခမ္ဘာ ဘိဝံသံ ဘိဝံသံ ဘိဝံသံ။
ခမ္ဘာ ဘိဝံသံ ဘိဝံသံ ဘိဝံသံ။
ခမ္ဘာ ဘိဝံသံ ဘိဝံသံ ဘိဝံသံ။
ခမ္ဘာ ဘိဝံသံ ဘိဝံသံ ဘိဝံသံ။
ခမ္ဘာ ဘိဝံသံ ဘိဝံသံ ဘိဝံသံ။

ဘာ။
ဘာ ဘိဝံသံ ဘိဝံသံ။
ဘာ ဘိဝံသံ။
ဘာ ဘိဝံသံ ဘိဝံသံ ဘိဝံသံ။
ဘာ ဘိဝံသံ ဘိဝံသံ ဘိဝံသံ။
ဘာ ဘိဝံသံ ဘိဝံသံ ဘိဝံသံ။
ဘာ ဘိဝံသံ ဘိဝံသံ ဘိဝံသံ။
ဘာ ဘိဝံသံ ဘိဝံသံ ဘိဝံသံ။
ဘာ ဘိဝံသံ ဘိဝံသံ ဘိဝံသံ။
ဘာ ဘိဝံသံ ဘိဝံသံ ဘိဝံသံ။

Reason, account.
For, why?
Perhaps.
I ought to be able to live on my labor. Why cannot I live? There is no reason whatever, except that I am sick.
Thou didst not come to worship this evening. Why? No reason, except that my wife came.
I cannot go to walk this evening, for my foot is sore.
Perhaps I shall go.
Perhaps it will rain.

§446.

ခမ္ဘာ။

ကျိ။

1. This numeral affix is usually applied to things that have been *cut down* or *hewn*; but it is used with as much latitude as the Sgaus use ကျိ။ (See §153, 164.)

ဘိဝံသံ ဘိဝံသံ။
ဘိဝံသံ ဘိဝံသံ။
ဘိဝံသံ ဘိဝံသံ။
ဘိဝံသံ ဘိဝံသံ။
ဘိဝံသံ ဘိဝံသံ။
ဘိဝံသံ ဘိဝံသံ။

ဘိဝံသံ ဘိဝံသံ။
ဘိဝံသံ ဘိဝံသံ။
ဘိဝံသံ ဘိဝံသံ။
ဘိဝံသံ ဘိဝံသံ။
ဘိဝံသံ ဘိဝံသံ။
ဘိဝံသံ ဘိဝံသံ။

A stick of timber.
Four bamboos.
Nine sticks of sugar cane.
An axe handle.
A cleaver handle.
A stick of fire-wood.

2. It is used where the Sgaus use ကျိ။

ဘိဝံသံ ဘိဝံသံ။

ဘိဝံသံ ဘိဝံသံ။

And a woman's petticoat.

§447.

၁၇.

တဘျီဘျီ။တဖၢဖၢ။တဒိဉ်ဒိဉ်။တစုစု။

This root is prefixed to repeated numeral adverbs to express *sometimes*, or *occasionally*.

ဗမာ ခုဝေံခုဝေံ.	ခမာတဒိန်ဒိန်။	I work occasionally.
ဗါၤ ခုၣ်ကူ ခုၣ်ကူ.	ခလဲၤတဘျီဘျီ။	I go sometimes.
ဗတၢ် ခမံၤ ဗမာ လံၤ လံၤ ခေံ ဝေံခုဝေံ ဝေံ.ဗမာဗမာ ခုဝေံ ခုဝေံ လော.	ယဲဒၣ်အံၤယမာလိလိတစုစု။ယမာခုးတ ဇာဇာလီၤ။	I study sometimes. I cultivate land sometimes.
ဗတၢ်ခမံၤ ဗါၤ ဗါၤ ကျိၣ်ခုဝေံ.	ယဲဒၣ်အံၤယလဲၤဆူဘျံးတဘျီဘျီ။	I go to Mergui occasionally.
ဗတၢ်ခမံၤ ဗမာဗမာ, ဗမာ ခမံၤ ဗမာ ခမံၤ ဗမာဗမာ ဗမာဗမာ.	ယဲဒၣ်အံၤယမာခုးန့ၣ်တၢ်အခါလၢပကျိၣ် နီၣ်န့ၣ်ယကျိၣ်တဇာဇာ။	In respect to my cultivating a field, when the time arrives for weed- ing, I weed sometimes.

§448.

ວຽງ.

ॐ॥ॐ॥ॐ॥

1. This word, with one of the personal pronouns prefixed, has often to be rendered by the objective case of that pronoun; and when construed with a noun in the possessive case, that noun, in such instances, is rendered in the objective. (Sec §170.)

ဗ	ခရီး	ယ	ခံ	Me.
ဂ	“	န	“	Thee.
ဒ	“	တ	“	Him, her, it, or them.
င	“	ပ	“	Us.
ဂင်္ဂါဒ	“	သု	“	You.
ဒင်္ဂါဝါဒ.	“	အဝဲအသွဉ်အ	“	Them.

In the signification of *following*, or *imitating*, the above forms are often preceded by 𐄌, 𐄎, or 𐄏.

ပ ကမာဘူဒခါ။	ပသဆင်ထီၣ်အခံ။	We exhort them.
ဂခါ ဖံၣ်ဗခါ။	ဖဲဒိၣ်ယခံ။	Come after me.
ၤဂါ ဖံၣ်ဒခါ။	လဲၤဒိၣ်အခံ။	Go after him.
ဇၢၤဇၢၤ ဘၣ်ဇၢၤဂၢၤ, ဂၢၢ် ဘၢၤအါ ဘၢၤ ဘၢၤၤ။ ပဝါ ဇၢၤပၤ ပၤ ဖံၣ် ဇၢၤဒခါ ဂၢၤ ပဝါ အါ ဝံၤဝံၤ ပါပါၤ။	တၢ်လၢ တၢ်သိၣ်တၢ်သီၣ် သုသုၣ် ညါၣ် လဲၣ်။ ပဝဲဒၣ်အံၤပၤထွဲသရၣ် အခံၣ် ပသုၣ်ညါတၢ်ဒိၣ်ဒိၣ်ဆံးဆံးလီၤ။	How do you know the commands ? We have imitated, or learned of the teacher, and know them tolerably.

2. When လံ, ငါး, is inserted before သို့, ခံ, in the forms given in No. 1, the whole is equivalent to *after*, and the objective case of the personal pronoun, or noun with which it is construed. When, however, the pronoun is in the third person and the reference distant, the whole may be rendered by *afterwards*, as below.

၂၁၃၅ ခဉ်း	လာအလီၤခံ	After him, her, it, or them ; or, Af- terwards.
၂၁၃၆ ခဉ်း	လာခံကွၢ်	Afterwards.
၂၁၃၇ ခဉ်း	ယဲၤတၢ်တနံၤအံၤခါးမ့ၢ်မတၢ်ယဲၤ	Who arrived after I went away
၂၁၃၈ ခဉ်း	ယဲၤတၢ်တနံၤအံၤခါးမ့ၢ်မတၢ်ယဲၤ	to-day ?

ဂဏ္ဍာဝါ လာဒေဝါ ဒါနိခါ။

ဒဏ္ဍိမိ ဖုက လာဒေဝါ ဒါနိခါ။
ဗဒ္ဓိ, ဒဏ္ဍိမိ ဗဒ္ဓိလက ဗဒ္ဓိလ ဗဒ္ဓိ
လာဒေဝါ ဝါကဏ္ဍ လာဒေဝါ ဗဒ္ဓိ ဗဒ္ဓိ
လက။

ယဲဝလာသရဏ်အလီဝံ။

မုဗ္ဗိပုဂ္ဂလတဗ္ဗိ ဗ္ဗိအသး လာအဂီယံ
ယံလံ။ မုဗ္ဗိယဲတ ဂါယဗ္ဗိ ယသး
လာ အဝဲသ့ဏ် တဗ္ဗိအလီဝံ တကွာ
လီ။

He came after the teacher.

As to others, they professed religion
first, long ago; but I after them,
the last.

3. With လာ, လာ, and ခါ, it is used to form several adverbs.

လာ ခါ	လာ ခါ	Behind, (when referring to place.)
“ “	“	Afterwards, (when ref'g to time.)
“ “ ခါ	“	Hereafter.
“ “ လာ	“ လာလင်	“
ခါ ခါ	“	“
ခါ ခါ ခါ	ဆုခံ ဆုညါ	“
“ “ “ “ ခါ	“ “	“
လာဗ္ဗိ လာဗ္ဗိ	လာဗ္ဗိလာဗ္ဗိ	Anciently.
“ “	လာထံးလာဗ္ဗိ	“
လာဗ္ဗိ ဗဒ္ဓိ	လာခံကတင်	Last.
ဂဏ္ဍာ လာဗ္ဗိ	ယဲလာခံ	He came behind, afterwards.
ဖုကလက ဂဏ္ဍာလာဗ္ဗိ	ပုခံဂါယဲလာခံ	Two persons came behind.
လာဗ္ဗိ, ဘာကုဗ္ဗိဗ္ဗိ	လာခံသနံပုကွင်	Afterwards, 3 years having elapsed.
လာဗ္ဗိ ဗဒ္ဓိလက, ဗဒ္ဓိ လာဗ္ဗိ ဗဒ္ဓိ	လာခံကတင်, ကွာလာညါတထံဗီတ	Do not go behind. Go before con-
ဗဒ္ဓိ	ကွာ	stantly.
လာဗ္ဗိခါ ဂဏ္ဍာလက	လာခံယဲတကွာ	Come not hereafter.
လာဗ္ဗိ လာလက လာဗ္ဗိလက လာလက	လာခံလာလင်မလာတင်နံတကွာ	Act hereafter no more in that way.
လက ကိဗ္ဗိဗ္ဗိ ဗဒ္ဓိ ဗဒ္ဓိ, ဗဒ္ဓိ လက	တုခံနံဗီယံ ယတ လာဗ္ဗိတင်	Until now I have not gone, (but) I
ခါခါခါ လာလက	လာခံလာလင်လီ	will go hereafter.
လာလကဗ္ဗိ လာလကဗ္ဗိ ဗဒ္ဓိဗ္ဗိ	နဲဒဗ္ဗိ အံလီ တဘုဏ်အံကွာ ခံတကွာ	Do not return this moon. Return
လာလကဗ္ဗိ လာလကဗ္ဗိ	ကွာလာခံတကွာ	hereafter.
လာဗ္ဗိ လာဗ္ဗိ ခါလကဗ္ဗိဗ္ဗိ	လာဗ္ဗိလာခံလင်ဗီတအိဏ်တင်	Anciently there were no Pgho books.
လာဗ္ဗိ လာဗ္ဗိ ဖုကဗ္ဗိ ဘဒ္ဓိ ဗဒ္ဓိ	လာထံး လာဗ္ဗိ ပသုဏ်ကသးဗ္ဗိ ခံဒဗ္ဗိ	Anciently, the elders say, they suf-
လာလက, လာဗ္ဗိလကဗ္ဗိဗ္ဗိ	တင်ဗီတင်နံဗီယံ	fered wretchedly.
ဘဒ္ဓိမဗ္ဗိ ဘဒ္ဓိမဗ္ဗိ ဗဒ္ဓိမဗ္ဗိ လာလက	တုခါသီဗ္ဗိယံအံဗီယံ လာ သုယဲတုတ	When the gong sounds I wish you
ဂဏ္ဍာဗ္ဗိဗ္ဗိဗ္ဗိဗ္ဗိ လာလက လာဗ္ဗိ	ဘီဗီလီ။ နဲယဲလာခံကတင်တင်မနု	to come at once. Why dost thou
ဘဒ္ဓိလက	လဲဗ်	come last?

§449.

ခါ

ကိဏ် ကိဏ် ခါ

From *neck*, the primary signification of this word, may be traced its various significations as a particle.

1. It is used as an affix to words connected with future time.

a. It is affixed to nouns used adverbially, that designate near periods of usually future time. More distant or indefinite ones, are characterised by the prefix န့. This distinction does not exist in Sgau, and ခါ is used less extensively than ခါ, except in places where the Sgaus have mixed most with the Pghos,

and there *ṣ* would be affixed to many of the forms below. *ṣ*, *ṣ*, is usually prefixed to the word to which *ṣ* is affixed. (See §171: 3, 4.)

[illegible]

b. It is affixed to verbs, sometimes, when referring to future acts about to be performed.

မၤၤ ခံၤ ဂၤၤၤၤ	ဟကလဲၤခဲကိၣ်တပူၤပူၤ။	I will go hereafter to some place.
ဂၤၤၤၤ ခံၤ ဝံၤၤၤၤ	နကလဲၤခဲကိၣ်ဆံးယိၣ်လဲၣ်။	How long before thou wilt go ?
ခံၤ ဝံၤၤၤၤ	ကိးမးထံကထီၣ်လီၤ။	The water will rise shortly.

2. It is affixed to a few verbal adjectives to express a small degree of the quality denoted by the root.

၎ာ ခဝံလ.	၅၁ ကိပ်	Very few.
ပျာ “	သံး “	” small.
ဒျို့ “	အံင် “	” narrow.
ချွါ “	ချွသဒိး	” quick, quickly.
ဗျာ “	ဗျသလိး။	” light.
၎ဗျံဒုဒေ ဂံးဒေလိ။ ဒေ နာ ခဝံလော။	၎ကညိအိင်သံးအါလဲင်။ အိင်၅၁ကိပ်ဒါလိ။	How many people are there? There are very few.
၎ကဒေ ဒေ ဒေ ဂံး ဂံး ဒေ လိ။ ဗကဒေ ဒေ ဒေ ဂံး ပျာ ခဝံလော။	နဟူအိင်ဒီးသံးအါလဲင်။ နဟူအိင်ဒီး၅၁ကိပ်ဒါလိ။	How much rice hast thou yet? I have very little rice.
၎ာသု လ၈လိဒါ။ ဒျို့ခဝံလော။	ကျဲတဘိတလဲင်တင်။ အံင်ကိပ်ဒါလိ။	The road is not wide. It is very narrow.
၎ာခဝံလ.	ဘိဗုး။	

3. It is used with the future tense, expressed or implied, and preceded by *bu*, to indicate that the act will peradventure take place, will happen near upon it; corresponding to the Sgau ၵၢ် in its second signification. Sometimes the *bu* is omitted. (See §294: 2.)

nမဝ်လူ့ ဘါး ဟံလဲ။ လါး လဲး။ nလူ့ ဘါး ဖဲဟံလဲ။ ချဲးဒဲး ဝါး။ nလူ့မာ နာ ဟံလဲ။ စါး ဝဲး ဝါး n ဘါး လဲဟံလဲ လဲး ဖဲ ဒဲး ချဲးဒဲး ဝါး n ဝါး နာ ဝါး နာ ချဲး ဝဲး ဝါး ဟံလဲ ဝါး ဝါး ဝါး ဝါး ဝါး။	နကလီၤတဲၣ်တဲၣ်ဖူး။ လဲၤတဲၣ်။နကလီၤတဲၣ်တဲၣ်ဖူး။ ကတိၤပုၣ်နကလီၤကမၣ်တဲၣ်ဖူး။ ခဲးကဲး။သုတကွၢ်တဲၣ်နၣ်သကွၢ်။ယမ္မာ တူၢ်လိာ်သုန့ၣ်။သုသရၣ်ကဲးတဲၣ် လဲၤယကလိာ်သုတဲၣ်ဖူး။	Thou art in danger of falling off. Go not, lest thou shouldst fall. Be careful how thou speakest, lest thou shouldst err. He said again, though you do not look, were I to receive you, your teacher might say that I persua- ded you.
--	---	--

§450.

၁၀၂.

၁၆၆။ ဆိ

1. This root is used, as in Sgau, in a manner equivalent to the preposition *on* or *in*. (See §172: 1, 2.)

ဗလုံသုၤမၤန့ၣ်ခံၣ်. မၢ်ၤ မၤချံၣ်ၤစၢ်ၤ ခံၣ်. ဒေၤ မၤဗတၢ် ခံၣ် ၤဟံၤ. မၤၤ ခုၤဒေၤ မၤဝံၣ်ခံၣ် ဂၤ. ဖၢၤ ဘၤ မၤဗၢၢ် ဖၢၤဂၤ, ၤဒေၤ ဟံၤ လၢဗၤ ဝၢ်ၤမၤတၢ်ဖၢၤ ခံၣ် ၤဟံၤ.	ယလီၤဘၣ်လၢန့ၣ်ခိၣ်။ မံၤလၢချၢၣ်ဒွဲခိၣ်။ အိၣ်လၢယတၢ်ခိၣ်တၢ်။ လဲၤထီၣ်အိၣ်လၢလၢၢ်ခိၣ်န့ၣ်။ ကျဲလၢခုၤန့ၣ်တအိၣ်ဘၣ်ဒီး ယဘၣ်ဂၢ် သ့ၣ်ဖူခိၣ်လီၤ။	I have fallen on thy country. He slept on a branch of a fig tree. Stay not in my village. Go up upon the rock. There being no road in the field, I must cross on the logs.
---	--	--

2. It is used as a numeral affix to things regarded as proceeding from one head.

တၢ်ပၤတၢ် ခၢၣ် ခၢၣ်.	ပၤတၢ်ပၤတၢ်တၢ်တၢ်	People of our tribe.
တၢ် nၤ ခၢၣ်.	သံးနၢ်တၢ်တၢ်	A gun.
ပၤတၢ် ခၢၣ်.	တၢ်တၢ်	A cannon.
တၢ်တၢ် ခၢၣ်.	တၢ်တၢ်တၢ်	An elephant's tusks, i. e. a pair.
တၢ်တၢ် ခၢၣ်.	တၢ်တၢ်	An umbrella.
တၢ်တၢ် ခၢၣ်.	တၢ်တၢ်	A plough or harrow.
တၢ်တၢ် ခၢၣ်.	တၢ်တၢ်	A spinning wheel.
တၢ်တၢ် ခၢၣ်.	တၢ်တၢ်	A carriage.

It is applied to plants growing in clumps.

ကျော့လ ခပ်.	ကနံးတခိန်။	A clump of the Nipa Palm.
ဗျံာ်လ ခပ်.	ကတံတခိန်။	" wild sugar cane grass.
ဗျော့ဗျော့လ ခပ်.	ကဗျိန်တခိန်။	" holy basil.
ဗျော့လ ခပ်.	ခုန်တခိန်။	" arum.
ဗျော့လ ခပ်.	ဂုန်တခိန်။	" ratan.
ဗျော့လ ခပ်.	စီလမူတခိန်။	" plumbago rosa.
ဗျော့လ ခပ်.	ဆိန်ပိန်လိတခိန်။	" winter cherry. <i>Phys-</i>
ဗျော့လ ခပ်.	ဆွဲတခိန်။	" sedge. <i>[alis.</i>
ဗျော့လ ခပ်.	ထိန်တခိန်။	" grass.
ဗျော့လ ခပ်.	နိန်တခိန်။	" grass or weeds.
ဗျော့လ ခပ်.	ထံပိန်တခိန်။	" melastoma. <i>M. mala-</i>
ဗျော့လ ခပ်.	ထံပိန်တခိန်။	" sugar cane. <i>[bathricum.</i>
ဗျော့လ ခပ်.	ဘုတခိန်။	" rice.
ဗျော့လ ခပ်.	ထိန်ပွန်ဘုတခိန်။	" wild rice.
ဗျော့လ ခပ်.	ပအံတခိန်။	" early rice.
ဗျော့လ ခပ်.	ပသာတခိန်။	" onions.
ဗျော့လ ခပ်.	ပုန်တခိန်။	" millet.
ဗျော့လ ခပ်.	တာန်တခိန်။	" Job's tears. <i>Coix.</i>
ဗျော့လ ခပ်.	ဘုတခိန်။	" Indian corn.
ဗျော့လ ခပ်.	မန်အံးတခိန်။	" Cardamum plants.
ဗျော့လ ခပ်.	ယာ်တခိန်။	" wild plantains.
ဗျော့လ ခပ်.	သဘန်တခိန်။	" mustard plants.
ဗျော့လ ခပ်.	သအံတခိန်။	" ginger.
ဗျော့လ ခပ်.	သယိတခိန်။	" tumeric.
ဗျော့လ ခပ်.	သကွံတခိန်။	" plantains.
ဗျော့လ ခပ်.	ဝန်တခိန်။	" bamboos.
ဗျော့လ ခပ်.	ထိန်ကအံးတခိန်။	" smilax.

§451.

ခပ်.

ကျော့လ

As in Sgau, this root is used to form two conjunctions. (See §152.)

ဒေဝံမိဘိာ် ဂေ ဂေ.	အကျော့မိဘိာ် ဂေ.	Therefore.
ဒေဝံမိဘိာ် ဂေ ဂေ. ဒေဝံမိဘိာ် ဂေ ဂေ.	ဒေဝံမိဘိာ် ဂေ ဂေ. ဒေဝံမိဘိာ် ဂေ ဂေ.	The governor demands taxes, therefore we must give.
ဒေဝံမိဘိာ် ဂေ.	အကျော့မိဘိာ် — ဂေ.	Because.
ဒေဝံမိဘိာ် ဂေ ဂေ. ပဟ ဂေ ဂေ.	အကျော့မိဘိာ် ဂေ ဂေ. ပဟ ဂေ ဂေ.	Because the Siamese come, we must remove frequently.

§452.

ခဏာ.

ဒိ။

This word has the general signification of *side*, and this signification is retained in its various uses as an affix. (See §173.)

လခဏာ.	တဒိ။	The side of, the part of.
လခဏာ-လခဏာ.	တဒိ-တဒိ။	On the one side—on the other side.
	“ hand— “ hand.	
လခဏာလခဏာ.	တဒိတဒိ။	On the contrary side; on the contrary.
လခဏာခဏာ.	တဒိဒိ။	Any side, some side or other.
-ခဏာ.	- ဒိ	A numeral affix to things in sides.
လခဏာ.	ယဒိ	Both sides.
“ “ လခဏာ.	“ “ ယဒိ။	“ “ alternately.
“ “ “	ယဒိဒိယဒိဒိ။	“ “ “
ဒဏ္ဍာဒဏ္ဍာဒဏ္ဍာ လခဏာ လခဏာ.	အဘျူးအဒိဒိအိဒိလခဏာလခဏာ.	The goodness is on <i>the part</i> of God.
ဗါလခဏာ လခဏာ ဗါလခဏာ.	ယတလခဏာတဒိယတလခဏာ.	I do not live without (the side of) going.
ဗုဒ္ဓဏ္ဍာ လခဏာလခဏာ, ဗုဒ္ဓဏ္ဍာ.	ပုဒ္ဓဏ္ဍာတလခဏာတဒိယတလခဏာ.	I do not believe that that man does not deceive.
ဇရာ လခဏာလခဏာ, ဇရာ ဝါလခဏာ.	သရဏ္ဍာတဒိဒိဒိဒိဒိဒိ.	The teacher (on that side) said.
ပုဒ္ဓဏ္ဍာ လခဏာ ပုဒ္ဓဏ္ဍာ.	ပုဒ္ဓဏ္ဍာတဒိဒိဒိဒိ.	On the side of us, we said; or on our side, we said.
ပုဒ္ဓဏ္ဍာ လခဏာ ပုဒ္ဓဏ္ဍာ, ဗုဒ္ဓဏ္ဍာလခဏာ, ဗုဒ္ဓဏ္ဍာ.	ပုဒ္ဓဏ္ဍာတဒိဒိဒိဒိဒိဒိဒိ.	On our side we said, Boo-kho, do not reply thus.
ဇရာလခဏာ ဗုဒ္ဓဏ္ဍာ.	တဒိတဒိ.	Pull on the one hand and look on the other; i. e. both pull and look.
ဇရာ ဇရာ လခဏာ လခဏာ.	ဇရာတဒိတဒိ.	Grandfather Hsee went one way, and Ywa the other.
ဒဏ္ဍာ ဇရာ ဇရာ ဇရာလခဏာ.	အသဏ္ဍာအိဒိဒိဒိဒိဒိ.	They increased on the contrary.
ဇရာလခဏာ လခဏာ ဇရာ. ဗုဒ္ဓဏ္ဍာလခဏာ.	ဇရာဒိဒိဒိဒိဒိဒိဒိ. ဘိလခဏာလခဏာ.	Thou who livest on some side, (i. e. in some direction or another,) pray to God every morning.
ဇရာလခဏာ.	လခဏာလခဏာ.	A side of a pumpkin.
လခဏာ.	လခဏာလခဏာ.	A side of a bamboo.
လခဏာလခဏာ.	လခဏာလခဏာ.	The ear ornament of one side; i. e. a single one.
လခဏာလခဏာလခဏာ.	လခဏာလခဏာလခဏာ.	Give me a side of thy cucumber.
ဇရာလခဏာ ဇရာလခဏာ.	ဇရာလခဏာလခဏာ.	One of that man's feet is very sore.
လခဏာလခဏာလခဏာလခဏာ.	လခဏာလခဏာလခဏာလခဏာ.	Why dost thou put in both hands on both sides alternately?
လခဏာလခဏာလခဏာလခဏာ.	လခဏာလခဏာလခဏာလခဏာ.	They are on both sides of the river.
လခဏာလခဏာလခဏာလခဏာ.	လခဏာလခဏာလခဏာလခဏာ.	Two persons quarrelled on both sides.
လခဏာလခဏာလခဏာလခဏာ.	လခဏာလခဏာလခဏာလခဏာ.	On both sides of the log, little tobacco plants are numerous.
လခဏာလခဏာလခဏာလခဏာ.	လခဏာလခဏာလခဏာလခဏာ.	A tiger beset me to-day near the road, first on one side and then on the other, throughout its whole length.

§453.

ခဗ္ဗ.

တု။

This word is used as a prefix, in the signification of *until*.

ဗတိာဗမံၤၤ လၢဝံၤမံၤၤ ဂၢ, ခဗ္ဗ်တုၤယခိးယကလဲၤ ဆူဝံၤမံၤတိ။	တုၤခဲကနီၣ်	I said I would go to Matah, but un-
နိမ္မိတံၤ ထေၤ ဗါၤ တံၤ ဒါၤ။	အံၤဒီးယတလဲၤဒီးတၢ်	til now, I have not gone.
ဗယ လၢကၢ, ခဗ္ဗ်တုၤနိမ္မိတံၤ ဂၢၤၤယမၤ လိာ်န့ၤ။	တုၤခဲကနီၣ် အံၤန့ၤ တလဲၤ	I ordered thee, why is it until now,
ဟ့ၤ လိၤ။	တၢ်မနုၤလဲၣ်	thou hast not come ?

§454.

ခဗ္ဗ.

တုတုၤဒိ။

1. Both single and repeated, this word is used as an affix, in the signification of *so long*.

ဂၢၤၤ မၤ ဂၢၤၤ ခဗ္ဗ်တုၤလိၤ။	နဲလဲၤမၤမနုၤယုၣ်တုၤန့ၣ်လဲၣ်	What didst thou go to do so long ?
ခဗ္ဗ်တုၤခဗ္ဗ်တုၤလိၤ။	ကၢၤကိးတုၤတုၤန့ၣ်လဲၣ်	Is he so old ?
ဗတိာ မေ့မိၣ်ဂမံၤၤ လၢ ဂၢၤၤ လိၤၤ, ဂၢၤၤ	ယခိးမိၣ်မ့ၢ် နကလဲၤတၢ်တဖိၣ်တလိာ်	I thought thou wouldst go to be gone
လိၤမၤ ဂၢၤၤ ခဗ္ဗ်တုၤလိၤ။	လဲၤမးတၢ်တဘးန့ၣ်လဲၣ်	a little while, and thou hast been
ဗဲၣ်ဒုၤမၤ ဂၢၤၤ လိၤၤ ဂၢၤၤ ဒါၤ ခုၤၤ, ဂၢၤၤ	ယမၤန့ၣ်လဲၣ်လိၤၤန့ၣ်လဲၣ်	gone so long !
ခဗ္ဗ်တုၤလိၤ။	န့ၣ်လဲၣ်	I set thee to finish thy writing
ခဗ္ဗ်တုၤလိၤ။	န့ၣ်လဲၣ်	quick, and thou hast been so long!

2. This word, with the same spelling but of a different origin, as a noun signifies *land* in distinction from water.

လၢခဗ္ဗ်.

လၢဒိ။

With *လၢ*, *လၢ* prefixed, it is used in the signification of *without*.

ဇၢၤၤ ခဗ္ဗ် ဂၢၤၤ ခဗ္ဗ် လၢ ဂၢၤၤ ခဗ္ဗ်	သရၣ်ခဲၤကိၣ်ကလဲၤတၢ်ဂီၤတဲၤကၢ။	The teacher will go to-morrow ve-
ခဗ္ဗ်, ဒဗ္ဗ် ဂၢၤၤ ခဗ္ဗ် ဂၢၤၤ ခဗ္ဗ်	တၢ်ဖိတၢ်လံၤ ထးထီၣ် ဆူခိးလၢၤတ	ry early. Put all his things with-
လၢခဗ္ဗ်တုၤခဗ္ဗ်တုၤခဗ္ဗ်	က့ၢ်။ ပၤလၢဒီးပူၤန့ၣ်တဝုၤ။	out. Do not put them into the
ခဗ္ဗ် ဂၢၤၤ ခဗ္ဗ်		room.
ဇၢၤၤ ခဗ္ဗ် ဂၢၤၤ ခဗ္ဗ်	တၢ်လၢတၢ်အံၤပကလဲၤထီၣ်ဆူခိး	Shall we go without (i. e. into the
ဇၢၤၤ ခဗ္ဗ် ဂၢၤၤ ခဗ္ဗ်		country) this evening ?

§455.

ခဗ္ဗ်.

ဗိၣ်.

This word is used as a numeral affix to *angular ridges*. (See §192.)

ကိၣ်တုၤ လၢ ခဗ္ဗ်, ဒဗ္ဗ် ခဗ္ဗ်	ကိၣ်တုၤတုၤတုၤအံၤအိၣ်ဒီးအဗိၣ်ခိး	This house post has three or four
ခဗ္ဗ်တုၤခဗ္ဗ်	သၢဗိၣ်	angles, i. e. hewn sides.
သိၣ်တုၤ ဒဗ္ဗ်ဒဗ္ဗ် ဗိၣ် ခဗ္ဗ်	သ့ၣ်န့ၣ်အဗိၣ်အိၣ်ဗိးဗိၣ်	The log of wood was octagonal.
ဗိၣ် ဗိၣ်တုၤ သ လၢခဗ္ဗ်ခဗ္ဗ်	ဂဲၣ်လိၤခိးသ့ၣ်တဗိၣ်တဗိၣ်	Cut up the cucumber into angular
		pieces.

§456.

ဗျာ်.

ဗျာ်.

This word is used as a verbal affix, as in Sgau often where *can*, or with the negative *cannot*, is used in English; and sometimes where the word *leisure* is used. (See §176: 1.)

ဗမာ ချား ဒါ၊ ဟု ဗဒ္ဒမာ ဝါး။	ယမတချားတင်။ တင်ယဒိဒ်ခိမ္မာ။	I cannot do (it.) I am still eating.
ခရိဂဇာ ခံ၊ ဗဂဗာ ချား ဝါး ဒါ။	ခဲဇိဇာတချားခိတင်။	I cannot come to-morrow.
ဂချာဒ်ခချာချာ ဂဗ၊ ပဂဗဂချာချာ	နကတိတင်ချာဒ်ခိပနာဟူတချားတင်။	Thou talkest quick, and I cannot hear, (i. e. understand.)
ဒါ။		
ဗါဂ ချား ဝါး ဒါ၊ ဗမံဒ္ဒမာ ခါး	ခဲဇိဇာတချားခိတင်။ ခကဒိဒ်ခိ ကလိ	I cannot go yet. I will eat rice a little while.
မာ။	မ္မာ။	
ဗမာ ချား ဝါး ဒါ၊ ဗမံဂါ ဘံဂါ	ခမတချားခိတင်။ ခကလိဗျာဒ်ခိကလိ	I cannot go yet. I will go guide the teacher a little while.
ခါး ချာ။	သရ်။	
ပဂဗ ဂ ခံ၊ ဗမာ ဂဗ။ ဗမာဂဗ	ပဂဗဂါး ယာနက။ ခဆုလ်ဟူနာတ	Others call me very hard. I cannot wait any more for thee.
ဂဗ ချား ဂဗဒါ။	ချားလါတင်။	
ပဂါဂါ ခပဗဗာ ဖဗံခချား ဒါ။	ပဂါဂါ လဲတင်ပဗုသတးဒီး ပကွါ တါ	The man goes so fast people cannot look at him.
	တချားတင်။	
ဗမံ ဂဗ။ ဗဒ္ဒမာ ချား ဒါ။	ခမိတိဒ်နက။ ခဒိဒ်ခိတချားခိတင်။	My child cries sadly. I cannot eat rice.
ဗဒ္ဒမာ။ ဗချာဒ်ခချား ဝါး ဒါ။	ခဒိဒ်ခိ။ ခကတိတင်တချားခိတင်။	I am eating rice. I cannot talk.
ဗမံဒ္ဒမာဗါဂ ခဗ ဟု၊ ဗမာ ဂဗ။	ခမိမာခဲဇိဇာတချားခိတင်။	My mother sent me to reap. I cannot visit with thee.
ခိဂဗ ချား ဒါ။	ချားတင်။	
ဗမံ ဂါ ခဗ။ ဗမံဗါဂဗဂဗ ခါး	ခကွဲလိလိလိ။ ခတိလိနာနာ တါဘျာ တ	I have begun to write. I cannot rule for thee.
ချား ဒါ။	ချားတင်။	
ဗမာ ဂါ။ ဗါဂ ဂ ဝါ ဂဗ ချား	ခမာတင်။ ခလဲတးဒီးနာတချားတင်။	I am building. I cannot go to walk with thee.
ဒါ။		
ပဂါချား ခချာ ဝါး ဟု ဂဗ၊ ပဂဗ ချာ	ပတချားကတိခိတင်နာပတင်ခိခိလိ။	Before we talk, we must think.
မဗါဗာ။		
ဘံဂါဗျာ ဗါ ဗါချား ခါး ဝါး ဟု ဗါ	သုဂ်တထုဂ်ခါယတချားကွဲခိတင် ခါ	Before I cut down the tree, I must clear around it a little while.
ဗမံဗါဗာခါးခါး။	ယတင်ပဲခိခိခိကလိလိ။	

§457.

ချာ။

ချာ။ချာ။

1. This word, affixed to a noun or pronoun preceded by လာ, လာ, is used in the signification of *at the back of*, or *behind*. (See §175: 1.)

လာ ဗ ချာ	လာ ယ ချာ ဗိ	Behind me.
“ ဂ “	“ န “	“ thee.
“ ဒ “	“ ဓ “	“ him, her, it, or them.
“ ပ “	“ ဝ “	“ us.
“ ဂဘိဒ “	“ သ “	“ you.
“ ဒဘိဒ “	“ ဓဘိဒ “	“ them.
“ — ဒ “	“ — ဓ “	“ (where the blank is supplied by a noun.)
လာ ဂဗ ဂဗ ဂဗ။	လာ ချာ ချာ ချာ။	There is a chair at thy back, or behind thee.

2. It is used in the signification of *on*, or *upon*.

လာ ဂဗ ဂဗ ဂဗ။	လာ ချာ ချာ ချာ။	Upon the earth.
လာ ဂဗ ဂဗ ဂဗ။	လာ ချာ ချာ ချာ။	“ elephant.

§460.

ခွါ.

ကွံ.

This root is affixed as an intensive to verbs that signify to *separate, destroy, do or suffer injury*, and the like. It seems to correspond in usage precisely with the Sgau affix. (See §167.)

ဖာခွါ.

ဒွါ.

လှ ခွါ.

ဒွါ ခွါ.

ဖာ ဝှာ ခွါ.

လှ ဝှာ ခွါ.

ဝှာ ခွါ.

ဝှာ ခွါ.

ခွါ ခွါ.

ဝှာ ခွါ.

ခွါ ခွါ.

ဝှာ ခွါ.

ခွါ ခွါ.

ဝှာ ခွါ.

ခွါ ခွါ.

ဝှာ ခွါ.

ခွါ ခွါ.

ဝှာ ခွါ.

ခွါ ခွါ.

ဝှာ ခွါ.

ခွါ ခွါ.

ဝှာ ခွါ.

ပူကွံ.

ခွါကွံ.

လှကွံ.

ခွါကွံ.

ဖာကွံ.

လှကွံ.

ဝှာကွံ.

ခွါကွံ.

လှကွံ.

ဝှာကွံ.

ခွါကွံ.

ဝှာကွံ.

ခွါကွံ.

လှကွံ.

ဝှာကွံ.

ခွါကွံ.

လှကွံ.

ဝှာကွံ.

ခွါကွံ.

လှကွံ.

ဝှာကွံ.

ခွါကွံ.

လှကွံ.

Go by.

Eat up.

Float clear away.

Sell off.

Destroy outright.

Fall quite down.

Quite forget.

Run away.

Tear up.

Dry up, as leaves or trees.

Roll away.

Wash away (from.)

Loose away.

Give away, or up.

Go away.

Put off (clothes.)

Throw away.

Remove away.

Lost outright.

Drive away.

Choke up, (as with weeds.)

Pull up.

In translating, the particle is often left without an English rendering, although its effect on the verb is as exhibited in the rendering of the examples given above.

လှ ခွါ ဝှာ ခွါ ခွါ ခွါ.

ဝှာ ခွါ ဝှာ ခွါ ခွါ ခွါ.

လှ ခွါ ဝှာ ခွါ ခွါ ခွါ.

ဝှာ ခွါ ဝှာ ခွါ ခွါ ခွါ.

လှ ခွါ ဝှာ ခွါ ခွါ ခွါ.

ဝှာ ခွါ ဝှာ ခွါ ခွါ ခွါ.

လှ ခွါ ဝှာ ခွါ ခွါ ခွါ.

ဝှာ ခွါ ဝှာ ခွါ ခွါ ခွါ.

One book is destroyed.

A wicked man has died.

He has fallen.

He made him fall down.

§461.

လှ.

ဝှာ.

This word is used as a verbal affix, in the signification of *arriving*, affixed to verbs of crossing.

လှ ခွါ ဝှာ ခွါ ခွါ ခွါ.

ဝှာ ခွါ ဝှာ ခွါ ခွါ ခွါ.

လှ ခွါ ဝှာ ခွါ ခွါ ခွါ.

လှ ခွါ ဝှာ ခွါ ခွါ ခွါ.

ဝှာ ခွါ ဝှာ ခွါ ခွါ ခွါ.

လှ ခွါ ဝှာ ခွါ ခွါ ခွါ.

And I crossed a stream.

In my travelling to-day, I crossed the mountains and reached a long way beyond.

§462.

ဂ.

ဂါ။

1. This word is used as a numeral affix to intelligent beings, as in Sgau. (See §178.)

စုတို့၊ ခုနစ် ဂါ။	ပြာကညိအိဉ်ခံသံယံဂါ။	There are twenty-five men.
စုတို့၊ ခုနစ် ဂါ။	ပြာမုခိဉ်ခံဂါ။	Two inhabitants of heaven.
စုတို့၊ ခုနစ် ဂါ။	ပြာအိဉ်ခံဂါ၊ ခုနစ် ဂါ။	There are two, which do you mean?
စုတို့၊ ခုနစ် ဂါ။	သွဉ် သွဉ် အံ၊ ခုနစ် ဂါ။	Share this fruit, one to each.
စုတို့၊ ခုနစ် ဂါ။	မတၢ်တၢ်လၢတၢ်တၢ်အိဉ်ခံဂါ။	A certain person anciently had two children.

2. It is used occasionally where the Sgaus use ဖု။

3. It is used in the signification of *another*.

ဂါ။	ဂါ။	Another, or others.
မၤ ဝါ၊ လၢ ဂါ။	မၤ ဝါ၊ လၢ ဂါ။	And he went to another place.
မၤ ဝါ၊ လၢ ဂါ။	မၤ ဝါ၊ လၢ ဂါ။	Do not talk any other thing but that which is good continually.
မၤ ဝါ၊ လၢ ဂါ။	မၤ ဝါ၊ လၢ ဂါ။	As to thee, do not think any other thing; think continually of that which is pleasing to God.

§463.

ဂါ။

ဂါ။

This word is affixed to a noun or pronoun, preceded by လၢ, လၢ, in the signification of *for*, or *instead of*. (See §183.)

လၢ ဝါ၊ လၢ ဂါ။	လၢ ဝါ၊ လၢ ဂါ။	For me.
“ “ “ “	“ “ “ “	“ thee.
“ “ “ “	“ “ “ “	“ him, her, it, or them.
“ “ “ “	“ “ “ “	“ us.
“ “ “ “	“ “ “ “	“ you.
“ “ “ “	“ “ “ “	“ them.
“ “ “ “	“ “ “ “	“ (where the blank is supplied by a noun.)
မၤ ဝါ၊ လၢ ဂါ။	မၤ ဝါ၊ လၢ ဂါ။	Build a house for me.
မၤ ဝါ၊ လၢ ဂါ။	မၤ ဝါ၊ လၢ ဂါ။	Have we shared rice enough for thee? Ah, do not share out any for me. I have my share.
မၤ ဝါ၊ လၢ ဂါ။	မၤ ဝါ၊ လၢ ဂါ။	Thou must consider for thy mind.
မၤ ဝါ၊ လၢ ဂါ။	မၤ ဝါ၊ လၢ ဂါ။	This is for me; this is my share.
မၤ ဝါ၊ လၢ ဂါ။	မၤ ဝါ၊ လၢ ဂါ။	That is for thee; or that is thy share.

§464.

ကုဘိး.

ဝိထံး။

This word is used occasionally, as in Sgau, in the signification of being *with*, or *near* a person or thing; but လာ ဘိး is the more usual word. (See §185.)

စုဇာ ၁ က ဗဝံ ဝိသ္မိ ဝေ ဒဿ ၁ ဟိ၊	ပြုဆီတကအံတးသဒ်ဒိတဂ္ဂါ။	ဒိဉ်	Do not forsake that sick man.
ဒေဝ ဘေဒကု ဘိး ဂေဝ ဇာ်း။	မဲအဝိထံးန့တကွါ။		Stay with him.

§465.

ဂျ.

ယှ.

This word is used as a verbal affix, as in Sgau, to indicate the affording of assistance, by way of *teaching*, *pointing out*, or *protecting*. (See §333.)

ဗမံမာ ဂျ ဂျာ။	ယကမာယှန့။	I will show thee (how) to do it.
ဗမံ လှ ဂျာဂျာ။	ယကလဲယှန့။	I will go and show thee (the road,) or protect thee (from the dangers of the road.)
ဗမံမာ ဂျာ ဂျာ။	ယကမံယှန့။	I will sleep with thee (for protection.)
ဗမံလှ ဂျာ ဗမံ။	ဧကလဲယှန့။	I will go guide my child.

§466.

ဂျ.

ဂျ.

1. This word is used as a verbal prefix, in the signification of *proper*, or *ought*; as in Sgau. (See §182.)

ဇေသ ၁ ဗျံဝံ ဗဝံ၊ မံဂျာ ဒုဗ္ဗ။	တသဉ်တဗျာဉ်အံပဝုဒ်ဒိဉ်။	Is this fruit good to eat?
ဂျာ ပဇေဝ ဂျာ ပမံပဇေဝဒါ ဒဗာ။	ဂုပဒိကန့ပမံပမံအကလှ်အကထါ။	We ought to listen to the words of our parents.

2. Repeated, it is used for the double conjunction *whether—or*; or with the negative *neither—nor*; and may be often rendered *both—and*.

ဂျာ ——— ဂျာ	ဂျာ ——— ဂျာ။	Whether—or; neither—nor.
ဂျာဂျာ — ဂျာဂျာ	ဂျာဂျာ — ဂျာဂျာ။	" " " "
မံဂျာ — မံဂျာ	မံဂျာ — မံဂျာ။	" " " "
ဘေဝ ဂျာဝဇာ ဗု ဂျာ ဒေဝံဂျာ ဂျာ	တုဘေဝဇာဝဇာဉ်အံဒိဉ် ဂျာဂျာအသံးဂျာဂျာ	When the paddy is ripe, whether great or small, all must reap.
ဒေဝံဂျာဂျာ ဂျာဝဇာ ဂျာ	ဘဉ်ကူးဘဉ်ကူး။	Whether poor or rich, all must die.
စုဇာ ဂျာ ဖုဗ္ဗ ဂျာ ဂျာဝဇာ ဘေဝ ဒေဝံ	ပဒိဉ်ဂျာပဒိဉ်ဂျာဘဉ်သံးလှ်လှ်။	Come every one, whether man or woman.
စုဇာ မံဂျာ ဖုဗ္ဗ မံဂျာ ဂျာ ဘေဝ	မံဂျာမံဂျာမံဂျာမံဂျာမံဂျာမံဂျာ	Whether gray-headedness, or failing eye-sight, or loss of teeth, I think these things happen in a shorter time.
ဒေဝံဗု မံဂျာ၊ ဒေဝံ ခံးပမံ ဂျာ၊	အဒိဉ်ဝါမံဂျာ။ အမံခံးမံဂျာ။ အမံပိဉ်မံ	
ဒေဝံဗု မံ ဂျာ ဗေဝ မံဂျာ ဗေဝ	ဂျာ ယမံမံ ကွါအနံအလှ်ဒါ ဒီးတ	
ကံးဒါ လှ်ခံး မံဂျာ ဂျာ ဂျာ	ကွါတါန့တဉ်မံအသးလှ်။	
မံ ဒေဝံ ဂျာ		

§467.

ဂျိ.

ဟိန်။

This word is used as a numeral affix to *households*, as in Sgau. (See §288.)

စုတုံ ၁ ဂျိ.

ပုကညိတဟိန်။

One household of people.

§468.

ဂျိ. ဒဂျိဒေဓု.

ဂျိ။

1. This word is used as a numeral affix to things in *rows*.

စုတုံ ၁ ဂျိ.

ပုဆာထာတဂျိ။

A row of people standing.

စုတုံ ၁ ဂျိ.

ပုဆာတဂျိ။

“ “ sitting.

ဂျိတုံ ၁ ဂျိ.

ဟိန်ထာတဂျိ။

“ house posts.

စုတုံ ၁ ဂျိ.

ကရတဂျိ။

“ fence.

မိ ဘေ ဖိမိ ဒဂျိ ၁ ဂျိ ၁ ဂျိ ဂျိ
ဘဂျိ.

မိဒုဒုဆာထာတဂျိတဂျိနုဒါဂျိ။

And the soldiers stood in rows,
three rows.

2. Affixed and referring to verbs, it is used in the signification of *for the purpose of, in order that*.

မိမိ ၁ ဂျိ ၁ ဂျိ မိမိ ၁ ဂျိ ၁ ဂျိ
ဒဂျိဒေဓု လာ

ယထာဆုတုံ ပုလသရ်ကသိပ် လိယာအ
ဂျိအကျိလိ။

I have come to the city in order
that the teacher may teach me.

မိမိ ၁ ဂျိ ၁ ဂျိ မိမိ ၁ ဂျိ ၁ ဂျိ
လိမိမိဒဂျိ.

ယမတိအိမိဒုဒုဒုဒု တိအိမိတိ
ဒိတမိမိအဂျိလိ။

I do this work in order that I may
get something to eat.

3. It is used to form compound particles.

ဒဂျိမိမိ မိမိ.

အဂျိဒုဒု.

For, on this account.

မိမိ ဒဂျိမိမိ ဘိမိ.

မိမိအဂျိဒုဒု.

“ why? on what account?

မိမိ ဒဂျိမိမိ ဘိမိ. ပမိမိ မိမိ, မိမိ
လိဒု ဖိမိ ဂျိ, မိမိ မိမိ လိဒု ဒု
ဒု ဒု ဒု ဒု ဒု ဒု ဒု ဒု

မိမိအဂျိဒုဒု. ပမိမိမိမိလိမိမိအဂျိဒုဒု
မိမိလိမိမိအဂျိဒုဒု. မိမိမိမိလိမိမိ
လိ။

For, (when) we were the chil-
dren of satan, the wickedness
of satan was manifest upon us.

မိမိမိမိ ဘိမိ. ဒဂျိမိမိမိမိ,
ဒုဒု မိ, မိမိမိမိမိ လာ.

နတမိမိမိမိမိမိမိမိမိမိမိမိမိ
အိမိမိမိမိမိမိမိမိမိမိမိမိမိ

Why dost thou do nothing? Be-
cause, teacher, my hand is sore.

မိမိဒဂျိမိမိ ဘိမိ, ပမိမိမိမိမိမိ
မိမိမိမိမိမိမိ.

မိမိအဂျိဒုဒု. ပမိမိမိမိမိမိမိမိမိ
လိ။

For we are men.

—ဂျိ or —ဂျိ—ဓု.

—ဂျိ—ဂျိ—ကျိ—ဂျိ—ဒိ။

Concerning.

4. Affixed to a noun or pronoun, preceded by လ, လာ, it is used in the signification of *concerning*.

လ မ ဂျိ

လာ ယ ဂျိ

Concerning me.

“ n “

“ န “

“ thee.

“ ဒ “

“ အ “

“ him, her, it, or them.

“ ဝ “

“ ဝ “

“ us.

“ ဂျိမိ “

“ သု “

“ you.

“ ဒဂျိမိမိ “

“ အဂျိမိမိ “

“ them.

“ — “

“ — အ “

“ (where the blank is sup-
plied by a noun.)

၎ဝါသ ဗံ၊ ဂဗု လာ ဗာ လာဂ်နီ	နီဒ်အံနုတင်စံးတင် ယာလာနုဂ်နုကျီ	As to thee, thou must tell me
ဂဗုလော.	လီ။	concerning thyself.
ဗဝံလော ဂဗု ဂဗု လာ ဗာ ဒဂ်နီ	ယကစံး သင်နုလောယမာတင်အဂ်အဂီ	I will tell thee concerning my
ဗုလော.	လီ။	doings.
လောဗာ ဗာ ဂဗုလော ဂဗုလော ဂဗု	ဒီးတင်သဗိဒ်ဒီး ဘုဂ်ခိဗာဘုဂ်လာကီတ	And we met with a Bookho worship-
ဂဗု ဒဂ်နီ ဒဗု ဂဗု, ဗုဗုဒ် ဒဗု	မးအဂ်အကျီ နုဂ်ဗုက ညီဒ်တင်တဘျး	ping with reference to Gaudama.
လောဗာလော.	ဂါလီ။	There were a number of people
ဗုဗုဒ် ဒဗု ဂဗုလော ဂဗုလော ဂဗု	ဗုဗုဒ်တင်လာကီတမးအဂ်တကျီ။ အဂ်	Christians ought not to look on ser-
ဗုဗုဒ် ဒဗု ဂဗုလော ဂဗုလော ဂဗု	အဂ်တင်တဂ်ကျီတင်။	vice with reference to Gaudama,
ဗုဗုဒ် ဒဗု ဂဗုလော ဂဗုလော ဂဗု		(he said.)

§469.

ဂဗု.

ဝံ။

This word is used like the corresponding one in Sgau, in the signification of *done*, or *having done*. (See §360.)

ဗံဗာ ဂဗု ဂဗု ဗု ဂဗု ဂဗု	စံးတင်နုဂ်ဝံဒီးကွာလီ။	Having said that, he returned.
ဗံဗာ ဂဗု ဂဗု ဗု ဂဗု ဂဗု	စံးတင်နုဂ်ဝံဒီးယာတခိယသံကျီ။	He having spoken thus, I on my
ဗုဗုဒ်.		part asked.
ဗံဗာ ဂဗု, ပဗုဗုဒ် ဒဗု ဂဗု ဂဗု	စံးဝံဒ်။ ပဗုဗုဒ်ဒီးဝံဒီး တနီဒ်နီဒ်	He said, having discriminated,
ဂဗု ဂဗု ဗံဗာ ဂဗု လော.	နုဂ်လီ။	some say, thus.

§470.

ပဗုဗုဒ်.

ဗာဗာ။

1. This word is used, as in Sgau, in the signification of *another*, or *others*, or *other*.

ဗုဗုဒ်.	ဗုဗုဒ်ဗာဗာ။	Other persons.
ပဝါ ဂဗု ဗုဗုဒ် ဒဗု ဂဗု လော,	ပဝါဒ်အံပဗုဒ်အဂ်အဂီလီ။ ဗုဗုဒ်	We are Christians. If others
ဗုဗုဒ် ဒဗု ဂဗု ဂဗု ဂဗု	ဗာဗာမာဒ်ဒ်ဗုဒ်ဒီးပတင်ဆိဒ်လီ။	abuse us, we must humble
လော. ပဗုဗုဒ်ပဗုဗုဒ်.	ပသးလီ။	ourselves.

2. It is used where *aside*, or *the side*, is sometimes used in English; where the reference is to the side of something not mentioned.

ဂဗု ဂဗု လော ပဗုဗုဒ် ဂဗု လော,	ဂဗု ဂဗုလောဗာဗာနုဂ်လီ။ ယဲကွာမံလာ	Thou sleepest aside, (i. e. on the
ဗုဗုဒ် ဂဗု လော ဂဗု ဂဗု	အသးကံပူအံတကျီ။	side of the bed;) come and sleep
ဗုဗုဒ် ဂဗု လော ဂဗု ဂဗု	ဗုဗုဒ် အံယလဲဒ်ဒီးဗုဗုဒ်လောဗာဗာ	here in the middle.
လော လော.	နုဂ်လီ။	I followed this man and came up
		with him yonder.

§471.

ဗု or ဗု.

 ZrH

This word is used as a particle in the general signification of *uninterruptedly*.

၁ ဟေ	ဟေ	တ—ဘိ	Uninterruptedly.
ဘိ	“	တထိုင် “	“ continually.
“	“	တဘိယူ “	“ “
“	“	ထိဘိ	“ “
ဟေ	“	တဘးဘိ	At one time, the same time, at once.
စေ	“	တပူ “	“ at the same place.
မာ်	“	တမံ “	The same kind, the same.
၁ — “	“	တ — “	Only one, (where the blank is supplied by a numeral affix.)
ပမာလိလိတမာလိဘိ။			We study uninterruptedly.
ပဝံ ဘွေ ဗိမာ မိလ ဟေ ဟေ။			We grow without interruption.
မာမာ ဘိမာ ဟေ။			(He) works continually.
မာမာ ဘိမာ ဟေ။			There is always work (to do.)
မာမာ ဘိမာ ဟေ။			We must work without cessation.
ပမာ လာမာ ဟေ ဘိမာ ဟေ မာမာ, ပမာ			We go to market continually.
မာမာမာ။			It has become customary.
မာမာ ဟေ ဟေ မာမာ ဘိမာ ဟေ မာမာ			Three persons sickened and died at the same time.
ဟေ။			Call all the people at one time.
မာမာ မာမာ မာမာ မာမာ မာမာ မာမာ			Ten persons came at once.
မာမာ မာမာ မာမာ မာမာ မာမာ မာမာ			I went (and) took them at one time.
မာမာ မာမာ မာမာ မာမာ မာမာ မာမာ			The teacher gave this paper of medicine, saying, take it all at once.
မာမာ မာမာ မာမာ မာမာ မာမာ မာမာ			These two books are the same kind.
မာမာ မာမာ မာမာ မာမာ မာမာ မာမာ			I have only one book. I cannot give thee any.
မာမာ မာမာ မာမာ မာမာ မာမာ မာမာ			We six must do together one thing.

§472.

291.

စည်။

1. As in Sgau, this word is used as an affix in the signification of *with*, or *together with*. (See §190.)

စုဒ္ဓ ဟေ.	ပြုစုစုစု	The people eat together.
စုမာ ဟေ.	ပြုမာမာ	“ “ work “

2. It is used as a numeral affix to generations of men, where the Sgaus use 8. (See §364.)

ဗုဒ္ဓကလေးတို့သည် ဤသို့ ဆို၏။
 နှစ်မျိုးစုံ၊ ငါးမျိုးစုံ၊ ပထမအမျိုးစုံ၊ ဒုတိယအမျိုးစုံ၊ တတိယအမျိုးစုံ၊ စတုတ္ထအမျိုးစုံ၊ ပဉ္စမအမျိုးစုံ၊ ခုနစ်အမျိုးစုံ၊ နှစ်ဆယ်အမျိုးစုံ၊ သုံးဆယ်အမျိုးစုံ၊ လေးဆယ်အမျိုးစုံ၊ ဖြစ်ပေါ်လာ၏။

သကု၊ ဝိန္ဒ၊

Go to every land.

“ “ city.

The teacher gives books every where in the city, from one end to the other.

When the Lord comes, every one
must assemble before Him.

There is earth every where, and
weeds also are every where.

God created every thing in heaven
and earth.

There are land leeches all over the world.

2012

Near or by me.

“ “ thee.

“ him, her, it, or them.

“ “ us.

" " you.

“ “ them.

“ (where the blank is supplied by a noun.)

It is by the teacher.

It is by the road, i. e. on the edge
or side.

It is near the paddy field.

It is on the bank of the stream.

That man being near the governor,
sets himself up above others.

Round about.

The governor sits on high, and his
followers sit round about him.

၀၈၀၈၀၆၂။

§475.

ဤ or ဤ။

ဤ or ဤ။

This word is used as in Sgau, in the signification of *how many*?

ဤ — ၁	ဤ — ၁	How many?	} where the blank is supplied by a numeral af- fix.
ဤ — ၁ ဤ — ၁	ဤ — ၁ ဤ — ၁	How many.	
ဤ — ဤ —	ဤ — ဤ —	“ “	
n အဃ ဤ ဂ ၁။	နအိဉ်ဤဂ၁လဲဉ်။	How many are there of you?	
nဇ ခဃ ဤဃ ၁။	နဆီအိဉ်ဤဃလဲဉ်။	How many fowls have you?	
n၁ ခဃ ဝဃ ဤဃ ၁။	နလဲတုဇဉ်ဤဃလဲဉ်။	How many times hast thou been to the city?	
၁ ဂဃ ဝဃ ဤဃ ၁။	လ၁တိဉ်ဤဃလဲဉ်။	How many people are there in that house? I know not how many.	
ခဃ ဤ ဂ ၁။	အိဉ်ဤဂ၁လဲဉ်။		

§476.

ဤ။

ဤ။ တဉ်ဤ။

This word is used as a correlative, referring to *quantity*. The interrogative forms are made from ဤ, but in Sgau all are made from ဤ။

ဤ အံ ဤ အံ	ဤ အံ ဤ နှံ	How much.
“ “	“ “	So much; this much.
“ ဤ အံ	“ ဤအံ	So “ this “
“ ဤ	“ ဤ	So “ that “
“ ဤ ဤ	“ ဤဤ	So “ that “
“ “ ဤ	“ “	As much as; as much as this.
“ “ ဤ	“ “	“ “ that.
“ “ ဤ	“ “	As much as; an equal quantity with.
“ “ ဤ	“ “	“ an equal quantity.
၁ ဤ ဤ	“ ဤအံ	“ (time) as, i. e. while.

nဃ အဃ ဤ ၁။	နအိဉ်ဤဃလဲဉ်။	How much paddy have you left?
ခဃ ဤ ဂ ၁။	အိဉ်ဤဂ၁လဲဉ်။	I have as much as you have.
နဃ ဤ ဂ ၁။	နအိဉ်ဤဂ၁လဲဉ်။	How many people are there?
ခဃ ဤ ဂ ၁။	အိဉ်ဤဂ၁လဲဉ်။	So many.
ဤ ဂ ၁။	ဤဤ	A city full.
ဤ ဂ ၁။	ဤဤ	A house full.
ဤ ဂ ၁။	ဤဤ	As much as the teacher tells me.
ဤ ဂ ၁။	ဤဤ	I have as much remaining as I have given thee.
ဤ ဂ ၁။	ဤဤ	How much it is not proper for thee to say.
ဤ ဂ ၁။	ဤဤ	Dost thou suppose we have counted how many there are?
ဤ ဂ ၁။	ဤဤ	Can we carry so much at once?
ဤ ဂ ၁။	ဤဤ	Canst thou carry so much?
ဤ ဂ ၁။	ဤဤ	Thou hast done so much!

ဗဝါ အဝဗွာ ဝံဝံဝံ နေလော။	ယခုအိပ်ပွဲ၊ နှင့်သိးလီ။	I have as much silver as that.
ဗဝါ အဝဗွာ ဝံဝံဝံ ဗံဝံ လော။	ယခုအိပ်အိပ်ပွဲ၊ အံသိးလီ။	I have as much rice as this.
ဇော လူမှ ဝါ ခါး ဝံဝံ ဟု လှ ၃ ဗွာ နေ၊ ဗမံခွါ နေ လိလော။	သရုပ်တချွဲ၊ ယဲကွဲ၊ ဘဉ်ပွဲ၊ အံသိးလီ။ ကွဲလိပ်သွာ၊ ဟုလီ။	I will write diligently while the teacher is gone; or as much (time) as occurs before his return.
ဂါ ဝါ ဟု ဟု နေ၊ ဝါ ခုဗွာ ဗံဝံ ဝံဝံလော။	နုလဲ၊ မာနု၊ ဘုနု၊ မာပွဲ၊ အံသိးလီ။	In going to take paddy, take as much as this.
ဂါ ဝါ ခုဗွာ ဝါ နေ၊ ခုဗွာ ခု ဗွာ နေ ဝံဝံလော။	နုလဲ၊ မာနု၊ ဘုနု၊ မာပွဲ၊ အံသိးလီ။	When thou goest to ask, ask as much as that.
ဗဝါ ဝါ ခုဗွာ ဝါ နေ၊ ခုဗွာ ဗဝါ ဝါလော။	ယခုအိပ်ပွဲ၊ ယခုအိပ်ပွဲ၊ ယခုအိပ်ပွဲ၊ ယခုအိပ်ပွဲ၊ ယခုအိပ်ပွဲ၊ ယခုအိပ်ပွဲ။	I did not say much. I said that much.

Remarks.

1. It is used where the Sgaus use တစိန်ညှိ။
 ဂါ ဝါ ခုဗွာ ဝါ နေ၊ ခုဗွာ ခုဗွာ နေ ဝံဝံလော။
 ဘုနု၊ ဘုနု၊ ဘုနု၊ ဘုနု၊ ဘုနု၊ ဘုနု။
 Why didst thou give me so much?
2. It is used occasionally where the Sgaus use နိ။
 ခုဗွာ ဝါ နေ။
 ကတိ၊ နိ၊ နိ။
 He said only so much.

§477.

ဝ.

စ။

စိ။

1. This letter is used occasionally as a formative particle, like the other smooth mutes.

ဝဗွာ

ဝါ

Wicked.

ဝံဝံ

ဝံဝံ

The vine.

2. It is used as a prefix to proper names to mark the masculine gender; corresponding to the Sgau စိ။

ဝါ လှ ဝါ လှ ဝါ လှ ဝါ လှ ဝါ လှ
 ဝါ လှ ဝါ လှ ဝါ လှ ဝါ လှ ဝါ လှ

ဝါ

Sau Kha ordered that thou shouldst
 go and make him a visit.

§478.

ဝါ, or ဝါ.

စ။

This word is used with numerals as in Sgau, referring to quantity, like *fold*; or *as much as*, when following a numeral adverb. (See §197.)

ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ
 ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ

ဝါ

I have obtained twice as much paddy this year as I did last.

ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ
 ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ

ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ
 ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ ဝါ

As to thee, thou art ten times better, or handsomer, than she is.

ဝဂ္ဂါဝံ၊ လမံ၊ ဂ္ဂိဉာံ၊ ဗဒ္ဓါ ဝံ၊ ဒဝဿ၊	ယဲဗီလောအံတထံဉ်။ ယှာဗီဒေရ။	Come straight here, a moment. He stretched forth his hands.
--	--------------------------------------	--

§483.

As in Sgau, this word is applied to boys, and young men, sometimes in the manner of an affix of gender. (See §206: 2.)

စာ.	စိ။
As in Sgau, this word is applied to boys, and young men, sometimes in the manner of an affix of gender. (See §206: 2.)	
စာ.	စိ။
As in Sgau, this word is applied to boys, and young men, sometimes in the manner of an affix of gender. (See §206: 2.)	

§484.

1. This word is used as a numeral affix to <i>places</i> . (See §281 : 2.)		
ဧသ ဒါၵါဝေ့.	တၢသၵ်အလီၵ်တပူၤ။	A place of fruit, i. e. a garden.
ကံ့ဒါၵါဝေ့.	ဟံၵ်အလီၵ်တပူၤ။	A house lot.
ဗမာ ဒါၵါဝေ့.	ခုးအလီၵ်တပူၤ။	A place of a field.
ဧသဒ်မိအံၤ လၢဗျံး, လၢဒေဝ မိၤ လၢ	တၢသၵ်အအံၤ တဗျာ်လဲၤ ဝံလၢန့ၵ်တ	Go put this fruit yonder.
ကမ္မ ဂ့ဝေ့.	ပူၤ။	
ဒ်မိ အံၤ လၢ ဗျံး, ဒေဝ မိၤ ဗမာ အံၤ	အအံၤတဗျာ်ပံၤဖဲအံၤတပူၤ။	This one put here.
ဂ့ဝေ့.		
ဒေဝသ ဒေဝါကၢဝေ့ လၢကၢဝေ့ လၢ	ဒိၵ်ဒိၵ်တၢ်တဂၢတကျိၤတဂၢတကျိၤလီၤ။	They live one in one place, and another in another place.
ဖၢလၢကၢ ဝေ့ဝေ့.	ဌၢလဲၤတဂၢတကျိၤကျိၤ။	Each one goes a different way.

2. It is sometimes affixed to men, animals and things, when referring to localities that contain them. The contained being put for the container.

လေ့သ ဘုရား လုံ့လေ့ လေ့ သံ ၁ လေ့ ဝါ ၂ လေ့	ဒီစတိုက်ကညီလွှာလီ။ ထိုင်တူ။ ဝင်လာထိုင်တူ။	And I saw four companies of men. A lot of birds. A patch of bamboos.
---	--	---

§485.

ဝ္ဃာ.

စွဉ်။နး။

This word is used occasionally, but not often, in Sgau, as an adverbial particle to denote a very great degree, usually of some evil, where နး is often used. It is used in Pgho very frequently, and in the same signification.

စု ဣဉ္ဇာမလ္လ ဟေ.

ပုဏ္ဏိနးမးလီ။

People are sick dreadfully.

စု ဘိဉ္ဇာမလ္လ ဟေ.

ပုဏ္ဏိနးမးလီ။

“ die awfully.

စု ဖိဉ္ဇာ သဗ္ဗိဉ္ဇာမလ္လ ဟေ.

ပုဏ္ဏိသုဉ်[သိဉ်]နးမးလီ။

The children (make a) dreadful (uproar.)

စုဉ္ဇာ လဗ္ဗာ ဒုဉ္ဇာ ဒုဉ္ဇာမလ္လ ဟေ.

တဏှာတဉ္ဇာဒုဉ္ဇာဒုဉ္ဇာလံနးမးလီ။

The Tavoyers abuse their children dreadfully.

ပဝ္ဗာဓာမလ္လ ဖိဉ္ဇာ, ပဉ္ဇာ ဣဉ္ဇာ ဝိဉ္ဇာ ဒုဉ္ဇာမလ္လ ဟေ.

ပဝ္ဗာဓာမလ္လ ဖိဉ္ဇာ, ပဉ္ဇာ ဣဉ္ဇာ ဝိဉ္ဇာ ဒုဉ္ဇာမလ္လ ဟေ.

In regard to us, we must make strenuous efforts.

ဗဒိမ် လှီ လာ ဝံ့ ဖျာ လာ, ဖ ဝံ့ ဒုတိယာ ဝိသုတ္တံ ဝံ ဂါ ဟိ လှီ ဒ ခဏှ ဒဉ္စ ဝံ ဟိ လှီ ဝံ ဟိ လှီ နေ လာ.	စမ္မာဒါဆူဝံ ပူဇိး ပဒိင် သံက္ခိယာ လာ ပုကဉ္စိကထာဘွင် အဓိကတိဝိသေ ခဲလဲင်န့လီ။	When I go to the city, the governor asks me, how long before the peo- ple will come and pay their taxes.
--	---	--

§490.

ဧ.

တံ။

This word, which signifies *thing*, is used like the corresponding word in Sgau. (See §227.)

1. As an indefinite nominative.

ဧဒေဝ လာပိဗဇာ.	တံဒိင်လာဗာဗာ။	There is something near the margin.
ဧလက ဗဝံ, ဧဂါ ဒိမ် ဗဇာ မာ ဏိမ်.	တံလာဗာနာအံတံ ယဲဘွင် ယဆိတံ န့လီ။	Last night something came and devoured my fowls.
ဧဒေဝလှ ဗဗ.	တံလှိုင်လီလံ။	It has become cool.
ဧဒိမ် ဝဇာတံလှ ဝါလဇာလှ နါလှ.	တံမ္မာတုဂံလှထံတဒိဒိးနီလီ။	If it arrives first by water, laugh.
ဧဒိမ် ဝဇာတံလှ ခဏှ လဇာလှ လှလှ.	တံမ္မာတုဂံလှထံတဒိဒိးဟိလီ။	If it arrives first by land, cry.

2. With ဒ, အ prefixed it becomes a definite nominative.

ဗုဒ္ဓာ နဝံဒါ ဒါ, ဒါက ဖာ လာ။ ဒေဝ လဇာလှ ဒါဝါ လ.	ပသးပုဂံဒိးဒါ။ ဆုင်နီမာတဂံ။ အတံ ခံဆာဒိင်။	The Elders said to them, sit down and be quiet, but they replied.
လှလှ ဗုဒ္ဓာလှ လက, ဒေဝ ဒိမ် ဝိသု ဗုဒ္ဓာလှလှလှ.	ထံလှပုဂံဒိးဒါတဂံ အတံဝံဒိး ဆုင်နီ။	He saw a boy (and) he carried a large basket.
ဒေဝ ဒေဝါလှလှ, ဗုဒ္ဓာ နဝံ လက ဒေဝ ဂါလှလှလှ.	ဒိင်ဒိင်ဝံဒိး ပုဂံပုဂံတဂံ အတံ ယဲ ဒါ။	He remained and an old man, he came (and) said to him.
ဒေဝါ ဒေဝါလှလှ, ဒေဝဒါ လှ ဒါ အဓိက တုဒါလှလှလှ.	အဓိကတုဒါတဂံန့လီအတံအာလီ ဒါလီ။	All his servants consented to him, i. e. to what he said.

3. Prefixed to verbal roots, it is used to form nouns.

a. Sometimes they denote the abstract of the verb.

ဧလှ.	တံကဒါ။	Light.
ဧခါ.	တံခါ။	Darkness.
ဧလှ ဧဂါ.	တံကိတံခါ။	Difficulties.
ဧဂါ ဂါ ဧဝါ လဇာလှလှလှလှ လှလှလှ ဧဂါလှလှလှ.	ဧဂါလှတံသိင်တပူဇိး စဲလှကွင်ကွင် တထံတံတံတံတံတံတံ။	I heard a sound, and I went and looked, but saw nothing.

b. Sometimes they stand for objects which are conceived of or exhibited as indefinite.

ဧဒါလှ ဝိဒါ လက, ဧမာ ဝိဒါ မာ, လါဇာ မာပာ လာ.	တံဂါဒိးတံတဂံ။ တံမုဒိးတံတမု ဂါဆိကမိင်ပု။	We ought to think on the good and the evil, the happy and the un- happy.
--	--	--

c. They often correspond to English adjectives, "put as if they were absolute."

ဘုဒါလှ လှလှလှ ဧလှ.	ဧလှသိတမုန့လီကတံတံ။	The priests dress in yellow.
ပဇာ မာလှလှလှလှ ဧဒါ.	ဧလှမုဒိးတမုန့လီကတံတံ။	The nuns they dress in white.
ဧလှလှလှလှလှလှ.	သရံတမုန့လီကတံတံ။	The teachers dress in black.
ဧလှလှလှလှလှလှလှလှလှ လှလှလှလှလှလှလှလှလှလှလှလှ.	တံလာသုဒိးတမုန့လီကတံတံ။	As to these soldiers, they dress in red.

d. Sometimes they are appellative nouns.

ဧ ဇာ မါ။	တၢသွိုင်။	The white-eyed; i. e. the white-eyelid monkey.
ဧ ဆွေ့ က။	ဖုံ။	The up-turned nose; i. e. the pig-bear.
ဧ က။	ဝါဇံ။	The smell; i. e. cows or oxen.
ဧ ဖ။	တၢဖး။	The separated; i. e. the goat antelope, which, frequenting the inaccessible mountain crags, separates itself from other animals.

4. Following a verb, it is the indefinite complement to that verb.

a. If the verb be *active transitive*, it is the direct complement or accusative; the person or thing acted upon, expressed indefinitely. Thus:

ဧ ဇာ မါ။	}	“The teacher makes ဧ, တံ,” where ဧ, တံ may be a box, or a house, or any thing else.
သရဉ်မၤတံလီ။		
ဧ ဇာ မါ။	}	“The teacher writes တံ,” where တံ may be a letter or a book.
သရဉ်ကွဲးတံလီ။		
ဧ ဇာ မါ။	}	The people yonder, fearing ဧ, တံ, (i. e. being afraid of something,) have assembled together in one place.
ဧ ဇာ မါ။		
ဧ ဇာ မါ။	}	The foreign gentlemen hire (persons) at a quarter of a rupee a day.
ဧ ဇာ မါ။		
ဧ ဇာ မါ။	}	Satan does evil. (Here the ဧ, တံ is defined.
ဧ ဇာ မါ။		
ဧ ဇာ မါ။	}	I do not carry much (when) I go.
ဧ ဇာ မါ။		
ဧ ဇာ မါ။	}	And I spoke a word.
ဧ ဇာ မါ။		

If the verb be one that, in other languages, governs two accusatives; one of a person, and the other of a thing; တံ represents the *thing*.

ဧ ဇာ မါ။ ဧ ဇာ မါ။ | တံလီ။ | God mercifully gave ဧ, တံ to us.

b. If the verb be *active-intransitive*, it is equivalent to the indirect complement with a preposition; or, in English, it may often be rendered by a preposition used adverbially. Thus:

ဧ ဇာ မါ။ | သရဉ်သဲတံလီ။ | “The teacher has gone to တံ;” i. e. to the market, or the jungle, as the case may be; or we may render the phrase, “The teacher has gone out.”

In compound verbs, if the last verb be neuter, the တံ that follows is the indirect complement to the one that precedes.

ဧ ဇာ မါ။ | သရဉ်သဲတံလီ။ | “Satan does evil to တံ;” i. e. people.

5. With အ prefixed, or any other personal pronoun, and following the verb, it becomes a definite complement, as အတံ in (2) preceding the verb it is a definite nominative. The တံ often stands in apposition, in such cases, with a whole sentence that follows; yet occasionally in English a good rendering is made by treating with its pronoun as the objective case of the personal pronoun.

ဧ ဇာ မါ။ ဧ ဇာ မါ။ | သရဉ်သဲတံလီ။ | He asked her, where have all the people gone?

ဒုဝှ မှုဗျိ ဒေ, မှု ဗျိထိ, ဂဒှ မာ ဒေ ဘိ, ဒှဘိဗှ ဂဒှဗှ ထ.	သံဂိဒိဗျိအတိဗျိဗျိဒေ။နဒိဗျိဗျိ ထံတိကမာဒိဗျိနဒိဗျိလံဗျိ။	He asked Mangplay a thing. Mang- play, thou hast eaten rice,, and drank water; hast thou chewed betle?
မိဒှဝှ ဂဘိဒေ ဂမ.	မိသံကွာသုတိဒိ။	If (they) ask you.
ဗ ၂၀ မိဒှဝှဗှ ၂မာ,ဗျိဗျိ ဒေဒေ ၂မာ ၂မာ ၂မာ.	ဗတဂါအသံကွာတိ တဒုကတိ သ တလဲဗျိလံ။	A person asked me a question, and I was unable to answer it.

6. When nouns are formed from ဒေ, တိ, by affixing it to a verbal root, they denote the product or object of the action.

မာဒေ.	မာတိ။	A deed; i. e. that which is done.
ဗဝါ သ ဗာ ဗဒိမ ဒေ မိဒေ ဂမာ မာ ၂မာ.ဗဒိမ ဒေဂမာမိဗလံဗျိ.	ယဲဒိအံ ယဲဒိတိဗျိ မနူတမံ လဲဒိ။ ယဲဒိတိဗျိနုဗျိယဲဒိလံ။	As to me, what do I love? The object of my love is my children.

7. At the beginning of sentences, with case absolutes or words previously mentioned most usually, it is often written with ၂, လာ, following it and preceding a substantive, or other word used substantively. In such instances it does not admit of an English rendering, but the two words ဒေ, တိ, are equivalent to *the thing which is*.

ဒေ ၂ဗဝါ ဗဝါ ခိဒေ ဂမာ တိဗျိဗျိဗျိဗျိဗျိဗျိဗျိ တိဗျိဗျိဗျိဗျိဗျိဗျိဗျိ	တိလကတိအံ ကွာလက အကတိ လဲဒိလဲဒိနုဗျိအကတိ။	A slave (lit. <i>that which is a slave</i>) looks forward with longing anti- cipations for his freedom.
ဒေ ၂ဗျိဗျိ ဂမာ ၂ဗျိဗျိ.	တိလကတိတိတိနုဗျိအကတိ။	That one word was very cutting.
ဒေ ၂ဒေဒေ ၂မာ ဂမာ, ဗဝါ ဗဒိ ဒေ ၂မာ ဒေဒေ.	တိလကတိလဲဒိနုဗျိဗျိဗျိဗျိဗျိ ဒေ ၂မာ ဒေဒေ.	Come and go, we distinguish thus.

§491.

This word is used as a verbal affix to denote that the act is done *back again*, or in return. (See §212: 1.)

ဂဝါ သ ၂ဗဝါ, ဗျိဗျိဗျိဗျိ.	နဲဒိတိဗျိအံကတိသတတိ။	As to thee, do not talk back again.
ဗဝါ ဗဒိမ ဒေဒေ.	ဗတိဗျိယဲဒိယဲဒိတိသတတိ။	I was struck, but I did not strike again.

§492.

This root is used as an affix in the signification of *assist*. It is sometimes used with its synonyme ဝါ.

ဗဝါ ဗဝါ ဗဝါ ဗဝါ ဗဝါ ဒေဒေ.	ဝါဗျိဗျိဗျိဗျိဗျိဗျိဗျိ ဝါဗျိဗျိဗျိဗျိဗျိဗျိဗျိ	Yes, we pray for the teacher and teacheress.
၂မာ ဗဝါ ဗဝါ ဗဝါ ဗဝါ ဗဝါ.	လဲဒိလဲဒိနုဗျိဗျိဗျိဗျိဗျိဗျိ လဲဒိလဲဒိနုဗျိဗျိဗျိဗျိဗျိ	Go help me to cut my field a day, cousin, wont you?
ဗဝါ ဗဝါ ဗဝါ ဗဝါ ဗဝါ ဗဝါ.	ဝါဗျိဗျိဗျိဗျိဗျိဗျိဗျိဗျိ ဝါဗျိဗျိဗျိဗျိဗျိဗျိဗျိ	We help the teacher and teacheress with our prayers.

§493.

ဧၤဧၤ.

စၢ်စၢ်။

This repeated root is used, as in Sgau, in the signification of *each*. (See §200.)

ခဝံၣ် ဘၣ် ဂမၤ ဒွဲၣ် ဟံၣ် ၂၇ ဂမၤ ခဝံၣ် ခဝံၣ်ဧၤ ဧၤ ဧၤ	ခမိးသၣ်န့ၣ်နီၤဟ့ၣ်ပာ်သးသးစၢ်စၢ်တ က့ၢ်။	Divide, and give to each of us the mangoes, in equal quantities.
ခဝံၣ် ဘၣ်ဂံၢ် ဧၢ်ဗၢ် ဒွဲၣ် ဟံၣ် ဘၣ် ၂၇ ဂမၤ ၂၇ ဂမၤ ဧၢ်ဗၢ် ၂၇ ဂမၤ ဧၢ်ဗၢ် ဧၤ ဧၤ ဧၤ	ခမိးသၣ်ခံသံအံၤနီၤဟ့ၣ်ပာ်သးသးစၢ်စၢ်တ ဂၢ်ခံဧၢ်တဂၢ်ခံဧၢ်စၢ်စၢ်တက့ၢ်။	Divide these twenty mangoes to the ten children, giving two to each.

§494.

ဧၤ.

ကဆူး။

This word is used occasionally, as in Sgau, in the signification of *between*. (See §137.)

တၢ်လၢ ဒၣ် ၂၇ ဧၤ ဧၤ	ပုၤတၢ်လၢဒၣ်လၢပကဆူးပုၤ။	There is a person between us.
ကံၤ ၂၇ ဧၤ ၂၇ ဧၤ ၂၇ ဧၤ	ဟံၣ်တၢ်လၢဒၣ်လၢပကဆူးပုၤ။	There is a house between the moun- tains; or, there is a house in a ra- vine.

§495.

ဧၤ.

စၢ်ကိး။

1. This word is a particle of interrogation, as in Sgau. (See §201.)

ဟံၣ် ဧၤ.	တၢ်စၢ်ကိးဧၤ။	Is it right?
ဂမၤဗၢ် ဟံၣ်ဧၤ.	နကယိးဘုစၢ်ကိးဧၤ။	Wilt thou carry paddy?

2. It is used, out of interrogation, in the signification of *also*.

ဧၤ ၂၇ ဧၤကိးဧၤ.	ဧကယိးစၢ်ကိးဧၤ။	I will go with thee also.
ဧၤ ၂၇ ဧၤကိးဧၤ.	ဧကယိးစၢ်ကိးဧၤ။	I will stay with thee also.

§496.

ဧၤတုၤ.

စိဖုကလုၤ။

This word is used in the signification of *wholly*.

ဧၤတုၤ ဧၤ ၂၇ ဧၤတုၤ.	ဧတုၤဧၤကိးဧၤစိဖုကလုၤ။	He wholly destroyed it.
--------------------	----------------------	-------------------------

The Pghos do not use ဧၤ before other verbs, as the Sgaus do စိ, in the signification of *wholly*, but they have several words of a corresponding signification; as

၂၇ ဧၤ ၂၇ ဧၤ.	တၢ်စၢ်တၢ်လုၤတက့ၢ်။	There is not <i>any</i> .
၂၇ ဧၤ ၂၇ ဧၤ ၂၇ ဧၤ.	တၢ်စၢ်တၢ်လုၤတက့ၢ်။	“ “ “
၂၇ ဧၤ ၂၇ ဧၤ ၂၇ ဧၤ.	တၢ်စၢ်တၢ်လုၤတက့ၢ်။	“ “ “

§497.

ဝေဝေ.

တလိလိတလိလိ။ခဲလဲခဲလဲ။

1. This reduplicated root is used in the signification of *frequently*; where the Sgaus use either of the forms given above. (See §171: 5, and 355: 6.)

ဝေဝေ ဖုဝေ ခေ ဝေဝေ ဖုဝေ ခေ.	ခဲလဲခဲလဲပဒ်ကိး။ခဲလဲခဲလဲပဒ်ကိး။	The governor calls very frequently.
ဖုဝေ ဂါဒ္ဒ ဝေ ဝေဝေ ဝေဝေ.	ပုတဂါယသံဂိတိတလိလိတလိလိ	The man comes asking questions very often.
ဝေဝေ ဖုဝေ ဝေ ဝေဝေ ဝေဝေ ဝေဝေ.	ခဲလဲခဲလဲ ပတဂ်ဟ်သွ။ ခဲလဲခဲလဲ ပတဂ်ဟ်သွ။	People must pay taxes very frequently.
ဖုဝေ ဝေဝေ ဝေဝေ ဝေဝေ ဝေဝေ ဝေဝေ.	ပုတဂါန့ခဲလဲ ခဲလဲခဲလဲ ခဲလဲခဲလဲ	That man is very often sick.

ဝေ.

တမိ။

2. Single it is used in the signification of *a short time*.

ဒေဝေ ခါဒေ ခါဒေ ခါဒေ ခါဒေ.	ဒိဒ်ဒ်ကလိခဲကိတိတမိ။	Wait a short time.
---------------------------	---------------------	--------------------

§498.

ဝေဝေ.

ခိ။

1. This word is used occasionally as a verbal affix, in the signification of *first*. (See §214.)

ဝေဝေ ဝေဝေ ဝေဝေ ဝေဝေ.	ခိကလိခိကလိခိ	I will go first to the city.
ဝေဝေ ဝေဝေ ဝေဝေ ဝေဝေ.	ခိကလိခိကလိခိ	The teacher arrived first and has done eating.
ဝေဝေ ဝေဝေ ဝေဝေ ဝေဝေ.	ခိကလိခိကလိခိ	Thou hast done clearing thy field, and gone before me.

2. It is used as a numeral affix to things in *pairs*. (See §214: 2.)

ဝေဝေ ဝေဝေ	ဝေဝေ	ဝေဝေ	A pair of bangles.
ဝေဝေ ဝေဝေ	ဝေဝေ	ဝေဝေ	“ shoes.
ဝေဝေ ဝေဝေ	ဝေဝေ	ဝေဝေ	“ ear ornaments.
ဝေဝေ ဝေဝေ	ဝေဝေ	ဝေဝေ	“ buffaloes.
ဝေဝေ ဝေဝေ	ဝေဝေ	ဝေဝေ	“ oxen.
ဝေဝေ ဝေဝေ	ဝေဝေ	ဝေဝေ	“ elephant's tusks.

§499.

ဝေဝေ ဝေဝေ.

ခါခါ။

This word is used sometimes to designate a long interval, where the Sgaus use ခါခါ။

ဝေဝေ ဝေဝေ ဝေဝေ ဝေဝေ.	ဝေဝေ ဝေဝေ ဝေဝေ ဝေဝေ.	I cannot go to the city as often as others do. I go occasionally, at long intervals.
----------------------	----------------------	--

§500.

This word is in common use as a numeral adverb. There are several in Sgau, used in the same way as this, but none apparently from this root.

အဝါဝေအဝါ၊ အေမဒေါက်ကော၊ ဗဂ္ဂိယေဒိဏ်တိတိလာ အဂ္ဂုနန္တံ ပတနိ ဟူခိုး ကော ဂ္ဂိယေဒိဏ် တိတိလာ အဝါ မဟာမိတ္တံ အဝါ မဟာမိတ္တံ ဂ္ဂိယေဒိဏ်	တင်နီတတတင် ယလေဆူဘိဓိတတ ယလေဆူဘိဓိတတ	Asto me, I have never yet heard that which is good. I have been to Mergui once. I have been to Maulmain twice.
--	---	---

လဝံ၊ ဝံ၊	တခုခု။	Occasionally, sometimes.
ဟုလဝံ၊ ဝံ၊ ဗခံ၊ ဗွံ၊ ဟ၊ ဟုလဝံ၊	တၢ်တခုခု ယၢ်ခိၣ် ဗံၣ်ဆါ။	At any time, [in interrogation.]
ဝံ၊ဗဝံ၊ ဒုၣ်လၢ။	တၢ်တခုခုယၢ် သးပဏ္ဍၤလီၤ။	Sometimes I have the head-ache, and sometimes a pain in my sto- mach.

၂။ ဟုံနွံ ဒေဝါ ဆံး လှ ကိာ် ၊ ဝဲဟံး ဝဲဟံး ဒါ့ဃ.	လာဉ်တုၤသရဉ်တုၤလၢယဲးကိး တခိုင်ခိုင်စီ။	Formerly, did the foreign teachers come at any time? or, did they ever come formerly?
---	---------------------------------------	---

အဝံ့ အဝံ့.	အိမ်အိမ်။	Many times.
မိမိ မိမိ၊ အဝံ့ အဝံ့.	မိမိအိမ်အိမ်။	I have been to study many times.

၂၁ ဒဝံ၊ ဒချာ၊ ဒိဝမိ ဒ ၂၁ ဒါယ ဟမ ဟ မိ ဒေ ဇ္ဇာ သေ၊ ဟံ၊ မိ ဂါ၊ ဒဒ မိ ဂါ၊ ဂါ၊ စံ၊ ဝါ၊ သ၊ ပဟ ခွံ၊ ဒဝံ၊ ဒချာ၊ ၂၁။	လာအဆီအချာ။ မ္မံ၊ တံ၊ လာ အတတံ၊ ဟံ၊ ဝါ၊ ဒိ၊ ကံ၊ ယူ၊ နံ၊ တံ၊ မံ၊ ဝါ၊ ဝါ၊ လံ၊ ခံ၊ ဝါ၊ ပတံ၊ တံ၊ လာ အဆီ အချာ၊ ၂၁။	Quickly. But that which is not of God, whether one thing or many, the scriptures say, we must reject quickly.
--	--	--

§501.

1. This word is used as a numeral affix to *lengths*, as of trees. The Sgaus use 𑖦𑖪 or, when referring to the length of a broken tree, 𑖦𑖪𑖫𑖪.

၎င်းကလေးတို့သည် နားထောင်၍ နားထောင်၍ နားထောင်၍ နားထောင်၍ နားထောင်၍ We must go as much as the length
 of two or three fallen trees.

နှစ်ပေ လျှောက်စာ လေးပါးစေ့ကစ၍ နှစ်ပေ မှီလောက်၊ ဒီလူတို့က နှစ်ပေ ကစ၍ နှစ်ပေမှီလောက် လောက်စေ့ကစ၍	ပြုလုပ်၍ နှစ်ပေကစ၍ နှစ်ပေ မှီလောက်၊ မှီလောက်ကစ၍ နှစ်ပေ မှီလောက်၊ မှီလောက်ကစ၍	When people measure land, and end one bamboo, they say, one length ; but if they end two bamboos, they say two lengths.
---	---	---

ဒဂုံ၊ ဒဂုံ၊ ဒဂုံ။ အစိုးရ၊ အစိုးရ။

2. These repeated roots are used as in Sgau in the signification of forever.
(See §205.)

မဝံဒမာ၊ ဒဝံဒဝံ ဒဉ္ဇာဉ္ဇာ |ကဒိဉ်မုာ်အဗါဗါဃဉ်ဃဉ်။ |Will be happy forever.
 ၁ဝံ - တဗါ။ဗါဇါ။

3. It is used with *l*, ∞ , prefixed and followed by a personal pronoun to express *ever*, or with the negative *never*; or more literally, as long as the person lives. Occasionally it may be rendered by *always*.

[illegible]

ဒါၣ် မိၣ်ဒဝါၣ် နေၣ်လဲၣ် သဒၣ်ကမၢၣ် အမၢၣ် မ့ၣ်အဲၣ်န့ၣ် တမိၣ်ဒါၣ်န့ၣ်ဒိၣ် ဖဲအံၣ်လီၤ။ That man always lived here.

တမၢၣ်ဗံၣ်လဲၣ်။
 ချေၣ်တံၢ်ဝါၣ်သ, လဲၣ် အၢၣ် နေၣ် ဘိၣ် သရၣ်ခိးဝဲဒၣ် တမိၣ်ဒါၣ်န့ၣ် တက့ၢ်လၢၤဆူ The teacher says, he will never
 လၢၤလၢဒဝဲလၢၤ။ အကီၢ်တၢ်။ return to his own country.

§502.

ဧၣ်.

ကဏ္ဍိၣ်ဆိ။

This word is applied as a numeral affix to bunches of false hair, where the Sgaus use ကဏ္ဍိၣ်, and to pairs of shoes, where the Sgaus use ဆိ။

ခံၣ် ဧၣ်လဲၣ်.

ခိၣ်သုလၢတကဏ္ဍိၣ်။

A bunch of false hair.

သ့ၣ်တံၢ်လဲၣ်.

ခိၣ်ဖဲးတဆိ။

A pair of shoes.

§503.

ဧၣ်.

ခိၣ်။

This word is used, as the corresponding one in Sgau, as a numeral affix to quantities taken up with the fingers. (See §209.)

ကဧၣ် ဝံၣ်ကိၣ်ခိၣ်ဗၢၣ်သ့ၣ် နေၣ်ကိၣ်ဧၣ် န့ၣ်ခိၣ်ဗၢၣ်သ့ၣ် န့ၣ်ခိၣ်ဗၢၣ်သ့ၣ်။ Grasp me up three fingers full
 ဝံၣ်။ of ashes.

§504.

ဧၣ်.

သပှ်သပှ်။

This word is used as an affix in the signification of *serious*, or *seriously*.

ကဝါၣ် သဗံၣ် ကံၣ်လၢၤ, သကဝၢၣ် ဧၣ် နဲဝဲဒၣ်အံၣ်နံၣ်တဂ့ၢ်။ ဝဲနသး သပှ်ပှ်တ Do not laugh, be serious.
 ဧၣ်တံၢ်။ ကွါ။

§505.

ဧၣ်.

ပှ်ဆိး။

This word is used at Maulmain in the signification of *how many*, or *how much*. It is not used at Tavoy; တံၢ်, or ဗျီ, supplying its place.

ဖံၣ် သ လၢၤဒကိၣ် ဒသိး သ အမၢၣ် ဒိသၣ်တဂၢၢ်အသးသၣ် အိၣ်လၢ တံၢ်လွံၣ်။ A child had four areca nuts in
 လံၣ်ဖျံၣ်, ဖျံၣ်တံၢ်ဂၢၢ် ဂၢၢ်လၢၤလဲၣ်။ ဖျံၣ်ဒိး ပှ်ဂၢၢ်တၢ်ကဒိးအိၣ် ထီၣ်ဖျံၣ် the house, and another person
 ဗိၣ်ဖျံၣ် ခေၣ်, အမၢၣ်ဆိ တံၢ်သိးသ အမၢၣ် အဲၣ်န့ၣ်အသးသၣ်အိၣ်ပှ်ဖျံၣ် gave him five. How many
 အမၢၣ်လဲၣ်။ ထဲၣ်။ had he altogether?

§506.

ဧၣ်.

ခိၣ်။

From this root is formed, as in Sgau, the pronominal adjective *few*. (See §208.)

တဒၣ်ဆိ အမၢၣ်ဆိ ဧၣ်သံၣ် ဂၢၢ်လဲၣ်။ ပှ်အိၣ်ဖျံၣ်ခိၣ်ခိၣ်ခိၣ်ခိၣ်။ Only few persons assemble.

§507.

Sg.

ဗုး။

This affix corresponds to the first signification of ဗုး in Sgau, indicating that the act is performed by accident. (See §294: 1.)

မမာ နိဗ္ဗာနာယ.	ယဟိန္ဒာတိဗုး။	I took (it) by accident.
ဗု ဝါးဗု.	ဗုဆဲးဗုး။	He stabbed accidentally.
ဗု ဝါးဗု.	ဗုဆဲးဗုး။	They were frightened accidentally.
မ ဝိဗ္ဗာနာယ.	ယဟိန္ဒာတိဗုး။	I struck by accident.
မဝိဗ္ဗာနာယ နာလော.	မဟိန္ဒာတိဗုးနာလော။	I struck thee by accident.

§508.

Sg.

ဆူ။

This word seems to correspond to the Sgau ဆူ, but is much more limited in its application.

နိဗ္ဗာနာယ.	ဆူလဲ။	Where?
မမာ နိဗ္ဗာနာယ, နမံ နိဗ္ဗာနာယ.	တိလ္လာမာနိဗ္ဗာနာယဆူလဲ။	Where wilt thou go to-day?
မမာ နိဗ္ဗာနာယ.	သရဉ်အိဉ်မဲလဲ။	Where is the teacher?
နိဗ္ဗာနာယ နမံ နိဗ္ဗာနာယ.	မဲလဲတိဉ်နိဗ္ဗာနာယမဲလဲ။	Next year where wilt thou cut a field?
ဒုတိယ နိဗ္ဗာနာယ.	အကတိဉ်မဲလဲ။	When?
ဗုဗ္ဗာနာယ ဒုတိယ နိဗ္ဗာနာယ.	ဗုကတိဉ်အကတိဉ်မဲလဲ။	When will the people come?
နိဗ္ဗာနာယ နိဗ္ဗာနာယ.	ဆူလဲဆူလဲ။	Where.
မမာ နိဗ္ဗာနာယ နိဗ္ဗာနာယ နမံ နိဗ္ဗာနာယ နမံ နိဗ္ဗာနာယ.	ယကတိဉ်ဆူလဲဆူလဲနိဗ္ဗာနာယ ယကတိဉ်ညါတိ။	I do not know where I shall go.

§509.

Sg.

တဒ္ဓါး။

This word is used as an affix to indicate that the act is performed by several persons or things at the same time, *at once*. The Sgaus use တဒ္ဓါး in a corresponding signification.

ဘိက္ခုနီ ဘိက္ခုနီ နေ, ခါးလှေ.	သုဉ်သုဉ်ကတိဉ်တဒ္ဓါး။	Three trees broke down at once.
ဗုဗ္ဗာနာယ နမံ နိဗ္ဗာနာယ.	ဗုဗ္ဗာနာယ နမံ နိဗ္ဗာနာယ တဒ္ဓါး။	People in the city profess religion several at once.

§510.

Sg.

သကိး။

This root is used to indicate that two or more persons are performing together the act to which it is affixed; corresponding to the first signification of သကိး in Sgau. *Together*, often makes a good rendering. The connection is not so intimate as that denoted by ဆူ (see §368: 1.)

မမာ နိဗ္ဗာနာယ.	မတိဉ်သကိး။	We must work together.
မမာ နိဗ္ဗာနာယ.	မတိဉ်သကိး။	“ “ eat “
မမာ နိဗ္ဗာနာယ နိဗ္ဗာနာယ နမံ နိဗ္ဗာနာယ.	နတိဉ်ကတိဉ်သကိးသကိးယကတိဉ်။	Thou must consult together with me.
မမာ နိဗ္ဗာနာယ နိဗ္ဗာနာယ.	တိသကိးကတိဉ်သကိး။	Let us worship God together.

§511.

ဂ.

တ။

Like the other smooth mutes, this also is used as a formative particle, forming words of two syllables from monosyllabic roots.

ဂ မျှ.	တၢ်။	A perpendicular bank.
ဝံၤ ခၢဝံၤ.	ဒိတၢ်ကိၣ်။	To knock, as at a door.
ဂ ခွၢ်.	တခွၢ်။	A cousin.
ဂ လၢ ဝံၣ်.	တလၢဝံၣ်။	Judges.
ဂ ဟံၣ်.	တဟံၣ်။	Strangers.
ဂ လံၤ.	တလံၤ။	A match-maker.

§512.

ဂေၣ်;

သၢၣ်။ ယၢၣ်။

1. This verbal affix is used to affirm with emphasis, like the corresponding Sgau particle. (See §379.)

ဒမ္ပ ဝါ ဂေၣ်.	ဒိၣ်ဝဲသၢၣ်။	Yes, he is.
လၢ ဝါ ဂေၣ်.	လဲၤဝဲသၢၣ်။	Certainly, he is gone.

2. It is sometimes used where ယၢၣ် is used in Sgau.

ပမံၤ လၢ ဂွံၣ်ဃၢ ဂေၣ်.	ပကလဲၤယၢၣ်တစူယၢၣ်။	Yes, we will go.
-----------------------	-------------------	------------------

§513.

ဂေၣ်ၤ.

တက့ၢ်။

This verbal affix is usually affixed to acts that are the *consequence* of a preceding one. (See §219.)

ဗဒ္ဒ မၤဒုၣ် လၢဝံၣ် အမၤဂေၣ်, - ဂေၣ်ယမၤအလဲၤ ခံးတၢ် နါန့ၣ်—ဒီး လဲၤ ဝဲတ	က့ၢ်လီၤ။	I caused him to go and tell the demon—and he went.
ဗဒ္ဒမၤ နၢၤလၢ လၢဝံၣ် ဟံၣ်, ဗဒ္ဒယမၤတၢ် တၢ်တၢ်ဒီး ယၢၣ်ယဲၣ်	လၢယကစၢ်တၢ်တက့ၢ်လီၤ။	I sent one, but he did not come; so I came myself in consequence.

§514.

ဂေၣ်.

သပွၢ်။ မ့ၢ်ယၢၣ်။

1. This word is used as a verbal affix to denote the putting forth of strenuous efforts to perform the act. (See §372.)

ဂၢၢ်မၤ လၢၤဂေၣ်, မၤဂေၣ်တံၢ်.	သုမၤလိၣ်န့ၣ်မၤသပွၢ်တက့ၢ်။	In respect to your studying, study diligently.
ဂၢၢ်မၤ လၢ အမၤဂေၣ်, လၢ ဂေၣ် တံၢ်.	သုလဲၤတၢ်န့ၣ်လဲၤသပွၢ်တက့ၢ်။	As to your travelling, travel hard.
မၤ ဂေၣ် တံၢ်.	မၤသပွၢ်တက့ၢ်။	Work hard.

2. It is used with မ့ၢ်, မ့ၢ်, in assenting, where the Sgaus use ယၢၣ်။

မ့ၢ် ဂေၣ်ဗဒ္ဒ.	မ့ၢ်ယၢၣ်။	True.
ဂၢၢ်မၤ လၢဗဒ္ဒမၤ မ့ၢ်ဂေၣ် ဗဒ္ဒ.	န့ၣ်ယဲၣ်တၢ်တၢ်န့ၣ်မ့ၢ်ယၢၣ်။	In respect to what thou hast told me, it is true.

တဘျူ ၈၈

စုသံ့ လို့ ဟု ဆို၍ ကျွန်ုပ်တို့ကလည်း။ ပုဂ္ဂိုလ်တို့အားဖြင့်တော့။ ။ There are several persons building.

ॐ॥

၈၁ ဗဝ နဏှံ၊ လံစေ၊ ၈၁။ |ဒီးယထံၣ်ပှကညီလွံၣ်ပူၤလီၤ။ |And I saw four places, or settle-
ments of men.

အေမာ အိက ဗာကကော ဟေ ပါဂါ ဗ္ဗ လာဗာဒါ ဝိမံ ဖိမံ အေ ဝါဂါ လာ ဖော ဂေ။	အိဂ်ယိဂါ ဗုဂါဝံဒိး ပထေဝိဂ် ဆုဂ်ဌာ သူဂိဂ်ဒိအိဂ်ဝလါလါဂါပူနဂ်။	Five or six having got together, we went up to the worldly people, at the hole in the rock.
---	--	---

ပဒ္မ အေး ပမာ ၂၈၊	ပဒ္မိတိသတေးဒီးပမူလီ။	By eating we live.
ချစ်၊ ဟံသာ အေး ၂၈၊	ကတိတိ ကသွံဒီး သတေး ဒီး ယတ နှိဟူ	By talking in a whisper, I did
	တည်။	not hear.

ॐ॥

ဟေ ခုဆါ လၢတုၤလၢလိၤလၢ လၢ ဟံၤမၤ ခုၤန့ၤတုၤ ဂၤ ဝၢၣ်တံၤ လၢတုၤ ခါၤ	ဒီးယဝ်လၢကုၤတုၤတီၤ လဲၤမၤသ့ၣ်မုၢ်ဒုတတီၤက့ၢ် နမၤဆွၣ်တတီၤဒိၣ်ကလဲၣ်	And one load in a basket for the head. Go get a load of fuel. Thou hast made a very large load of rotten bamboos.
---	---	---

ဝိနိ ၂။

မရဘူး ကုန်၊ ဒါ။ |တမာတင်တိန့်တင်။ |He did not do it at all.

§519.

ရံး.

တံး။

This word is used as a verbal affix to indicate that the thing is done, but implying also that strength is put forth, or efforts made to do it.

စု နေလက ဗဒ္ဒ မာ ဒါး ဝါး ဒါး ဝါး ပုတကန့်ယမာအဲတံး။ ဝဲတံး။ I sent that man, and away he went.

စု နေလက ဗလံ ချိး ဗံးဗံး ဝဲ၊ ပုတကန့်ယလိ် ကတိ ယိ်ယိ် ဒီးက ဝဲတံး။ After teaching him to speak a long time, he spoke.

ဗါး လုဗလးဗာဗိး ဝဲ၊ ပုတကန့်ယလိ် ကတိ ယိ်ယိ် ဒီးက ဝဲတံး။ I poured paddy into the basket, and it is full.

စု နေလက ဗလံ ချိး ဗံးဗံး ဝဲ၊ ပုတကန့်ယလိ် ကတိ ယိ်ယိ် ဒီးက ဝဲတံး။ As to thy cutting, cut in earnest.

§520.

ဓေ့.

ဝိး။

This word is used as a numeral affix occasionally to things globular, as the eye, or large seeds, where ချံး; ဖျာ်, is also used.

ဝိး ချံး ဝါး နဒ္ဒ ဝဲ၊ ပုတကန့်ယလိ် ကတိ ယိ်ယိ် ဒီးက ဝဲတံး။ How many seeds are there in the dorian thou art eating? What? Say, how many seeds are there in the dorian thou art eating? There are five.

§521.

ဝါး.

တွဲ။

This word is used as a numeral affix to *piles* of thin flat things, as leaves, piled one upon another. (See §241.)

ဝါး လုဗလးဗာဗိး ဝဲ၊ ပုတကန့်ယလိ် ကတိ ယိ်ယိ် ဒီးက ဝဲတံး။ A pile of piper betle leaves. Go and pile up the boards in piles.

§522.

ဝဲ.

တံး။

This letter is used with a few words as a formative particle, where the Sgaus usually use တံး။

ဝဲ ဝါး.

တဝါး။

A reed.

ဝဲ ဗာ.

တယး။

To guess.

ဝဲ မျာ.

တများ။

A robber.

ဝဲ မာ ဝဲ.

တဝဲဝဲ။

The euphorbia plant.

§523.

ဝဲဝဲဝဲ.

တဝဲဝဲဝဲ။

This word is used as a particle in the signification of *spontaneously*, or by

chance ; but the word is said to be of Taleing origin, and not necessary in writing Karen.

ဗျက်လှေအေးစမာ စမာ bu bax nar bha ဘိလိ။	ယကတိအိုင်ယတိတမိတမိ။ တပ်ဆီးနီ။	I spoke without any inducement, or object; what connection has it with thee?
ဗျာလှေမာ ပဗာလှေ ဂွံ မာ့ ဒါ။ စမာ စမာ မိစွာ လဒေလော။	တိလါနီတံပတပ် မာနီတံပတပ်။ ခဲ တိဒိုင်တိတမိတမိလီ။	There is no necessity to cultivate weeds; they grow of themselves spontaneously.

§524.

စွဲအံ့။

တိဂ်ပူ။

This word is used as an affix in the signification of *during*, or *while*; as in Sgau. (See §237.)

မာဇေ 11 ခုစွဲအံ့။
ဗဗျာ ကံ့ဒစွဲအံ့။

မာတိတလါအတိဂ်ပူ။
ဗမာတိတလါအတိဂ်ပူ။

He worked during a month.
While I was building.

§525.

စလ။

ဆာ။

This word is used as a verbal affix in the signification of *fast*; like the corresponding one in Sgau. (See §187.)

ဗမာ စလ။	ဟံးဆာ။	Hold fast.
bမာ စလ။	ဘိန် “	Bind fast.
စမာ စလ။	စာ “	Tie fast.
bမာ စလ။	တိ “	Wind fast around.
ဟံ့ စလ။	တိန် “	Shut close; as the eyes.
ချမာ စလ။	ကျာ “	Press fast.
မာဇေ ၁၁ စလ။	တိနီနီကတိတိဆာ။	Close that fast up.
မာ ဂမာ စလ။	တိနီနီမာဆာ။	Make that fast.
မာဇာ စလ။	ကတိတိဆာကြာတကွာ။	Shut fast the door.
ဂမာ ၁၁ လှေ ၁၁ ဗျာဇေ, ၁၁ ဗျာ ဇာဇာ ၁၁ လှေ ၁၁, ချမာ စလ။	နလီလီနီနီဇာဇာ ၁၁ ကလံ ကဇာ ဆံးကွာ တပ်ဇာ ကျာဆာအီတကွာ။	Press down (by putting on a weight) thy turban that thou hast spread out to dry, lest the wind blow it away.

§526.

စာ။

ထာ။

This root is used with လ, လာ prefixed, in the signification of the adverb *above*; as in Sgau. (See §242.)

ဂမာ ၁၁ လှေ ၁၁. ဗဂမာ လာဇာဇာ လာ။	နလီလီလဲလဲ။ ယလီလီထာနီလီ။	Whence comest thou? I came from above.
ဗမာ ၁၁ လှေ ၁၁ ဗဂမာ။	အိန်လီမူခိန်ထာနီ။	He is in heaven above.
ပဝါ လာဇာဇာ လာဇာဇာ လာ။	ပဝါအိန်လီထာအိန်လီ။	We are here above.

§527.

လှ့.

ထိန်။

ထိ။

1. This root is used as a verbal affix in the same signification as in Sgau; *ascent* literally or figuratively always being indicated. See §251.)

တံာ် ဝေံ ဘျံ.

ထိန်ထိန်။

The water has risen.

2. It is usually used after acts that are performed for the first time, or after an interval of rest; where *up*, or *begin* is used in English.

ဒေ ဗာ ဘျံ.

တံာ်ထိန်ထိန်။

The dry season ascending, or beginning.

ဒေ ဗာ ဘျံ.

တံာ်ကဝိထိန်ထိန်။

The light ascending, or coming forth.

ဗာ ဝံာ် ဘျံ.

ယဉ်ထိန်ထိန်။

My hand swelling up.

ဂ ဝေံ ဘျံ.

နထိန်ထိန်။

You struck up.

တံာ် က ချိန် ဘျံ.

ပုတဂါကထိန်ထိန်။

A person spoke up.

တံာ် က ဂမိ ဝေံ ဘျံ.

ပုတဂါထိန်ထိန်။

“ “ came and called out.

ဗာ ချိန် ဒေ ဗာ တံာ် ဗာ ချိန် ဘျံ နေ၊ ဗာ ခံ ဘျံ နေ လာ.

တံာ်တံာ်ဒီး ပုတဂါဗာ ချိန် ဘျံ ထိန်ထိန်ဒီး နေလိ။

While I am talking, if another speak up, I feel much annoyed.

ဗာ ဝေံ ဘျံ နေ.

ကထိန်ထိန်။

Wrap up thyself in thy wrapper.

လဲ ချိန် ဘျံ နေ နီ ဝေံ ဘျံ နေ နီ ဝေံ ဘျံ နေ နီ ဝေံ ဘျံ နေ.

လာခံသာ နီ ဝေံ ဘျံ နေ နီ ဝေံ ဘျံ နေ နီ ဝေံ ဘျံ နေ.

Afterwards, three years having elapsed, I began to think a little.

တံာ် နေ နီ ဝေံ ဘျံ နေ.

တုတုတုတုတုတုတုတု.

Then he began to laugh.

ပဝါလ ဝေံ ဘျံ, ပဝါလ ဝေံ ဘျံ နေ ပဝါလ ဝေံ ဘျံ နေ. မာဒေ ဝေံ ဘျံ နေ ပဝါလ ဝေံ ဘျံ နေ ပဝါလ ဝေံ ဘျံ နေ.

ပဝါလ ဝေံ ဘျံ, ပဝါလ ဝေံ ဘျံ နေ ပဝါလ ဝေံ ဘျံ နေ. မာဒေ ဝေံ ဘျံ နေ ပဝါလ ဝေံ ဘျံ နေ ပဝါလ ဝေံ ဘျံ နေ.

When we cultivate land, it becomes habitual; so when we study, if we understand, it becomes habitual also.

3. Affixed to verbal adjectives, it may be often rendered by *become*.

ဗာ ဝေံ ဘျံ.

ယထိန်ထိန်။

I became sick.

လဲ ချိန် လဲ ချိန် လဲ ချိန် ဝေံ ဘျံ နေ ပဝါလ ဝေံ ဘျံ နေ.

လာခံတံာ်တံာ်ဒီး ဝေံ ဘျံ နေ ပဝါလ ဝေံ ဘျံ နေ.

Afterwards, not long, my child became sick, and I went to a prophet.

4. It is used where the Sgaus use ထိန်.

ဒေ နီ ဝေံ ဘျံ လဲ ချိန် ဝေံ ဘျံ.

တံာ်တံာ်ဒီး တံာ်တံာ်ဒီး တံာ်တံာ်ဒီး.

The wind comes up this year very strong.

လဲ ချိန် လဲ ချိန် လဲ ချိန် ဝေံ ဘျံ.

လာခံထိန်ထိန်ထိန်.

He has gone up to the head of the stream.

ဗာ ဝေံ လဲ ချိန် လဲ ချိန် လဲ ချိန် ဝေံ ဘျံ.

ယထိန်ထိန်ထိန်ထိန်ထိန်.

I will go up to the top of the mountain.

5. It is occasionally used as a numeral affix to *tides*, where the Sgaus use နီ. (See §300.)

လဲ ချိန် ဒေ နီ ဝေံ ဘျံ နေ ပဝါလ ဝေံ ဘျံ နေ. တံာ်တံာ်ဒီး တံာ်တံာ်ဒီး တံာ်တံာ်ဒီး.

ဒီးယထိန်ထိန်ထိန်ထိန်ထိန်. ထိန်ထိန်ထိန်ထိန်ထိန်.

I went two tides and slept one night. Can we arrive at the house with this tide?

3. It is used without numerals, but with verbs conveying the idea of number.

ဗဝါ လဗဝါ ဗခဝါ ဗသ ဗွါ ဗုဗါ	ထဲခင်အံယခိုင်သသး ပွဲထိုင်ထိုင် နိုင်နိုင်	I have been a professor five years,
ကံ့ကံ့, ခေတ္တော ဒါဒော ခေခါ	ကစီယူအကလုအကထိကထိတံ	but though I have heard the word
ခေသေခေ ဘုကေခေ နဂါ နဂါ	သိတံသိ နိုင်ယနီ ဟူတံသိ	of God and all his commands, yet
ကု, ဗခခုကု နာသံသံ လာ	တိနီခွာထိုင်လီ	I have observed so as to obtain,
		very few words.

§531.

ဘာ.

ဒါ

1. This word signifies *a whole*, as opposed to a part. It is prefixed to words, usually, to numeral affixes, but sometimes to nouns, in this signification.

ဗျါ လ ဗဝါ ဒော့ ဟေ့ကု ဟေ့ ဟေ့	ထွန်ထွန်အဒိဘိတံသိနီ	Give me a whole bamboo. I have
ဗဝါ ဒော့ ဟေ့ ဒေဒါ. ဒေဒါ မိ	တဒိတံသိ	not a whole one; what there are
ဒေဒါ ဒေဒါ လာ	ဒါခွာထိုင်လီ	are pieces.
ဗျါ လ ဗသသိ သဒော့ ဟေ့ကု ဟေ့	ထွန်ထွန်သဒော့အဒိဘိတံသိ	Give me a whole areca nut.
ဟေ့		

2. With ဗာ, ညါ, affixed to the noun or numeral affix, it retains the same signification, with the addition that when the noun is contemplated as consisting of parts, it signifies *throughout*, or *all over*.

ဖုမာ ဒေဒော့ ကံ ဗာ	ပမာတံဒါနီညါ	We work the whole day.
ဖုမာ ဒေဒော့ ကုဗာ	ပမာတံဒါနီညါ	We sleep the whole night.
ဒါမိ ဗဝါ လ ဗဝါ, ဗဒါ လာ	မုမုထဲတံသိ အံယမု တကွာတံ	If I do not make great efforts, I
ဝံသ နေ ဗသ မံဟေ့ ဘာ ဟေ့	ယသး ကဒါ ဒါ ဟေ့ ညါနီ အလီတ	have no reason to expect my
ဗာကေ ဒါဒေဒါ ဒါ	ဒါတံ	whole mind will be enlightened.
ဖုကေ မာဘိ ဗာ ဘာ ဗေဗာ ဗာ	ပုဂံမုကုလံဒါနီညါ	Has the whole party returned?
ဟေ့		
ဒေ ဒါနီညါ မမာ ဘာကုဗာ	တံသိလီကဲသးယဒါနီညါ	This sickness has taken the skin off
		me all over.
ဘာမံ ခုကံ လာ သိ လ ဒေဒါ ဘာ	ထံသံသံသေခင်တံဒါနီညါ	Boats can go on this stream through-
ဟေ့ ဗာ		out its whole length.
ဘဲလဲ ဗဒေဒါ ဗဝါလဲ လဒေဒါ ဘဲ	ကီလာခေခင် အံဟေ့ ခင်တံဒါ ကီညါ	I have travelled in the land in which
ဗာ လာ	လီ	I dwell all over.

3. It is doubled and repeated with its noun referring to several, in the signification of *every*, and of the *whole* of each one.

ဖု ဟေ့ ဗဝါ ဘာမံ ဘာ ဘာ ကံ	ပုတပုတသိဒါသံဒါနီတံ ဒါနီတံ	All the people there sicken and die
လာ		in every house.
ဘာ ဒေဒါ နေ ဖုဟေ့ မံ ဒေဒါ	တုအခါ ခဲကီနီ ပုကညီ ကုကု ကုနီ	The teachers say that when the time
ကီ ဘာ ဘာ ဘဲ ဘာ ဘာ ဘဲ	ကုခင်တံဒါနီ ကီနီ ခဲလာလီ	comes, all the people in every
လာ. ဒေဒါ ဝါသ.	သရံသုခံဒါ	country will believe.

4. It is prefixed to nouns to denote a *wholeness*, where the persons are mutually related to each other. (See §260 : 5.)

ဘာ ဗာဝါ မာ ဘာ က.	ဒါခွာသံသံသါ	Three fellow sisters.
ဘာ ဗာဝါ ကံက.	ဒါခွာခံခံ	Mutual child and father.
ဘာ ဗာဝါ ကံက.	ဒါခွာခံခံ	" " " mother.
ဘာ မာ ဝါကံ က.	ဒါခွာခံခံ	" husband and wife.

5. It is used as a numeral affix to things *thin* and *flat*, and to things in *layers*; being used where the Sgaus use two different affixes, ကထာ၁ကတ္တံ့။ (See §140 and 145.)

စာ ၁၈၁။	စးခိတကဘျံး။	A sheet of paper.
၁၈၂။	ဆုတကထာ။	One thickness of the tunic.
၁၈၃။	စိုဉ်ဆုကထာ။	Six thicknesses of mats.

§ 532.

This root is used as a numeral affix to things *rolled up*; as in Sgau. (See §245.)

၁၆၁ ခဲကွဲ ဂံကွဲ ဒဏ် ၁၅၁.	ဒီးလိခံးအံးတထူ။	And a roll of bison skin.
၁၆၂ ၁၅၁.	သဘျာန်တထူ။	A roll of betle leaf.
၁၆၃ ၁၅၁.	ချိုန်တထူ။	A roll of mats.

§ 533.

၁၃၆. ကတၢ်တူၣ်

1. This word is used as an affix to mark the superlative degree of adjectives.
(See §138 and 229.)

[illegible]

§534.

This word is used as a numeral affix applied to bamboos and small trees; as in Sgau. (See §257.)

ခရီး လ ၁၅၇။	ခြံဝန်တရား။	And a bamboo.
ကံ့ ဘုရား ၁၅၇။	တံတိုင်းနှင့်အနီးအနား။	How large is the body of that house post ?

§535.

This word is used as a numeral affix to *trees* and *posts*; as in Sgau. (See §246.)

ကံ့ခွံ ချွံ ချွံ	ဟိန်ထူဉ်တထူဉ်။	A house post.
ဗံ ချွံ	ကယိန်တထူဉ်။	A cassia fistula tree.
ဘိဉ် ချွံ	ကယိန်သုတထူဉ်။	A cassia nodosa tree.
ဗဉ် ဟိဉ် ချွံ	ကပုတထူဉ်။ ဗိပုတထူဉ်။	A bauhinia tree.

မော ခါးလွယ်.	ကမာခါးတထွန်း	A melia, or neem tree.
ကျွန်း ကျွန်းလွယ်.	ကျွန်းကျွန်းတထွန်း	A tree of <i>Pterocarpus Wallichii</i> , often called Burman senna.
ချွန်လွယ်.	ချွန်တထွန်း	A fig tree of many species, particularly those that have the habit of the banyan.
ခွန်လွယ်.	ခွန်တထွန်း	A fig tree of several species, that do not throw out roots like the banyan.
ခွန်လွယ်.	ခွန်တထွန်း	A bignonia tree.
ဘုံလွယ်.	သွန်ခွန်ကျွန်းတထွန်း	A tree of the <i>Soneratia acida</i> .
ဝဏ္ဏ ဝဏ္ဏ မာ ဖာဝဏ္ဏလွယ်	ဝဏ္ဏခွန်ခွန်တထွန်း	A henna tree; the camphire of the Old Testament.
ဘုံလွယ်.	ဆုံတထွန်း	A plant of the stinking cassia.
ပုံလွယ်.	ဆုံသွန်တထွန်း	<i>Morinda tinctoria</i> , a tree whose roots are used in dying.
ပုံလွယ်.	ဆုံသွန်တထွန်း	<i>Morinda exerta</i> .
ပုံလွယ်.	ဆုံသွန်တထွန်း	A dillenia tree.
ပုံလွယ်.	ဆုံသွန်တထွန်း	A cocoa nut tree.
ပုံလွယ်.	ဆုံသွန်တထွန်း	A wood-oil tree.
ပုံလွယ်.	ဆုံသွန်တထွန်း	A mango tree.
ပုံလွယ်.	ဆုံသွန်တထွန်း	A tree producing a plum-like fruit. <i>Mangifera oppositifolia</i> .
ပုံလွယ်.	ဆုံသွန်တထွန်း	A coral tree. (<i>Erythrina</i> .)
ပုံလွယ်.	ဆုံသွန်တထွန်း	A hopea tree.
ပုံလွယ်.	ဆုံသွန်တထွန်း	A tree of <i>Hibiscus macrophyllus</i> .
ပုံလွယ်.	ဆုံသွန်တထွန်း	A tree with a remarkably glutinous fruit. <i>Cordia mixa</i> .
ပုံလွယ်.	ဆုံသွန်တထွန်း	A tree of <i>Hibiscus tiliaceus</i> . (Lin.)
ပုံလွယ်.	ဆုံသွန်တထွန်း	A tobacco plant.
ပုံလွယ်.	ဆုံသွန်တထွန်း	A dorian tree.
ပုံလွယ်.	ဆုံသွန်တထွန်း	A tree of <i>Garcinia cambogia</i> .
ပုံလွယ်.	ဆုံသွန်တထွန်း	A grewia tree.
ပုံလွယ်.	ဆုံသွန်တထွန်း	A cotton tree. <i>Bombax malabaricum</i> .
ပုံလွယ်.	ဆုံသွန်တထွန်း	A jujube tree. <i>Ziziphus jujuba</i> .
ပုံလွယ်.	ဆုံသွန်တထွန်း	A palm tree.
ပုံလွယ်.	ဆုံသွန်တထွန်း	A <i>Euphorbia</i> plant.
ပုံလွယ်.	ဆုံသွန်တထွန်း	A tree of <i>Bignonia indica</i> . [sperma.
ပုံလွယ်.	ဆုံသွန်တထွန်း	A horse-raddish tree. <i>Moringa pterygo-</i>
ပုံလွယ်.	ဆုံသွန်တထွန်း	A teak tree.
ပုံလွယ်.	ဆုံသွန်တထွန်း	A triumphetta tree.
ပုံလွယ်.	ဆုံသွန်တထွန်း	A large-leaved cassia tree. <i>Cassia alata</i> .
ပုံလွယ်.	ဆုံသွန်တထွန်း	A willow tree. [of blumia.
ပုံလွယ်.	ဆုံသွန်တထွန်း	A weed producing camphor. A species
ပုံလွယ်.	ဆုံသွန်တထွန်း	A mountain jack. <i>Artocarpus echinata</i> .
ပုံလွယ်.	ဆုံသွန်တထွန်း	A cotton plant.
ပုံလွယ်.	ဆုံသွန်တထွန်း	A roselle plant. <i>Hibiscus subdariffa</i> .
ပုံလွယ်.	ဆုံသွန်တထွန်း	A musk plant. <i>Hibiscus moschatus</i> . (Rox.)
ပုံလွယ်.	ဆုံသွန်တထွန်း	A plant of the genus <i>Urena</i> .

မၤ ခါၤ ၁၁၂၁။	မၤပခိတထူၣ်။	An arnotta tree. <i>Bixa orellana</i> .
မၤခါၤ ၁၁၂၁။	မၤကုၣ်တထူၣ်။	A mangosteen tree.
မၤခါၤ ၁၁၂၁။	မၤထိတထူၣ်။	A castor-oil plant.
မၤခါၤ ၁၁၂၁။	ယွၢ်ခိၣ်တထူၣ်။	A pavetta plant.
မၤခါၤ ၁၁၂၁။	လၢဆိတထူၣ်။	A nettle.
မၤခါၤ ၁၁၂၁။	သမုတထူၣ်။	A eugenia tree.
မၤခါၤ ၁၁၂၁။	သမံၣ်တထူၣ်။	A hog's plum tree. <i>Spondias mangifera</i> .
မၤခါၤ ၁၁၂၁။	သခွၢ်တထူၣ်။	A flowering tree. <i>Mesua pedunculata</i> .
မၤခါၤ ၁၁၂၁။	သလိတထူၣ်။	A wild sandal wood tree.
မၤခါၤ ၁၁၂၁။	သညၣ်တထူၣ်။	A careya tree.
မၤခါၤ ၁၁၂၁။	သနုတထူၣ်။	A tree of the genus <i>Inga</i> .
မၤခါၤ ၁၁၂၁။	သပခိတထူၣ်။	A heritiera tree.
မၤခါၤ ၁၁၂၁။	သခိၣ်ခိၣ်တထူၣ်။	A carambola tree. <i>Averhoa carambola</i> .
မၤခါၤ ၁၁၂၁။	သခိၣ်ခိၣ်တထူၣ်။	A chesnut tree.
မၤခါၤ ၁၁၂၁။	သခိၣ်ခိၣ်တထူၣ်။	An oak tree.
မၤခါၤ ၁၁၂၁။	သခိၣ်ခိၣ်တထူၣ်။	An areca-nut tree.
မၤခါၤ ၁၁၂၁။	သခိၣ်ခိၣ်တထူၣ်။	A gamboge tree. [atum.
မၤခါၤ ၁၁၂၁။	သခိၣ်ခိၣ်တထူၣ်။	A sea cocoa-nut tree. <i>Xylocarpus gran-</i>
မၤခါၤ ၁၁၂၁။	သခိၣ်ခိၣ်တထူၣ်။	A tree of <i>Lagerstræmia regina</i> .
မၤခါၤ ၁၁၂၁။	သခိၣ်ခိၣ်တထူၣ်။	A tree of <i>Cerbera manghas</i> .
မၤခါၤ ၁၁၂၁။	သခိၣ်ခိၣ်တထူၣ်။	An olive tree.
မၤခါၤ ၁၁၂၁။	သခိၣ်ခိၣ်တထူၣ်။	An acacia tree.
မၤခါၤ ၁၁၂၁။	သခိၣ်ခိၣ်တထူၣ်။	A wood aloes tree.
မၤခါၤ ၁၁၂၁။	သခိၣ်ခိၣ်တထူၣ်။	A casuarina tree, or pine tree.
မၤခါၤ ၁၁၂၁။	သခိၣ်ခိၣ်တထူၣ်။	A cinnamon tree.
မၤခါၤ ၁၁၂၁။	သခိၣ်ခိၣ်တထူၣ်။	An ebony tree.

§536.

၁၁။

ကတူၢ်ကဒိၣ်။

This affix is more generic than either of the Sgau ones, but embraces all the cases which fall under ကတူၢ် and ကဒိၣ် in Sgau. It is applied to all kinds of *bundles*, or *bunches*. (See §139, 143.)

၁၁ ၁၁။	ဝၣ်တကဒိၣ်။	A bundle of bamboos.
၁၁ ၁၁။	ဝၣ်တကဒိၣ်။	" bunch of ratans.
၁၁ ၁၁။	ဘူတကဒိၣ်။	" sheaf of paddy.
၁၁ ၁၁။	ခိၣ်သုတကတူၢ်။	" bunch of hair.
၁၁ ၁၁။	တၢ်ဒိးတကဒိၣ်။	" " of sprouts.
၁၁ ၁၁။	ဒိတကဒိၣ်။	" " of flowers.
၁၁ ၁၁။	ခိၣ်တကဒိၣ်။	" bundle of grass.
၁၁ ၁၁။	လိၢ်တကဒိၣ်။	" " of straw.
၁၁ ၁၁။	တွဲလၢတကဒိၣ်။	" " of torches.
၁၁ ၁၁။	ဆိတကဒိၣ်။	" " of bamboo strings.
၁၁ ၁၁။	လိၢ်တကတူၢ်။	" thick book.
၁၁ ၁၁။	ထိၣ်ခိးတကဒိၣ်။	" bunch of quills.

§537.

ဘီ။

ဆ်။

This word is affixed to verbs which *sunder* things, and may usually be rendered by the adverb *off*; as in Sgau. (See §232.)

ဟီ။ ဘီ။ ချီ။

ပဲဆ်ဆ်ကွံ။

Cut (it) off.

§538.

ဘိ။

ကူ။

This word is used as a verbal affix whenever the idea of *returning*, literally or figuratively, is to be conveyed. (See §154.)

ဂိ။ ဘိ။

ဟဲကူ။

Come, returning.

လိ။ ဘိ။, လူ။ ဘိ။, ချီ။ ဘိ။ ဗေ။
ဂိ။

လဲ။ ယိ။ ကူ။ ထိ။ ကူ။ ဝဲ။ ကူ။ ယတ်။ တကူ။

On the shoulder, the head, and the back, go bring my things.

ဖ။ ဟိ။ ဗိ။ ဗိ။ ၁၅။ ဝါ။ ခိ။ ၁၆။ ဝဲ။
ဘိ။ ဘိ။ ဂိ။ ဗိ။ ၁၆။ ဂိ။ ဗိ။ ဗိ။
ကေ။ ဗိ။ ဝါ။

ပု။ ကညိ။ အိ။ ကွိ။ လိ။ လဲ။ အလိ။ ကတူ။
ကူ။ ခဲ။ လဲ။ ခဲ။ လဲ။ နှိ။ အကူ။ လိ။

The Karens wait and look in expectation of the arrival of their books.

§539.

ဘိ။

ထွဲအိ။

This word is used after verbs of seeing in the signification of *after*. It corresponds to a small extent only with the Sgau word. (See §170: 2.)

ဖ။ ဗိ။ ၁၆။ ဝါ။

ပု။ ကွိ။ ထွဲ။ သရ်။ အိ။

People look *after* the teacher.

ဖ။ ဝါ။ ဘိ။

ပု။ ထိ။ ထွဲ။ အိ။

“ see *after* (him.)

§540.

ဘိ။

ထိ။

This word is prefixed to verbs in the signification of *exciting* to the action; making the verb, if neuter, active. (See §248.)

ဗိ။ ဝါ။ ကေ။, လိ။ ဘိ။ ဂိ။ ဗိ။

ပု။ တဂိ။ ခဲ။ နှိ။ လဲ။ ထိ။ ဝဲ။ ဆာ။ ထာ။

There is a person asleep. Go rouse him up.

ဘိ။ လူ။ ချီ။ ချီ။ လူ။

ထိ။ လိ။ ထွဲ။ ချီ။ တဘွံ။

He has set a boat a floating down.

ကေ။ လူ။ ဘိ။ ဗိ။ ဗိ။ ဗိ။ ဗိ။ ဗိ။
လိ။

နထိ။ လိ။ ဗိ။ ယိ။ ထိ။ ထာ။ ဝဲ။ နှိ။ ဘိ။ မနှိ။
လဲ။

Why hast thou thrown down the bamboos I set up?

မလိ။ ဘိ။ လူ။ ချီ။ ဗိ။ ဘိ။

မာ။ ဘွံ။ ထိ။ ထွဲ။ သဘျီ။ ထာ။

He offered and set afloat a bunch of betle.

§541.

ဘိ။

တူ။

This word, which is said to be of Taleing derivation, signifying to *receive*, is used as a prefix to verbs in the signification of *receiving*, or *suffering* the action. The proper Karen word is ဝဲ။

ဗိ။ ဝါ။ ချီ။ ချီ။ ချီ။ ချီ။ ချီ။
ဘိ။

ပု။ တူ။ ဘိ။ ဘိ။ ဗိ။ ဘိ။ ဗိ။ ဘိ။ ဗိ။ ဘိ။
အိ။

We *receive*, or *suffer* wretchedness on earth.

n. ၁၃၂။ လူကလေး ဟူသော အမည်ကို သိရုံနှင့်တည့်စွာ မှတ်မိပါသည်။	နဂါးလီ၊ နီနု၊ နီဒေ၊ နီကဆါ၊ မီးပူလဲင် နဖံတ နီတပ်မတကနင်နာလဲင်။	Thy sore is only so large. Who will believe, then, that it pains thee so that thou canst not sleep?
---	--	--

တော့	ဗဝံ	တူအံ။	So long, so far ; as long as this.
“	ဂေ	“ နှိ။	“ “ “ “ that.
“	တော့ ဗဝံ	“ တူအံ။	So “ so “ “ this.
“	“ ဂေ	“ “ နှိ။	“ “ “ “ that.
“	ဗဝံ ဘိ	“ အံသိး။	As long as, or as far as this.
“	ဘိ ဗဝံ	“ သိးအံ။	“ “ “ “
“	ဂေ	“ နှိ	“ “ “ that.
“	ဘိ ဂေ	“ သိးနှိ။	“ “ “ “
“	ဒါ တော့ ဒါ	“ အံတူနှံ။	How long, how far.
“	ဘိ ဝိ —	“ သိးဝိး။	Of equal length with.

၎င်းသို့ ဂုံတို့အား ခေါ်၍၊ သူတို့၏ ဂူ ခန်းတို့ကို။	နမူနာတို့ကို ဆွဲ၍။ မူတည်၍။	How high hast thou made thy house? As high as that.
--	-----------------------------------	---

လော့ လော့အံၤတစာ ခါၣ်၊ တရုၢ် ဘဝံၣ် လော့ လော့.	နဝၣ်န့ၣ်ဆိးထီၣ်လဲၣ်။ တူၤသီးန့ၣ်လီၤ။	How long is thy bamboo ? As long as that.
--	--	--

4. It is used in the signification of the Sgau particle δ . (See §296.)

ခဏ္ဍ. မိသော ဘိဝံသံ ခဏ္ဍဗဒ္ဓိ နေသော ဝိသုဒ္ဓိ ခဏ္ဍ ခဏ္ဍဝိသုဒ္ဓိ နေသော ခဏ္ဍ မိသော ဝိသုဒ္ဓိ နေသော ခဏ္ဍ မိသော ဝိသုဒ္ဓိ နေသော ခဏ္ဍ မိသော ဝိသုဒ္ဓိ နေသော	ခဏ္ဍ မိသော ဘိဝံသံ ခဏ္ဍဗဒ္ဓိ နေသော ခဏ္ဍ ခဏ္ဍဝိသုဒ္ဓိ နေသော ခဏ္ဍ မိသော ဝိသုဒ္ဓိ နေသော ခဏ္ဍ မိသော ဝိသုဒ္ဓိ နေသော ခဏ္ဍ မိသော ဝိသုဒ္ဓိ နေသော	<i>At</i>, prefixed to words denot'g place. Go cross the stream <i>at</i> the rapid. <i>At</i> the place where he was struck. When I had done living in Matak, I went to live <i>at</i> Newville, (Br. Wade's Newville, not Br. Vin- ton's,) up the Tavoy river.
---	---	---

၁၈၇. ခဏ်း ခါး ၂၁ ကျိး ကဏ်း, ခဏ်း ကျိး ခဏ်းလၢကျိးန့ၣ်။ ယတထံၣ်ဘၣ်တၢ်နီၣ်တမံၤဘၣ်။	၁၈၈. ခဏ်း (prefixed to sentences.) When I went to Mergui I saw nothing. (Here လၢ, လၢ, is often used for ခဏ်း, ခဏ်း.)
---	---

တမ္၊ လိ၊	မဲလဲၣ်။	Where?
၎ၣ်ၣ် အမၤတမ္၊ လိ၊	နုဖိအိၣ်မဲလဲၣ်။	Where is thy child?
တမ္၊ လၢဝမ္၊ ဝမ္၊ လိ၊	မဲလဲၣ်ပူၤလဲၣ်။	Where?
၎ၣ်ၣ် အမၤ တမ္၊ လၢဝမ္၊ ဝမ္၊ လိ၊	နုအိၣ်မဲလဲၣ်ပူၤလဲၣ်။	Where dost thou live?
တမ္၊ လိ၊ တမ္၊ လိ၊	မဲလဲၣ်မဲလဲၣ်။	Where.

အမံ ဂါး ခရု လှီ ခရု လှီ ဂရု. ဗ သီဗာ ဒါလ.	ယကလဲ၊ဖဲလဲဉ် ဖဲလဲဉ်။ နှိယတသွဉ်ညါ တဉ်။	Where I shall go I know not.
---	---	------------------------------

ဘဗုဗံ၊ ဘဗုဂ္ဂ။ တံ၊ ဝါ၊ ဓ၊ ဂမိ ဘဗု ဗံ၊ လာ။ ဂ္ဂ၊ ဓ၊ ဓ၊ မံ၊ ဂမိ ဘဗုဗံ၊ လာ။	ဖဲအံ၊ ဖဲန့ၣ်။ စံးဝဲဒၣ်။ ယဲဖဲအံ၊ တဝှာ။ ခဲကီၣ်တန့ၣ်သရၣ်ကယဲဖဲအံ၊ လီၤ။	<i>Here.</i> He said, do not come here. Next year the teacher will come here
--	---	---

ဒ၅၈ ဘ၅၈၈၀. အကတိၵ်းၵ်း။ *At that time.*

	၁၅	
၃၅၈ ဘဏ္ဍာ။	အကတိယံ။	<i>At this time.</i>

ဒ၁၈ ဘမ္မာ ဂမ္မာ ဗမ္မာ ဝံဒဗျာဒိ ဒ၁၈	အကတိၤ ဖဲန့ၣ် ယတကဲဒံး တၣ်အ ဖျါအ	At that time I had not become
ဝံဒဗျာဒိ	ဘိၣ်တၣ်။	a Christian.

ဒါၚ် ဘၚ်ဃံၤ.	အလီၤဒဲးအံၤ။	This place, or <i>here</i> .
--------------	-------------	------------------------------

ဒါၚ် ခဵုဗၞာ် မၤဒေါၤ.	အလိၤဖဲအံၤတမုၢ်ဘၣ်။	This place is not comfortable; or, It is not comfortable here.
----------------------	--------------------	---

ဘုရားလည်း—လူ။	ဘုရားလည်း—လူ။	Whosoever, any one.
---------------	---------------	---------------------

[illegible]

৩৩৭ ৩ -	৬৩ -	As much as, whatever.
---------	------	-----------------------

အဘစား အကျိုး	အိတ်မဲကဝါ။	Eat as much as is proper.
--------------	------------	---------------------------

မာ ဘမာ ဒဂျာ.	မာဗဒဂျာ။	Work	“	“
--------------	----------	------	---	---

စ၍ သံဂဏှာ လော.	ဖေဒ်နသးလိ။	As thou wishest.
----------------	------------	------------------

စာ၊ သာသနာ၊ နာမာ၊ ဗမာ၊ စာ၊ ဖြစ်သောသောသောသော။

I will do as thou commandest me.

၁၈၃—၁၉၁. သုတ—တရား။

5. It is used as a prohibitive prefix, corresponding to the Sgau φ ᵛ

စမ္ဘ. စာမူ ၂၂၈ ဟု ဟု ဟု ၂ ဟု သူတစ်လူတစ်ဆင့်တစ်ခုတည်း။ | Say not that I did not tell thee.

ဖံၤ ဘၢ် ဃီၤမၤ ဒၢ် ဒွဲၤ ဒဲၤ ၁၅၇။ ဝဲၤ ဘၢ် ဝဲၤ ၁၅၈။	ဒီသ့ၣ်ဒါ။ မၤတၢ်ဒီၣ်တၢ်ဒီၣ်တၢ်ဆၢသ့ တသးပုၤနီၣ်ကစၢ်ယုၤတဂၤ။	Children, though you work for your living, do not forget God.
--	---	---

§544.

၂၅၁။ ဂျိဂ်း ခုတ် ဂီ ဂော် ထီဘိ။

This word is used as an affix in the signification of *continually*.

ပလ္လိ ဂ္ဂါ။	ပလ္လိတိ။	We go continually.
n လ္လိ အ ဘုံ ဘုံ ဂုံ ဗုံ လ္လိ ဂ္ဂါ။	နလ္လိတိအံသုသုတနံအံ လ္လိဂ်လာန	Thou goest all day, as though
လ္လိ ဂ္ဂါ အဒဝံ။	လ္လိတိတထံဉ်စိအသိးလ္လိ။	thou wentest continually.
n ဗာ အဘုံ ဘုံ ဂုံ ဗုံ လ္လိ လ္လိ	နဗာတိသုသုတနံ အံလ္လိ ဂ်လာနဗာ	Thou workest all day, like unto
ဗာဂ္ဂါ အလ္လိ။	တိတိအသိးလ္လိ။	working without interruption.

§545.

၁၅၂။ ၁၅၃။

This word is used as a verbal affix, occasionally, with entreaties. (See §241.)

မမိ ခဏ္ဍိယာ ဟု သ ဂ္ဂိ ဣါ ဝေ ပမာ ဆိမ္မိတိာ ဆိမ္မိတ ဝါန.	မိကဓ်ယွ၊ သးကညိ၊ နှိုတွဲ၊ ခ်ဌာ၊ ကိးခိး ကိးဂါတကွါ။	May God have mercy on each one of us !
---	---	---

§546.

၈၂. ဒဂုံ။

1. This word is affixed to verbs to indicate that the subject acts of himself independently of others; and stands opposed to ဒု မဂ္ဂ , မဂ . (See §252.)

ဗမံ ဘိက္ခု သေဝါ။ ဓမ္မိ သေဝါ။ ဗဟု၊ ဖုတိ၊ လောကီ၊ လောက ဒဿ။	ယကကွာဒ်ထဲ။ ကွေးဒ်ဝဲ။ ကွာ်ပှးစံး။ လဲၤတဂ့ၢ်န့ၣ်။ လဲၤဒ်အတာ်။	I will return of myself. He writes of himself. Behold, it was said, "go not." He goes!
ဗဒ္ဓိ မံၤလော ဂရူ လော ဗမံ လော ဂရူ သေဝါ။	ခကလူဂီဒီးခကလူဂီဒ်ခတာ်။	If I will pour out wastefully, I will pour out wastefully of myself, (i. e. regardless of others.)
ဇာ ဂရူ မဒ္ဓိဗသိ အသေဝါဒါ။ မဒ္ဓိ သေဝါ ပာမံ ပာမံ လော ပာမံ	တံၢ်န့ၣ်ယသ့ၣ်ညါဒ်ထဲတဖျါတံၢ်။ မ့ၢ်သး စီဆုံဘိးတံၢ်သုၣ်လိၤပှး။	I do not know that of myself. The Holy Spirit has made it known to us.
ဂဝါ သေဝါ လိုၤသေဝါ ဒဿ။ ဂါ သေဝါ လော လော။	န့ၣ်န့ၣ်လိၤသ့ၣ်တံၢ်။ တုၤဒ်တံၢ်လိၤသေဝါ။	Thou art able to write of thyself. All are good.
ဗဟံ ဂါ သေဝါ လောလော။	ယမံတုၤဒ်တံၢ်လိၤသေဝါ။	All are good for me to sleep in.

2. It is used in the imperative mood and third person, to express *permission*; that is, to *let* a person do something that he is doing or disposed to do of himself.

အမ ခဝါ အံ့.	ကအိန်ဒင်။	Let him stay.
အုၤ ဒေၤ လဲၤ, အမခ ဝါ.	ခုၤအလီၤတဂ့ၢ်။ ကအိန်ဒင်။	Do not reprove him. Let him alone.
ဝါၣ် အံၤ လဲၤ, လဲၤ ခဝါ.	တြိဒါးတဂ့ၢ်။ ကလဲၤဒင်။	Do not hinder him. Let him go.
လော့ၤ လဲၤ, စွဲၤခွါၤ ခဝါ.	လူၤတဂ့ၢ်။ ကဆှံၣ်ကွံာ်ဒင်။	Do not follow it. Let it run away.

3. Affixed to verbal roots used adjectively, it is equivalent to the comparative degree.

က ကံ့၊ ကမ၊ ကါ၊ ဒါ၊ ဗ ကံ့၊ ကါ၊ သ ဒဇ၊	နဟိတဂ္ဃမေ။ စဟိတဂ္ဃဒိတိ။	Thy house is not good. Mine is better.
ခဝံ၊ လေ၊ ကမ၊ လျှဝံ၊ ဝဝံ၊ သဒဇ၊	ကစာနိန္ဒတဗျာဒိဒိတိ။	That mountain is higher.

4. Affixed to nouns it indicates that they *exist* of themselves, and hence, by an idiom of the language, it is used in the signification of *another*; either with or without *ဒေ*, *တိ*; but in that of *own*, when applied to nouns construed with possessive pronouns.

မိမိက နာ နီ၊ နဒ္ဒမာ ဝါးလက လဟ လီ။	မိမိနီ။ နမာကွာပွာတဂဒ်တိ မိမိ လဲ။	I sent thee; why didst thou send another?
မိမိက နာ နီ၊ နဒ္ဒမာ လာပ လက လက ဝါးလ။	မိမိနီ။ နမာလာပွာတဂဒ်တိ မိမိ နီလဲ။	I called thee; why didst thou send another?
မိမိ မာဒီ။ ဝါးလ လာပ လာ။	တမ္ဘာ တိယာတိ။ ပွာတဂဒ်တိလီ။	It was not me. It was another person.
ဒဝါ လာဒ္ဒမာ ဝါးလ လာ။	အဝဲလဲယုတိတမိဒ်။	He went and asked for another thing.
မ ကိယ လာပဝါ။	ယတိဒ်တိ။	My own house.
န ကိယ လာပဝါ။	နတိဒ်တိ။ နတိဒ်တိ။	Thy “ “
ဒ ကိယ လာပဝါ။	အတိဒ်တိ။	His, or her, or it's own house.
ပ ကိယ လာပဝါ။	ပတိဒ်တိ။	Our own house.
န ဘိယ ဒကိယ လာပဝါ။	သုတိဒ်တိ။	Your “ “
ဒ ဘိယ ဝါဒကိယ လာပဝါ။	အဝဲသုတိဒ်တိ။	Their “ “

လခါ။

ဒ်ကလိ။

Awhile.

5. As a verbal affix followed by *ခါ*, *ကလိ*, it indicates a *delay* to perform the act, before doing some other. (See §252: 8.)

ဒမာ လခါ။	ဒ်ဒ်ကလိ။	Stay awhile.
မာ လခါ။	မံ “ “	Sleep “
မာ လခါ။	မာ “ “	Work “
ခါ လခါ။	ကူ “ “	Hew “
မာ နီလခါ မာ ဝါးလ။	ဆုလ်ဟူဒ်ကလိယာတကွာ။	Wait awhile for me.
ဒမာ လခါ။ မာ လာပ လာ။	ဒ်ဒ်ကလိ။ စကခံးတိပါ။	Stop a little. I will tell my father.

6. It is used in the signification of *leave*, or *forsake*; corresponding to the *Sgau သဒ်*

လာ လာပ လာ။	လဲယုဒ်တိယာတဂ။	Do not go away and forsake me.
ခါးလိ ဝါးလ လာပ လာ။	တခါး။ ကွာယုဒ်တိယာတဂ။	Cousin, do not return and leave me.

လါ။

ဒ်လဲ။

Even.

7. Followed by *လါ*, *လဲ*, it is used in the signification of *even*.

မာ ဝါးလ လာပ လာ။	မာ ဝါးလ လာပ လာ။	My eye-sight is so bad that I cannot even see fire.
မာ ဝါးလ လာပ လာ။	မာ ဝါးလ လာပ လာ။	I cannot even weave a basket.
မာ ဝါးလ လာပ လာ။	မာ ဝါးလ လာပ လာ။	More than thy mother, I do not even fear the governor.

§547.

ဂေ.

ကဒါ။

This word is used as a numeral adverb referring to *lengths*. (See §141: 2.)

n lín ၆၂၈၀, ဂါၤၤၤၤ ဟိၤ ဗၢၤၤၤၤ	နဲၤတၢ်န့ၣ် ဟဲၤက့ၤပဲၤယၢၢ်တၢ် ခိးၤသိး	Thou hast gone away! Come back
ဟဲၤၤ ဝဲၤၤ ခၢၤၤၤၤ ဂံၢ်ၤ ဂေ.	အကထူးခံကဒါ။	and cut me a bamboo into two lengths.

§548.

တံၢ်.

ခိး။

This word is used as a verbal affix in the signification of *yet*, or *still*. (See §253: 1.)

ဗဟံ လိၤ တံၢ်.	ယတၢ်လဲၤခိး။	I must still go.
ဗၢၤၤ ဂေ, ဗၢၤၤ ခၢၤ တံၢ်ၤ ဝဲၤၤ လၢ.	ယဲၤတၢ်ယဲၤတၢ်ခိးတၢ်ခိးလိၤ။	I have yet been (but) once.
ဗၢၤၤ တံၢ်ၤ ဒါၤ.	ယတၢ်လဲၤခိးတၢ်.	I do not go yet.
ဒုတံၢ်ၤ ဝါၤ ဟဲၤၤ ဂိၤၤၤၤ လၢၤ.	အိၣ်ခိးမ့ၤခဲကနီၣ်အံၤတၢ်.	Do not eat rice now.
လၢၤၤ ဒၤဝါၤ ဗၢၤၤၤၤ ဝဲၤၤ လၢၤ တံၢ်ၤ ဗၢၤ	လၢၤန့ၣ်အမဲၣ်ညါ ယၢၢ် ခိးယၢၢ်. ယမ့ၢ်	Moreover, I expect that if I
ဘၢ, ဗၢၤၤလိၤ လၢၤ ခၢၤၤၤၤ ဒါၤ ခၢၤ	လဲၤခိးတၢ်ကစၢ်ယၢၤအကလုာ်အကထါ	preach the word of God, some
ဘၢၤၤ, ဖုၤက့ၤက့ၤ ဝဲၤၤ ဝါၤ လိၤ ဗၢၤ	န့ၣ်ပှၢတနီၣ်နီၣ်ကကွၢ်ဆါအမဲၣ်လိၤ။	will be displeased.
လၢၤ.		
လၢၤၤ ဒၤဝါၤ ဗၢၤၤၤၤ ဝဲၤၤ ဝါၤ လၢၤ	လၢၤန့ၣ်အမဲၣ်ညါ တံၢ်နး တံၢ်ဖျိၣ် လၢၤပတၢ်	Further, before we die, many af-
ချၢၤ တံၢ်ၤ ဝါၤ ဟဲၤၤ, ဝဲၤၤ ဝါၤ	ချၢၤသံ ခိးတၢ်အံၤကတၢ် ပှၢအါခိးမး	flictions will yet come upon us.
ဒုတံၢ်ၤ ဝါၤ.	လိၤ။	
ဒုတံၢ်ၤ ဝါၤ, ချၢၤတံၢ်ၤ ဝါၤ ခၢၤ ဟဲၤၤ	တံၢ်ကတိၤန့ၣ် ကတိၤခိးဝဲတၢ် ခဲကနီၣ်အံၤ	Those words they still speak
ဂိၤၤၤၤ လၢၤ.	လိၤ။	now.
ဝဲၤၤ ဝါၤ ဗၢၤၤၤၤ ဝဲၤၤ ဝါၤ.	ဒိအံၤဝဲၤခိးခိးလိၤ။	It is yet but a little while since I
		forged this knife.

§549.

တံၢ်.

This word is used as a verbal affix in the signification of *together*.

ဟံၤ ချၢၤ ဂံၢ်ၤ ဝဲၤၤၤၤ ချၢၤတံၢ်ၤ ဟံၤ ဒါ	ဘုၣ်ခိးန့ၣ်ကကိၣ်ကွၢ်အသးတၢ်ဖုး။	The two kinds of rice will be mixed
ဘၢၤ.		together, it is apprehended.
ဂၢၤ ဝါၤ ဝဲၤၤၤၤ ဂၢၤ ချၢၤ တံၢ်ၤ ဟံၤ ဒါ	နမးခိးပှၢန့ၣ်ကကိၣ်ကွၢ်အသးတၢ်ဖုး။	It is to be feared thou wilt mix the
ဘၢၤ.		silver and the tin together.
ဂၢၤၤ ဝါၤ ဂၢၤၤၤၤ ဝါၤ ဒါၤဂါၤ. ချၢၤ	သုၣ်နီၣ်နီၣ် နီၣ်ခိးဝဲၤ. နကကိၣ်ကွၢ်ခိး	Be careful in weeding, lest thou
တံၢ်ၤ ဟံၤဝဲၤဟံၤ ဒါၤဘၢၤ ဝဲၤ.	ဘုၣ်အသးတၢ်ဖုး။	shouldst take paddy together with
		the weeds.

§550.

ဝဲၤ.

ဒုး။ထီၣ်။

1. This word is used as a prefix in the signification of *permit*, or *cause*; as in Sgau. (See §256.)

ဝဲၤ လိၤ ဗၢၤ လၢၤ.	ဒုးလဲၤယၢၤတၢ်.	Do not cause me to go.
ဗၢၤ ဝဲၤ ဝါၤဒါၤ.ဝဲၤဝဲၤ ဝဲၤလၢၤ.	ဝဲၤမၤခိးယဲၤတၢ်.ဝဲၤဒုးမၤယၢၤလိၤ။	I did not act of myself; father caused me.

ဗဝါ သမံ ဗဒေ၊ မစ္ဆန္တိ ဒေ၊ လောကံ ဟု လောကံ ရသေ၊ လောကံ နာမံ ဖုရိယံ ဘူ၊ နာမံ ရသေ၊ လောကံ ဝိညာဉ်၊ နာမံ ဇာတိဘူ၊ ဘူ၊ ဘူ၊ ဘူ၊ နာမံ ယောဂီ၊ ဝိညာဉ်၊ နာမံ လော.	ထိုအခါ အလင်းသည် တစ်စုံတစ်ရာကို တွေ့မြင်၏။ ထို့နောက် အလင်းသည် တစ်ခုနှင့်တစ်ခု ပေါင်းစပ်၍ အလင်း ဖြစ်လာ၏။ နှစ်ဖက်မှလည်း အလင်းဖြစ်လာ၏။	I think one thing after another, and people when they light a light they put it on a light stand, and it enlightens the whole house. As to thy permitting me to clear a field, I will clear.
--	---	---

2. It is used sometimes where the Sgaus use $\alpha\beta\gamma$.

၎င်းမှ သွက်သွက် မိမိ ခုနစ် ဂဏ ဟု လိမ့်။ ဘုံမှ ခုနစ်ခုမှ ဂဏ ဘုံမှ ဂဏ၊ လိမ့်မှ ဟုသ ခုနစ်ခုမှ။ နှစ်ခုမှ ဂဏ ဂဏ ဟု ဂဏ၊ မိမိ ဂဏ ဟု။	နုထိန်အိန်နုသးလာမုန်တူ ဒီဂါညါ တပ်မ နှုလဲဉ်။ သွန်ကန်မုန်နုသွန်ညါဝဲ။ လဲထိန် တပ်ခပ် အသးလိ။ ပုကွံင် နုဒီးနုထိန်တပ် နုသးမုန် နုဟးဂီ ဇိန်။	Why dost thou scorch thyself all over with fire ? He knew the tree broke there, and went and caused it to hit himself. People throw at thee, and thou cau- sest thyself to be hit ; art thou a fool ?
---	--	--

3. It is repeated in the signification of *seldom*, or *infrequently*.

ကဘံ၊ လါဇေ၊ နေ၊ လါ ဇေ၊ ဇေ၊ ဇံ၊ |သုလဲတၢ်န့ၣ်လဲၤဒုးဒုးတက့ၢ်။ | In respect to your going, go seldom.

§551.

၆၅၅.
This word is used with or without လံ, ခိ, in the signification of *with*, or *together with*.

ရော မိဒဏ်၊ ဒဏ်ချိန်၊ မေ့ လံဒေသ၊ ၉၈.	သရဏ်ဒီးအပျော် အဘိဉ် ကထိ၊ လိာ်အသး လိာ်။	The teacher and disciples talk together.
---	--	--

§552.

This word is used as a numeral affix applied to quadrupeds, pronounced at Tavoy ခၣ်. With a few quadrupeds it is not used. To the squirrels and the scaly-ant eaters ဝဲ, ဝဲ, is applied; and to the bats and flying squirrels ဝဲ, ဝဲ.

ဇေယျ ဝံ လော့.	ကယူဒ်တဒု။	A white browed gibbon, or long armed ape. A species of <i>Hylobates</i> .
ဇေယျ လော့.	ကဆုတဒု။	A slow loris, or lazy monkey, or sloth of Bengal. <i>Lemur tartigradus</i> .
ဇေယျ မါလော့.	တင်သိုဉ်တဒု။	A white eye-lid, or long tailed monkey. <i>Semnopithecus obscurus</i> .
ဇေယျ ဘိာ် လော့.	တးအူးထံတဒု။	A monkey that frequents the banks of streams. <i>Macacus cancrivorus</i> .
ဇေယျ ဘိာ် လော့.	တးအူးထီးတဒု။	A large brown monkey, with a tail like a hog. <i>M. coninus</i> .
ဇိာ် လော့.	ခွတဒု။ ဘိာ်သဓိဉ်တဒု။	A tiger.
ခွာ် ဘိာ်သဓိဉ် လော့.	ခွယုာ်တဒု။	A lion.
ဇိာ်သဓိဉ် လော့.	ခွသူတဒု။	A black tiger.
ဇိာ်မိာ် လော့.	ခွမုဉ်တဒု။	A lynx, <i>probably</i> .
ဇိာ်ဇိာ် ဖုလော့.	ခွစံဉ်ဗိဉ်တဒု။	A leopard, or cheetah.
ဇိာ် ဟွာ် လော့.	ခွတ္တတဒု။	A leopard cat.

တံး ဇာ် လော့.	ထီးဆိတဉ်	A tiger cat. The fox cat of Capt. Low.
မံး ဗာ် လော့.	သင်မံးတဉ်	A cat.
ဇာ် လော့.	ကဉ်တဉ်	A monkey tiger. <i>Ictides ater</i> .
ဗာ် လော့.	တဉ်တဉ်	A bear.
ဇာ် လော့.	ဗိုတဉ်	A pig-bear, or sand badger, or Indian badger. <i>Arctonyx collaris</i> .
ဇာ် လော့.	ကဆိတဉ်	An elephant.
ဇာ် လော့.	တဉ်ခိဉ်တဉ်	A single horned rhinoceros.
ဇာ် လော့.	တဉ်ခိဉ်သဉ်တဉ်	A double horned " "
တံး လော့.	ထီးတဉ်	A hog.
ဇာ် လော့.	တဉ်ကိတဉ်	A tapir.
ဇာ် လော့.	ကိလော့တဉ်	A camel.
ဇာ် လော့.	ဂိတဉ်	A cow, or bullock.
ဇာ် လော့.	ဂိမံးတဉ်	A wild cow, species undetermined.
ဇာ် လော့.	ပနာ်တဉ်	A buffalo.
ဇာ် လော့.	လိမံးတဉ်	A bison.
ဇာ် လော့.	မံးတဉ်	A goat.
ဇာ် လော့.	တဉ်တဉ်	A goat-antelope.
တံး လော့.	သိတဉ်	A sheep.
ဇာ် လော့.	ထီးခိဉ်တဉ်	A Sambar-deer; often called, but improperly, elk.
ဇာ် လော့.	တဉ်ခိဉ်တဉ်	A muntjak, or barking deer, or jungle sheep. <i>Cervus muntjak</i> .
တံး လော့.	တဉ်တဉ်	An axis-deer, resembling <i>cervus porcinus</i> .
တံး လော့.	ပဉ်တဉ်	A chevrotain.
တံး လော့.	ကသုဉ်တဉ်	A horse.
တံး လော့.	ကသုဉ်တဉ်	An ass.
တံး လော့.	ယုဉ်တဉ်	A rat.
တံး လော့.	ယုဉ်တဉ်	A water-rat.
တံး လော့.	ခိတဉ်	A large bamboo rat.
တံး လော့.	ခိတဉ်	A small bamboo rat. [dica.
တံး လော့.	ယုဉ်တဉ်	One of the shrew mice; probably <i>sorex in-</i>
တံး လော့.	သုဉ်တဉ်	A porcupine.
တံး လော့.	ထွဉ်တဉ်	A dog.
တံး လော့.	ထွဉ်မံး	A wild dog; probably <i>canis rutilis</i> .
တံး လော့.	ယုဉ်သုဉ်တဉ်	A mouse, but a larger species than the English mouse.
တံး လော့.	ထီးပဉ်တဉ်	A civet cat; probably <i>viverra rasse</i> .
တံး လော့.	ထီးတိဉ်	An animal of the weasel tribe.
တံး လော့.	ထီးတိဉ်	A white-tipped ear paradoxure. <i>Paradoxurus leucorhinus</i> .
တံး လော့.	မံးတဉ်	A pole-cat, probably. [tribe.
တံး လော့.	ထီးဆိတဉ်	A mesobema; an animal of the ichneumon
တံး လော့.	ထီးတိဉ်	A paradoxure. The same word is applied to one or two other animals of the civet cat tribe.
တံး လော့.	ဆိတဉ်	An otter.

§553.

ဝါး-ဝါး. ဝါး-ဝါး.

၆၆—၆၈။

1. This word is prefixed to two verbal roots in a manner similar to the corresponding conjunction *as—so*; or *the more—the more*.. (See §253: 3.)

ဗလ္လာဗျော၊ ဟိန္ဒူ၊ ဟိန္ဒူ။ ဗလ္လာဗျော၊ ဟိန္ဒူ၊ ဟိန္ဒူ။ ဟိန္ဒူ၊ ဟိန္ဒူ၊ ဟိန္ဒူ။ ဟိန္ဒူ၊ ဟိန္ဒူ၊ ဟိန္ဒူ။	ယင်ဝါဂ်ရိုခံးယင်ခံးအါ။ ယင်ဝါဂ်ရိုခံးယင်ခံးအါ။ ခံးယင်ခံးအါ။ ခံးယင်ခံးအါ။	The white wild plaintain puts forth its shoots, the longer the more. The red wild plaintain puts forth its shoots, the longer the higher. The longer, the greater the suffer- ing. The longer, the severer the suffer- ing.
ကမ္ဘာ ပွမ်း ကမ္ဘာ ဟိန္ဒူပွမ်း ဟိန္ဒူပွမ်း ဘုံ ရှေ့၊ ဟိန္ဒူပွမ်း ဟိန္ဒူ ပွမ်း ဘုံ ရှေ့။ ဗလ္လာဗျော၊ ဟိန္ဒူ၊ ဟိန္ဒူ၊ ဟိန္ဒူ၊ ဟိန္ဒူ၊ ဟိန္ဒူ၊ ဟိန္ဒူ၊ ဟိန္ဒူ၊	နမ္မာသုတ္တန်၊ ခံးယင်ခံးအါ။ ခံးယင်ခံးအါ။ ခံးယင်ခံးအါ။ ခံးယင်ခံးအါ။ ခံးယင်ခံးအါ။	If thou art sick, the more thou art sick, drink the more warm water. The longer, my sore foot is the worse. It is very hard. For the longer I live, the more of an old man I become.

2. It is prefixed to single roots sometimes to denote a continuance of the act, where 𑖦𑖪 is used in Sgau, and *still*, or *yet*, in English.

အကယ်၍ ဝေးလံသော နယ်များသို့ နှစ်သက်သော အရာများကို ရောက်ရှိရန် နှိုးဆော်သည်။
 သို့သော် သူ၏ အမိက နှိုးဆော်သော အရာများကို မလုပ်ဘဲ နေထိုင်ရန် နှိုးဆော်သည်။

§554.

ဝေ.

၆၈။ လ၇။

This word is used both as a preposition and a conjunction, corresponding in its usage in part to the Sgau နှင့်, and in part to နှင့်. In Tavoy it is pronounced နှင့်.

1. It is put before the instrument of action where it may be rendered by *with*; and where *com* is used in Sgau. (See §344.)

ဗဒ္ဒုန္တ အေဗ္ဗ ခရိဇဇာ.	သကိတ်ညဉ်လာဒိ။	I cut up meat with a knife.
ပ ဂါဇေ ခရိပဿ.	ပလဲတော်လာပဒိဉ်။	We walk with our feet.
ပမာ အခရိ ပစာ.	ပမာတော်လာပစူ။	We work with our hands.
ပဗ္ဗံဇေ ခရိပဿိ.	ပက္ခိတ်တော်လာပဗဲဉ်။	We look with our eyes.
ပဂ္ဂိ ဂရုဇေ ခရိပဂ္ဂိ.	ပနိဟူတော်လာပနိ။	We hear with our ears.
ပချာဒ္ဒိ အခရိ ပဂ္ဂိ.	ပကတိတ်တော်လာပထးဒိဉ်။	We talk with our mouths.
စာဒ္ဒိ ဘဒ္ဒိဉ္ဇာ ခရိဗျာဉ္ဇာ.	စာဗာဉ်ထွဉ်လာဗျာဉ္ဇာ။	Tie the dog with a chain.
ဣန္ဒြိယ ခရိဇဇာ ခရိဇဇာ.	ဣန္ဒြိယတော်လာဣန္ဒြိယဒိဉ်။	Preach with a bold heart.
ပဗ္ဗံဇေ ခရိ ပစာ.	ပဗ္ဗံဇေတော်လာပစူ။	We handle with our hands.

2. It is used to denote *in company with*; where $\mathfrak{B}_*$ is used in Sgau.

ပါ၍ ခေါ်ဖို့ ခေါ်ရဲ။	ပလဲၤဒီးဒီးဒီးလံ။	We go with our children.
ပ ပါ၍ ခေါ်ဖို့ ခေါ်ရဲ။	ပလဲၤဒီးဒီးဒီးမါ။	We go with our wives.
ပဒေဝ ခေါ်ဖို့ ဒေဝ။ နေ ပ ဒေဝ ဖုၤဒေဝ	ပဒေဝဒီးဒီးဒီးဒီးပဒေဝဒီးဒီးဒီးဒီး။	If we associate with the wicked,
ခါၤ လဲ။		we become wicked like them.
ပဒေဝ ခေါ်ဖို့ ဒေဝ။ နေ ပ ဒေဝ ဖုၤဒေဝ	ဒေဝဒီးဒီးဒီးဒီးဒီးဒီးဒီးဒီးဒီးဒီးဒီးဒီးဒီး။	Dost thou eat together with that per-
		son ?

ပဉ္စဒိန္နံ လိပေသံ လက ခေါလက လော။	ပတင်္ဂါနိလိပသံသကိသကိလိ။	We must love each other.
ဧဝံ ဘဗ္ဗံ ခဏိဓမ္မံ ဒကိယံ ဂေဟိယံ လက။	ဤသံဘူဒိဒိဋ္ဌိမိနိမိနိတု။	There is a person dead near that woman's house.
ဂေဟိယံ ဒိန္နံ ဂေဟိယံ ခဏိဒ ဘိဇ္ဇာ ဝိပဿိတံ။	နတိကတိမိနိဒိဋ္ဌိမိနိဒိဋ္ဌိမိနိတု။	If thou hast any thing to say, do not talk with them; talk with me.
ဝိပဿိတံ ဂေဟိယံ ခဏိဒ ဘိဇ္ဇာ ဝိပဿိတံ။	ကတိမိနိဒိဋ္ဌိမိနိတု။	

3. It is used with verbs that denote separation from, where ဒိ is used in Sgau, and *from* in English.

ဤ ဂေဟိယံ ဝိပဿိတံ ဝိပဿိတံ ဝိပဿိတံ။	ဤသံဘူဒိဒိဋ္ဌိမိနိမိနိတု။	Besides, we shall be exempt from the sufferings of hell.
ဤ ဂေဟိယံ ဝိပဿိတံ ဝိပဿိတံ ဝိပဿိတံ။	ဤသံဘူဒိဒိဋ္ဌိမိနိမိနိတု။	I lived at the head of Hsau-kha brook, far from the city.

4. It is used with verbs that denote contact, impinging against, where လာ is used in Sgau, and *against* in English.

ဤ ဂေဟိယံ ဝိပဿိတံ ဝိပဿိတံ ဝိပဿိတံ။	ဤသံဘူဒိဒိဋ္ဌိမိနိမိနိတု။	And my foot struck against a stick of timber.
ဤ ဂေဟိယံ ဝိပဿိတံ ဝိပဿိတံ ဝိပဿိတံ။	ဤသံဘူဒိဒိဋ္ဌိမိနိမိနိတု။	Sit thou down and lean against the post.
ဤ ဂေဟိယံ ဝိပဿိတံ ဝိပဿိတံ ဝိပဿိတံ။	ဤသံဘူဒိဒိဋ္ဌိမိနိမိနိတု။	These two people are pleading against each other.

5. It is used before the accusative case occasionally, where some emphasis rests upon it. In Sgau လာ is used; *of*, sometimes in English.

ဤ ဂေဟိယံ ဝိပဿိတံ ဝိပဿိတံ ဝိပဿိတံ။	ဤသံဘူဒိဒိဋ္ဌိမိနိမိနိတု။	If thou wantest any thing do not ask of me; ask the governor.
-----------------------------------	--------------------------	---

6. When two objective cases, or objective forms, follow a verb, it is used before the remote one, and also before every case following a verb that is separated from it by other words; where လာ is used usually in Sgau.

ဤ ဂေဟိယံ ဝိပဿိတံ ဝိပဿိတံ ဝိပဿိတံ။	ဤသံဘူဒိဒိဋ္ဌိမိနိမိနိတု။	Give to me a piece of silver.
ဤ ဂေဟိယံ ဝိပဿိတံ ဝိပဿိတံ ဝိပဿိတံ။	ဤသံဘူဒိဒိဋ္ဌိမိနိမိနိတု။	Those that hear my words, and regard them as nothing.

7. It is put occasionally before the complement of a few intransitive verbs.

ဤ ဂေဟိယံ ဝိပဿိတံ ဝိပဿိတံ ဝိပဿိတံ။	ဤသံဘူဒိဒိဋ္ဌိမိနိမိနိတု။	O Lord, look down upon us.
ဤ ဂေဟိယံ ဝိပဿိတံ ဝိပဿိတံ ဝိပဿိတံ။	ဤသံဘူဒိဒိဋ္ဌိမိနိမိနိတု။	She became a pillar of salt.

8. It is put in construction after certain verbs to express the reference of the verb, where လာ is used in Sgau, and *that* in English.

ဤ ဂေဟိယံ ဝိပဿိတံ ဝိပဿိတံ ဝိပဿိတံ။	ဤသံဘူဒိဒိဋ္ဌိမိနိမိနိတု။	My father commanded me that I must go and weed.
ဤ ဂေဟိယံ ဝိပဿိတံ ဝိပဿိတံ ဝိပဿိတံ။	ဤသံဘူဒိဒိဋ္ဌိမိနိမိနိတု။	If he knew that thou ran away.
ဤ ဂေဟိယံ ဝိပဿိတံ ဝိပဿိတံ ဝိပဿိတံ။	ဤသံဘူဒိဒိဋ္ဌိမိနိမိနိတု။	Say, how should people know that he would take up one in that way?
ဤ ဂေဟိယံ ဝိပဿိတံ ဝိပဿိတံ ဝိပဿိတံ။	ဤသံဘူဒိဒိဋ္ဌိမိနိမိနိတု။	And I saw three clumps of bamboos.
ဤ ဂေဟိယံ ဝိပဿိတံ ဝိပဿိတံ ဝိပဿိတံ။	ဤသံဘူဒိဒိဋ္ဌိမိနိမိနိတု။	That dog sets himself up as though he would bite.

§556.

ဝံ့.

ဒီး။

This word is used occasionally as a prefix in the signification of *receiving* the action, as in Sgau; but ဘုံ, တူ, is more commonly used. (See §259: 1.)

ဝံ့ဒွ မာ ဒသ.	ဒီးမာအသး။	He received service; i. e., submitted to service.
ဗျါ ဝံ့ဒ်သွ ဘိသွ ဖဉ် ဝံ့ဒ်သွ နေ၊ မံဃာ ဖု.	ပလဲဒီးဘွင်ကွာပသးလာခွန့်တင်ကတူဒ် ဒါ။	Dare people go and suffer themselves to be devoured by tigers?

§557.

ဝံ့.

ဒါ။

This word is used as a numeral affix to *birds' nests*, *ants' nests*, when in trees, and *swarms of bees*. (See §254.)

ဝံ့ဗမာ နိဝံဃ ဂွာ လဝံ့.	ဒီးစဟံးနွံထိုင်အသွံတဒါ။	And I took a bird's nest.
နိာ လဝံ့.	ကနဲတဒါ။	A swarm of bees.
ဘုဝံ့ ဒေလ ဘုံ ခံာ လဝံ့ နေ၊ ကဘံ လဒါ၊ မိ၊	တင်သွံဒိုင်လာသွံ ခံတဒါနွံ သုတထိုင် တင်ဒါ။	Do you see that ant's nest in the tree?

§558.

ဝေ.

ကဒီး။

1. This word is used, as in Sgau, as a verbal affix to denote a repetition of of the act, where *again* is often used in English. (See §144.)

မဝံ လာဝေ နုဝေ ဝေ.	ယကလဲကဒီးတစုကဒီး။	I will go again.
မဝံမာ ဝေကုဒါ.	ယကမာကဒီးတစု။	I will do again.
မဝံ ဝေဝေ ဒါ	ယခံးသကဒီးဒါ။	I replied to them again.
တံ ဝေဝါ နေ ဝေ, မာလဝေ ဝေ မဝံဒါ ဒဘံ ဝါ.	ခံးတင်နွံဒီးယတဒါကဒီး ယခံးသကဒီး သွံ။	Having answered thus, I again on my part replied to them.

2. It is used occasionally in a manner equivalent to the comparative degree of adjectives.

ကဘံ မာဗာ လကွံဗာ နိဗွာ မာ နေ. နုကွံ ဝေ ကဘံ ဒါ မာ ဝေမာနေ ကဘံမံ နိဗာ ဒါ လာ.	သုမာဘုတန့်အံးနွံဒါအံးနွံ။ ခဲကိတ် န့်သု မာကွံး စးမာ နွံသု ကနွံတင် ဒါဒီးတကွံဒီးလီ။	You have obtained thus much paddy this year, and if you are diligent, you will obtain more next year.
---	--	---

3. Preceded by မ, it is used at the commencement of sentences for the conjunction *again*.

မဝေ.	မကဒီး။	Again. (At the beginning of a sentence.)
မဝေ လာ လာ လာ မာလေ. မ ဝေလာ လာ လာ လာ.	မကဒီးတစုလဲဆုဝံးမိတ်။ မကဒီးတစု လဲဆုဝံးဘွံး။	Again, he went to Mata. Again, he went to Mergui.

§559.

ဓမ္မ.

ဓမ္မကရီ

This word is used as a numeral affix to *companies* or bodies of men, *herds* of beasts, *flocks* of birds, and *shoals* of fish. (See §293: 1.)

ဝက် လဓမ္မ.

မနုတဓမ္မ

A herd of buffaloes.

သိပ် လဓမ္မ.

သိပ်တဓမ္မ

A flock of sheep.

မေဗ လာဇာ မေဗသေဝါ ဖါဓမ္မ.

ဒီးယသီတင်ဒီးယထိုင်လာဟူတဓမ္မ

And in my going I saw a party of men.

ဘိပ် ကမ္မ ဒဗ္ဗလဓမ္မ လဓမ္မ.

ထီးနုဒ်အိပ်တဓမ္မ

The hogs are in droves.

ဗလ လဓမ္မ.

ညှပ်တဓမ္မ

A shoal of fish.

§560.

ဓမ္မ.

ဒီး

This word is used as a prefix in the signification of *as*, or *like*.

ဇာလ မာလကံ အံ၊ ဖါလိ လာဇာ မာ

တင်လာမဆိတနံ၊ ပာကညိ လာလာကွေ့

People passed along the road to-day in great numbers. They

ဒဿံ၊ လာဇာ မေဗ လာဇာ

အိသမီး၊ လာဒီးပံ၊ လာဒီးဘျါမီးလီ

passed like white-ant flies; they passed like bats.

ဗျာမ လာ.

ဇာလ ရွှေဝံ၊ လာဇာ ကမ္မ ဖျာဝံ၊ ဘာ

တင်လာထိုင်ပိန် လာထီးနုဒ် ပာကညိသံဒီး

In the days of Di-woon men died like dogs, died like hogs.

ဓမ္မဗျာ ဘာဇာ ဘိပ် လာ.

ထိုင်သံဒီးထီးလီ

§561.

n.

နံ

This root, with its derivatives, is used for the second personal pronoun, and differs from the Sgau only in that the plural is formed from the same root, while in Sgau a different word, သု, is used for the plural of this person. (See §262.)

n

ကမ္မ ဒဗ္ဗ ဗျာ.

နံ

နံကမ္မဒ်ဇီ

Thou.

Wilt thou approve?

ကမ္မ လု ကမ္မ ဗျာ ဗျာ ဗျာ လာဇာ

နံထီးလီ၊ နံနံနံအံ၊ တင်လံတထီလံ

Thou hast scraped enough paddy for one load.

ဗျာ.

n

ဗလ နလံ.

နံ

ဗလနံလံ

Thy.

Read thy book.

ကမ္မဗျာဗျာ ကမ္မဗျာ လာဇာ ကမ္မဗျာ

နံဒ်ဒ်အံ၊ နံမာတင်လာအံ၊ နံနံနံနံ

Thou art doing a weighty work— thou must put forth thy strength.

ဗျာဗျာ ကမ္မဗျာ နလံ.

ထိုင်နံနံနံနံ

နာ

နံ

Thee.

I say to thee.

ဗလ ဗျာ နာ.

ယဗ်းတင်နံ

နာ

နံ

Thine.

ဗလဗျာဗျာဗျာ. မာနာ (i. e. မာ

မာတင်အံ၊ အံလဲနံ နံ [i. e. မာနံ

Whose knife is this? Thine;

ကမ္မဗျာ လာ.)

ထီးလီ]

(i. e. thy property.)

ကမ္မဗျာ. ကမ္မဗျာ ဗျာ.

နံနံနံနံ

Thou.

ကမ္မဗျာ ဗျာကမ္မဗျာ ဗျာ.

နံကမ္မဗျာညါတင်နံ

Thou dost not know.

ဗလဗျာ ကမ္မဗျာ, ဗလဗျာကမ္မဗျာ, ဗလဗျာ လာ.

ဗလဗျာလဲလဲနံ, ဗလဗျာလဲလဲနံ, တင်

Thou criest often and laughest often. Why thus, thou?

ကမ္မဗျာ လာ.

နံလဲလဲနံတင်

နဝါ. နဝါလ. နဝါ လက.	နဲတဂါ။ နဲ။နဲဝဲဒ်။	As regards thee.
နဝါဗံာ် နဝါန့ နဝါဒါ.	နဲဒ်နက့တကဲတဲာ်။	As regards thee, thou art unable to return.
n ဘံာ်.	သု။	You.
n ဘံာ်မာ် မာ်.	သုမာ်တဲာ်။	You have made.
n ဘံာ် သုဒေ ဗာ်.	သုခိုင်တဲာ်ပူ။	You have dug a hole.
n ဘံာ် ဝါ. နဝါ ဝါလ.	သုဝဲ။သုဝဲဒ်။	You.
n ဘံာ်ဝါ ဘာ်က နမ့.	သုဝဲသဂါန့ဒ်။	You three.
n ဘံာ်ဝါ. နဝါ ဝါလ.	သုဝဲ။သုဝဲဒ်။	As to you.
နဝါ ဝါ လမဗံာ် နဝါ ဂါ စာ.	သုဝဲသုဒ်တဖ်အံသုဟဲဝဲဒ်တခါဝဲဒ်။	As to you, whence have you come?
ခမာခမာ လိာ်.		
n ဘံာ်ဒ.	သု။	Your.
တံာ်ဒေ ဝါလ, n ဘံာ် ဒေဒေ တံာ်	ခံးဆာ်ဝဲဒ်။သုသရ်ခံးဝဲ။	He replied, your teacher said.
ဝါ.		

§562.

n.ဝော.

ထီဒါ။

This word is in common use in the signification of *any one*. (See §250.)

ဘိန့ဆံာ် ထု n.ဝော န့က ဝဲဒ်။ | က့ကီးကံထီဒါတဂါနဲဒ်။ | Go call any one.

§563.

n.န့.

နဲ။

This word is used as an intensive adverb, as in Sgau, applied usually to evil, physical or moral. (See §263.)

ဗဒေဗဒေ န့ဘုလခါ လာ. | ယတံာ်ဆါအံးနဲထီဒ်တခါလီ။ | My disease grows worse.

§564.

n.န့.

နီၣ်။

1. This root is used as a prefix to mark the female gender in human beings.

ဗမာဒမံာ် မိန့ ဗါနီ။ | ယမါအမံးမုာ်နီၣ်ယုာ်က့ဒ်။ | My wife's name is Naug Ya-ka.

2. It is used alone sometimes to designate females.

လါဒု ဝဲာ် နီၣ်မာ် ဒဲာ်က န့ ဘဲာ် ထမ့ | လဲာ်ဒါဒါနီၣ်မိတ် အထံ တတံာ် ဂိဒ်နီၣ် | Go draw thy uncle a bamboo of water. Now wont you miss? Uncle loves you!

3. It is used to designate distant periods of future time.

န့ကိယုဝော ဂါဘိန့ ဒဲာ်ကဝါ ဝဲာ်မာ် | ခဲမုာ်ငါတနီၣ်ထဲက့အိဒ်နဲဒ်ယါဒိ။ | Next year come thou and stay with me.

န့ကိယုဝော ဂါဘိန့ ဒဲာ်ကဝါ ဝဲာ်မာ် | ခဲကိတ်တဘျီနကလဲာ်ဒဲာ်မိတ် | Wilt thou go again hereafter?

န့ကိယုဝော ဂါဘိန့ ဒဲာ်ကဝါ ဝဲာ်မာ် | ခဲကိတ်တဘျီနကလဲာ်ဒဲာ်မိတ် | In the next state we shall know perfectly.

4. It is used in the signification of *any one*, when speaking of events future.

ဗါဒါ ဒေဗ ဘံာ် ဒဲာ်က ဝဲာ်မာ် | ယလဲာ်တံာ်ယသကီးတအိဒ်တဲာ်။ လဲာ်လဲာ် | I have no companion to go. Let some one go with me.

5. When speaking of things not obtained, it is prefixed to numeral affixes.

၂၅၁ မာၼ်ဒိၼ် ဗၼ်ကွဲၼ် ဟေ့.	လဲၼ်မာၼ်ဒိၼ်သၼ်တိၼ်။	Go and get me three ratans.
၂၅၂ ၂၅၂ ဗၼ်ကွဲၼ် ၂၅၂ ဟေ့.	တွဲၼ်လဲၼ်မာၼ်ဒိၼ်သၼ်တိၼ်။	Give me four splits of ratans.

6. When the numeral would be one, and is one in Sgau, *n̄* supplies its place.

၂၅၃ ၂၅၃ ဗၼ် ခၼ်သိၼ်သၼ် ကွဲၼ်တိၼ်။	တွဲၼ်လဲၼ်မာၼ်ဒိၼ်သၼ်တိၼ်။	Give me a fruit.
၂၅၄ ခၼ်သိၼ်သၼ်, မာၼ် မၼ်မာၼ် ကွဲၼ်ဒိၼ်	ခၼ်သိၼ်သၼ်, မာၼ် မၼ်မာၼ် ကွဲၼ်ဒိၼ်	Young men, uncle will speak a
ချၼ်ဒိၼ် ကွဲၼ်တိၼ်။	တိၼ်။	parable to you.
၂၅၅ ၂၅၅ ဗၼ်သိၼ်တိၼ် ကွဲၼ်မာၼ်	တွဲၼ်လဲၼ်မာၼ်ဒိၼ်သၼ်တိၼ်။	Give me a cud of betle.

§565.

ကု.

နိၼ်။

This root, with *l*, *la*, prefixed, is used for the pronominal adjective *some*; as in Sgau. (See §275.)

၂၅၆ ၂၅၆ ကု.	အိၼ်တနိၼ်နိၼ်။	There are some.
-------------	----------------	-----------------

§566.

ကု.

နိၼ်။

1. This word is used as a correlative, referring to the extension of the superficies of any thing; as in Sgau; but is more confined in its application, not having the interrogative forms that are used in Sgau. (See §272.)

ကု အိၼ် ကု အိၼ်	နိၼ်အိၼ်နိၼ်။	How large.
“ ဖိၼ်	“ အိၼ်။	So large, this large.
“ ကုအိၼ်	“ နိၼ်အိၼ်။	So “ this “
“ ကု	“ နိၼ်။	So “ that “
“ ကု ကု	“ နိၼ်နိၼ်။	So “ that “
“ ဖိၼ် ခၼ်	“ အိၼ်သိၼ်။	As large as, as large as this.
“ ကု “	“ နိၼ် “	“ “ “ “ “ “ that.
“ ခၼ် ခၼ်	“ သိၼ်ဒိၼ်။	“ “ “ an equal quantity with.
“ “ ခၼ်	“ “ သိၼ်။	“ “ “ an equal quantity.
“ ———	“ ———	“ “ “ { where the blank is supplied by a noun.
ကုအိၼ် ၂၅၆ ကု အိၼ်	နိၼ်အိၼ်နိၼ်။	How large is thy mat?
ကုအိၼ်	နိၼ်အိၼ်။	So large.
ကုအိၼ် ခၼ်ကုအိၼ် ဖိၼ်	နိၼ်သိၼ်ဒိၼ်နိၼ်အိၼ်။	As large as thy mat.
ကုအိၼ် ခၼ်, မာၼ်ချၼ်ကု အိၼ် ဟေ့	ခၼ်နိၼ်အိၼ်မာၼ်ချၼ်လဲၼ်နိၼ် ခၼ် ဟေ့	A plain so large, can we cross it before sun-set?
ဟေ့ ခၼ် ဟေ့	တိၼ်ကုအိၼ်။	Say how large.
ကုအိၼ် ခၼ် ၂၅၆ ကုအိၼ်	နိၼ်အိၼ်နိၼ်နိၼ်အိၼ်။	Is thy chamber as large as mine?
ဟေ့	နိၼ်အိၼ်နိၼ်နိၼ်အိၼ်။	I have not measured it. I do not know how large.
ခၼ် ၂၅၆ ကုအိၼ် ခၼ် ဟေ့	ခၼ်အိၼ် ခၼ် ဟေ့	As to thy weaving a mat, weave it as large as that.

2. In negative clauses it is used before a numeral affix in the signification of *no one*, or *no thing*, i. e. *nothing*; before a numeral adverb in the signification of *no time*, i. e. *never*; and before the adverb of place, ဝေ့, ပူ, in the signification of *no place*, i. e. *no where*.

ဒါ့မိ ဗဒေ ဖိဝံဒေ လါးလူ မိကုမိကု မွတ်ယတိဒိ တိလံ တဟိ မိတိနိတ	As to my property, I have lost nothing more.
ဒါ့မိ.	
ဘေ့ ဗဝံဒေ ဒါ့မိ ဝေ့ ဝေ့လိမ္မိကု တုယတိဒိ တိလံ တဟိ မိတိနိတ	When I spoke to him thus, he said nothing more.
ဝါကုမိကု ဒါ့မိ.	
လံ ဗဝံဒေ လူဘုဘု ဗဝံဒေ ဝေ့ဒါ့မိ.	I was never sick from my coming at first.
လံ ဗဝံဒေ လူဘုဘု ဗဝံဒေ ဝေ့ဒါ့မိ.	

§567.

၀၂.

နိ၀

1. This word is used as a verbal affix in the signification of *obtaining*; as in Sgau. (See §265.)

ပဝံဒေ ခဝံဒေ ဒါ့မိ.	ပဝံဒေ ခဝံဒေ ဒါ့မိ.	We receive the grace of God.
ပဝံဒေ ခဝံဒေ ဒါ့မိ.	ပဝံဒေ ခဝံဒေ ဒါ့မိ.	We receive commands.
ပဝံဒေ ခဝံဒေ ဒါ့မိ.	ပဝံဒေ ခဝံဒေ ဒါ့မိ.	I have caught a fish.
ပဝံဒေ ခဝံဒေ ဒါ့မိ.	ပဝံဒေ ခဝံဒေ ဒါ့မိ.	I cannot get the foreigners' language.
ပဝံဒေ ခဝံဒေ ဒါ့မိ.	ပဝံဒေ ခဝံဒေ ဒါ့မိ.	I cannot get that man to come.
ပဝံဒေ ခဝံဒေ ဒါ့မိ.	ပဝံဒေ ခဝံဒေ ဒါ့မိ.	All night I could not sleep.

2. It sometimes makes a neuter verb active.

ဒါ့မိ ခဝံဒေ ဒါ့မိ.	ဒါ့မိ ခဝံဒေ ဒါ့မိ.	This sickness will not kill me.
ဒါ့မိ ခဝံဒေ ဒါ့မိ.	ဒါ့မိ ခဝံဒေ ဒါ့မိ.	This sickness will kill me.
ဒါ့မိ ခဝံဒေ ဒါ့မိ.	ဒါ့မိ ခဝံဒေ ဒါ့မိ.	The beginning of the sickness coming upon me, was the time I fell down.
ဒါ့မိ ခဝံဒေ ဒါ့မိ.	ဒါ့မိ ခဝံဒေ ဒါ့မိ.	If good, all will be benefited.
ဒါ့မိ ခဝံဒေ ဒါ့မိ.	ဒါ့မိ ခဝံဒေ ဒါ့မိ.	He was overtaken by night in the jungle.

3. Sometimes it denotes that the subject obtains the thing which is the abstract of the verb to which it is affixed.

ပဝံဒေ ခဝံဒေ ဒါ့မိ.	ပဝံဒေ ခဝံဒေ ဒါ့မိ.	The Christians obtain good from the teachers. Were there no teachers, the Burmans would persecute them.
ပဝံဒေ ခဝံဒေ ဒါ့မိ.	ပဝံဒေ ခဝံဒေ ဒါ့မိ.	All obtain good through thee.

4. It is used to express a dative of advantage or disadvantage.

လံ ဗဝံဒေ လူဘုဘု ဗဝံဒေ ဝေ့ဒါ့မိ.	လံ ဗဝံဒေ လူဘုဘု ဗဝံဒေ ဝေ့ဒါ့မိ.	If people make a bridge of a single bamboo and attempt to cross on it, it will slip round for them.
---------------------------------	---------------------------------	---

5. It is prefixed to verbal roots with ဒ, အ, to form adverbs of quality.

နဝံဒေ ခဝံဒေ ဒါ့မိ.	နဝံဒေ ခဝံဒေ ဒါ့မိ.	In respect to the weaving mats, weave them well.
နဝံဒေ ခဝံဒေ ဒါ့မိ.	နဝံဒေ ခဝံဒေ ဒါ့မိ.	Go quickly. I am ready to die!

§568.

၎င်း

ထဲနီ

1. This word is used as a correlative, primarily referring to quantity with respect to cubical contents. It wants the interrogative forms used in Sgau, but in other respects the usage corresponds with the Sgau. (See §247.)

၎င်း အံၤ ၎င်း အံၤ	ထဲအံၤထဲနီၤ။	How large.
“ ဗံၤ	“ အံၤ	So large, this large.
“ ၎င်းဗံၤ	“ ထဲအံၤ။	So “ this “
“ ဂမၤ	“ နီၤ	So “ that “
“ ၎င်း ဂမၤ	“ ထဲနီၤ။	So “ that “
“ ဗံၤ ဝံၤ	“ အံၤသီး။	As large as, as large as this.
“ ဂမၤ “	“ နီၤ “	“ “ “ “ “ “ that.
“ ဝံၤ ဝိၤ	“ သီးဒီး။	“ “ “ an equal quantity with.
“ ဝံၤဝံၤ	“ သီးသီး။	“ “ “ an equal quantity.
“ —	“ —	Only, (where the blank is supplied by a noun or pronoun.)
၎င်း အံၤ ၎င်း အံၤ	နီၤအံၤအံၤထဲထဲနီၤ။	How large wages do you receive ?
၎င်းဗံၤ ၎င်းဗံၤ	ထဲအံၤထဲနီၤ။	So large. As large as the fist.
အံၤဝိၤ ၎င်းဗံၤ ဂမၤ	မုၢ်နီၤထဲနီၤဒီးအံၤလံၤ။	If you obtain so much, it is sufficient.
ဘုၤအံၤ အံၤအံၤ ၎င်းဗံၤ ၎င်းဗံၤ	သံၤအံၤထဲထဲနီၤထဲအံၤထဲနီၤ။	How large are the plantains ? So large.
ဗုၤပုၤ ဂမၤ နီၤသံၤ ၎င်းဗံၤ ၎င်းဗံၤ	ဗုၤပုၤနီၤအံၤအံၤထဲထဲနီၤထဲအံၤထဲနီၤ။	I bought a lime, as large as a citron.
၎င်းဗံၤ ၎င်းဗံၤ	နီၤပုၤတလိၤအံၤထဲထဲနီၤထဲအံၤထဲနီၤ။	How large is the box you bought ?
၎င်းဗံၤ ၎င်းဗံၤ	ထဲအံၤဒီးတလိၤလၢ အံၤအံၤလၢ အံၤအံၤ	As large as the box in the house.
၎င်းဗံၤ ၎င်းဗံၤ	ထဲအံၤဒီးအံၤ။	As large as this.

2. It is used where the Sgaus use နီ occasionally.

ဗၢၤဝံၤ အံၤအံၤ ဘုၤလၢ။ ဝံၤအံၤအံၤ	တံၤတပူၤအံၤ အံၤနီၤသုၣ်ဒီးလီၤ။ ဝံၤတ	At this place there are trees only ; there are no bamboos.
	အံၤအံၤ	

§569.

၎င်း

နီၤနီၤ

This particle is used as an affix to sentences expressing emphasis. (See §269, §415.)

တံၤ ၎င်း	နီၤနီၤ	Say.
လၢ ၎င်း	လဲၤနီၤ	Go.
အံၤအံၤ လၢအံၤ လၢအံၤ ဖၢၤအံၤ	တံၤအံၤတံၤအံၤလၢသုၣ်မုၢ်နီၤနီၤနီၤ	There is a monkey on that log !

§570.

၎င်း

နီၤ

This word is used as an affix to mark the comparative degree of adjectives; as in Sgau. (See §265: 5.)

၎င်းဗံၤ ၎င်းဗံၤ ၎င်းဗံၤ ၎င်းဗံၤ	နီၤအံၤအံၤအံၤအံၤအံၤအံၤ	Thou seest farther than I.
---------------------------------	-----------------------	----------------------------

၎င်းကလေး၊ ခံခံခံခံခံခံခံ၊ ခံခံခံ ခံခံခံခံခံခံခံခံခံခံခံခံခံခံခံခံ ခံခံခံခံခံခံခံခံခံခံခံခံခံခံခံခံ	ပြောတော့လျှင်ခံခံခံခံခံခံခံခံခံခံခံခံခံခံခံခံ ခံ ခံ	That man steals often, beats others often, drinks spirits often, (and) often falls into prison.
---	--	--

2. It is used after the case absolute.

၎်ၵေ, မိဒၵိဝ် ဟိၵ်ၵါၵ်း. ၵ်းၵေ, မိဒမံၵ်းၵ်းၵ်းၵ်း.	ၵ်းၵ်းၵ်းၵ်းၵ်းၵ်းၵ်း. ၵ်းၵ်းၵ်းၵ်းၵ်းၵ်းၵ်း.	In respect to the obtaining, how did he obtain ? As regards the going, where will he go ?
--	---	---

§575.

1. This letter is used as a formative particle, like the other smooth mutes.

ပရံ့	တမ္ဗိ။	To shut out from sight.
ပဂ္ဂံ	ပနံ။	A buffaloe.
ပဗ္ဗံ	ပဗ္ဗိ။	Burmans.
ပဗ္ဗာ	ပဗ္ဗေ။	Persecute, do evil to.

2. This letter is also used, like the Sgau, for the first personal pronoun, nominative case. (See §276.)

ပ	ပ။	We.
ပ လာဃ။	ပတထိန်ဘဉ်။	We see not.
ပ	ပ။	Our.
ပဓာ ဂါဗ္ဗာနာ။	တပဂ်ဂုၤဝါ။	Our goodness.
ပဝါ၊ ပဝါသ။	ပဝဲ။ပဝဲဒဉ်။	We.
ပမာ ပဝါသ်ဗိဒါ။	ပမာပဝဲတသ့ဘဉ်။	We are unable to do (it.)
ပဝါ၊ ပဝါဓာ။ ပဝါဓာဗျာဉ်။	ပဝဲ။ပဝဲဒဉ်။ပဝဲဒဉ်သ့တဖဉ်။	In regard to us.
ပဝါဓာဗျာဉ် လာပဒဓာ လမာ ခဓာလ်ဒါ	ပဝဲဒဉ်အံၤလာပဒဉ်လ်ဉ် မုဉ်ကီၤလံာ် အစု	In regard to us, when we were
ဝဓာ ဗျာဉ်။	ပူၤ။	in the hands of satan.
ပဝါဓာဗျာဉ် ဗျာဉ်ပဝါဓာ ဗျာဉ်။	ပဝဲဒဉ်သ့တဖဉ်အံၤပလဲၤခွါကီၤယာၣ်။	We go also.

3. Analogous to ๑ and ๓, the objective case and nominative after the verb are formed by affixing ๓, where the Sgau is deficient and uses ๑๓ (See §284: 3.)

သံဝါ ပေါ့ပါး။ ပစ္စယာလ္လိကော၊ ဂေဟိနိ၊ မဂ္ဂိ ပေါ့။	တိရစ္ဆာန်တို့။ မှီခိုအားထားရာရှိသူများသည်။ ပျောက်။	Do not strike us. Who are in the house? We.
---	--	---

§576.

	၁၂.	တိုင်။
This word is used as a numeral affix to such flat things as <i>boards, slates</i>.		
ဘုံ၊ ဟင်္ကါ ဟ.	သွပ်တိုင်တိုင်ခံတိုင်။	Two boards.
လုံ၊ ဟင်္ကါ ဟ.	လာ်တိုင်တိုင်ခံတိုင်။	Two flat stones, i. e. slates.
မိာ်၊ ဗျာ၊ မိ ဗဘုံဟ နှာ်ဇောမ် ဟ.	လဲဗျာနှာ်ယသွပ်တိုင်ခံဆယ်တိုင်။	Go buy for me twenty-five boards.

§577.

ဟိဟိ.

တစဲးစဲး။

This root, which signifies *small*, is repeated with *l*, *လ*, prefixed, in the signification of *a little*, to a small extent.

ကဒုဇကေ, နှိပ်ငြိမ်း. နှိပ် လဟိဟိ.

နုအိတ်တိနုနိဝိနိကိးဇီ။ ဝိတ်တစဲးစဲး။

Is thy food agreeable? Slightly agreeable.

အလ လဟိဟိ.

အိတ်တစဲးစဲး။

There is a little.

ဖါက ကေဒဝေ လှဲဒေ လဟိ ဟေ မ

ပုတကနုအိတ်တစဲးစဲး ပင်မအ

That man has a little property, and he sets himself up above others.

မဒေဘေဝေ ခေလော.

သးတစိတ်တစိတ်လိ။

§578.

ပရိ.

ဝဲ။

This word is used as a numeral affix to quantities *dipped up* with the hand; as in Sgau. (See §282.)

ခေပပရိ ချွေလဲ လချိက ဟေ ဘဟပရိ.

ဒီးယဝဲထိတ်ကပိတ်ချွေအပူသားဝဲ။

And I threw into the boat three throws of mud.

ပရိက ခရိပဒေဒေချွေကေ ကပရိက

ဝဲအိတ်နုယတတ်ခိတ်ယိနုတဝဲဝဲဒီ။

Give me a dip or two of the condiment.

ပရိပေ.

§579.

ပံ့.

ပူဘျာန်တွဲမိန်။

1. This word, as a verb, signifies to *pile up*, and is used as a numeral affix to *piles*. It seems to be of common origin with the Burman ဝံ့ (See §312.)

လှေခံ နှိပ်လံ့ကံ ပံ့.

ထိတ်မိန်အဝဲတဘျာန်ခံဘျာန်။

Two or three mounds of earth.

လှေခံ နှိပ် ဘသိပ် ကေ လံ့

ထဲတွဲမိန်ကုသျှင်ဘျာန်ဘျာန် တတွဲတတွဲ

Go put up the boards in piles.

လံ့ဇံ.

တကွံ.

2. It is used where the Sgaus use မိန်။

ကပေပံ ချွေလှေ လံ့ကံ ပံ့ဘျာန်

နုဘျာန်ခံမိန်ခံမိန်သားမိန်တကွံ.

Divide this paddy of thine into two or three piles.

ပံ့ဇံ.

3. It is used where the Sgaus use တပူညီ။

ကပေ အေ ဇံ ဇံ ခံလှေ, အေ ဇံ

နုဘျာန် ခိတ်ခိတ် ဆံအိတ်ထဲ။ ခိတ်ခိတ်တပူညီ

How much paddy hast thou left? There is quite a lot of it.

ဘျာန်ပံ့ ဇာဝေ.

သား.

§580.

ပျှိ.

ပျှိ.

1. This word is used occasionally in the signification of *giving way*, or *permitting* another to perform the act denoted by the verb to which it is prefixed. (See §288.)

ပျှိ လှေခံ ကေလှေ ဇံ.

ပျှိထဲအဝဲနုတကတကွံ.

Permit that man to go.

2. It is used sometimes where we say *stop* in English, forbidding another to do a thing with a view to doing it ourselves.

ပျှိ ဗမံမာမာ ပဝါ.

ပျှိယကမာခိတ်ထဲ.

Stop, I will do it myself.

ပျှိ ဇောမာ မဝါ.

ပျှိသရန်မာခိတ်ထဲ.

Stop, let the teacher do it.

§581.

ပျော့ပျော့.

ကလိကလိ.

This word is in common use as an adverb in the signification of without advantage, without purpose, *vainly, in vain.*

မာယော့ ပျော့လျာ.

မာကလိကလိတဂ္ဂ.

Do not work in vain.

မိလိ၌ ဂုဏ်စာ၊ ခေ၌ မိလိ၌ ခေ၌
ရုံ၊ ခေ၌ မိလိ၌၊ ပဒေ၌ မိလိ၌
မိလိ၌ ခေ၌ မိလိ၌၊ မိလိ၌ ပျော့
ပျော့လျာ.

မိလိ၌ ခေ၌ မိလိ၌ ခေ၌
ပဒေ၌ မိလိ၌၊ မိလိ၌
မိလိ၌ ခေ၌ မိလိ၌၊ မိလိ၌
မိလိ၌ ခေ၌ မိလိ၌.

Still the Lord Jesus Christ says, if
we do not act so as to please God,
it is yet in vain.

§582.

ဗ.

ပ.

This letter is used as a formative particle in a few words.

ဗဟံ.

ပဟံ.

Blame.

§583.

ဗဟံ.

ပဟံ.

This word is used occasionally in the signification of *more than, or over and above.*

မိလိ၌ ခေ၌ မိလိ၌ ခေ၌
ခေ၌ မိလိ၌. ခေ၌ မိလိ၌, ခေ၌
မိလိ၌ ခေ၌ မိလိ၌.

မိလိ၌ ခေ၌ မိလိ၌ ခေ၌
ခေ၌ မိလိ၌. ခေ၌ မိလိ၌, ခေ၌
မိလိ၌ ခေ၌ မိလိ၌.

More than that the capsicum does
not bear fruit, there is no plant.
Is thy paddy done? Yes, yes, more
than done; it has clean gone.

§584.

ဗ.

ပ.

This root is prefixed to a few verbal adjective roots to express the *quality* in an absolute manner. (See §64.)

မိလိ၌ ခေ၌ မိလိ၌.

မိလိ၌ ခေ၌ မိလိ၌.

That place is (very) wide.

§585.

ဗ.

ပ.

This word is used as an affix to mark the masculine gender of irrational animals. (See §289.)

မိလိ၌ ခေ၌ မိလိ၌, မိလိ၌
ခေ၌ မိလိ၌.

မိလိ၌ ခေ၌ မိလိ၌, မိလိ၌
ခေ၌ မိလိ၌.

I bought a horse and a mare.

§586.

ဗ. ဗ. ခေ၌.

မိလိ၌ ခေ၌ မိလိ၌.

1. This root, followed by ခေ၌, မိလိ၌, signifies *above*. (See §299.)

မိလိ၌ ခေ၌ မိလိ၌.

မိလိ၌ ခေ၌ မိလိ၌.

Why dost thou build above me?

2. It is used in the signification of *over and above, besides*; where the Sgaus use ခိုင်တလိာ်။

စု လစုၤ နေၤ, ပါၤၤ ချံၤ ချံၤ ချံၤ, လၢ	ပုၤတပူၤန့ၢ်ပလဲၤသ့ၤခိုင်အတၢ်။တန့ၢ်တၢ်	As to the people of that place, we
ဂၢၢ်ၤ ချံၤ ချံၤ, ပ လၢၤ ချံၤ ချံၤ	ခိုင်တလိာ်။ ပလဲၤတ ကတိၤတၢ်ခိး	went and asked them for eatables;
ခိး ပၤ။	ပုၤ။	and over and above not obtaining
လၢၤၤၤ ဟ့ၢ်ပလဲၤသ့ၤ ချံၤ ချံၤ	တဟ့ၢ်ပဘျီၣ်န့ၢ်ခိုင်တလိာ်။	them, we went and they did not
စုၤ ချံၤ လၢၤ ဟ့ၢ်ပလဲၤသ့ၤ ချံၤ ချံၤ	ပုၤန့ၢ် အဂီၢ် တဂ့ၢ်တၢ် ခိုင်တလိာ်ကၢၤ	speak to us.
ခိး	ကၢၤ။	Besides not giving us merit.
လၢၤၤၤ ချံၤ ချံၤ	လၢၤန့ၢ်အခိးခိး	Besides his appearance not being
လၢၤၤၤ ချံၤ ချံၤ	လၢၤအံၤအခိးခိး	good, he is very lazy.
လၢၤၤၤ ချံၤ ချံၤ ဟ့ၢ်ပလဲၤသ့ၤ	လၢၤန့ၢ်အခိးခိးယတၢ်ဖဲးခိး	Besides.
		"
		Besides I must yet clear (land.)

3. Followed by လ, လိ, it signifies *below*.

ဟ့ၢ် လ	လိလိ	Below.
အံၤၤ ကံၤချံၤလိ	အိၣ်လၢဟံၣ်အိၣ်လိ	It is below the house.

§587.

ဟံၣ် ချံၤ။ ခိးခိး

This word is used in some constructions to signify *on, or upon*. (See §290.)

ဂၢၢ်ၤ ချံၤ ချံၤ	န့ၢ်အိၣ်လၢဟံၣ်ခိးခိး	Thou art on the water.
ခိး မိၣ်ဖျံၣ်ၤ လၢၤ ချံၤ ချံၤ ချံၤ	မ့ၢ်ပုၤကညိတမံၤအံၤဟးလၢဟံၣ်ခိးခိး	Man cannot walk on the wa-
ဟံၣ် ချံၤ ချံၤ ချံၤ	သ့ၤတၢ်။ မ့ၢ်တၢ်ဖိတၢ်ဟးသ့ၤ	ter, but there are some in-
ပၤၤၤ ချံၤ ချံၤ ချံၤ	မံၤမံၤလိ။	sects that can.

§588.

ဟ့ၢ်။ ဟံၣ်

1. This word is used as a numeral adverb, as in Sgau; but more extensively, being often used where the Sgaus use စု။ (See §291.)

ဂၢၢ်ၤ ချံၤ ချံၤ	န့ၢ်မၤယကွဲးလိာ်တနံၤခိး	Thou causest me to write twice a day.
-----------------	------------------------	---------------------------------------

2. Preceded by ဟ့ၢ်, တၢ်, and repeated, it is used in the signification of *sometimes, or occasionally*.

ဟ့ၢ် ဟ့ၢ် ဟ့ၢ်	တၢ်တၢ်ဟ့ၢ်	Sometimes.
ဟ့ၢ် ဟ့ၢ် ဟ့ၢ် ဟ့ၢ်	တၢ်တၢ်ဟ့ၢ်ယခိးခိး	Sometimes my head aches.

§589.

ဟ့ၢ်။ ပုၤၤၤ

1. This word is used with လ, လၢ, prefixed to the noun or pronoun, as an affix equivalent to a preposition. It varies its signification according to the verb with which it is construed. With verbs of being or remaining, it must be rendered *in*; with verbs of going to a place, by *to*; and with verbs of coming from a place, by *from*. (See §281: 1.)

ပၤၤၤ လၢၤၤၤ ဟ့ၢ်	ပၤၤၤလၢၤၤၤပုၤၤၤ	We dwell in the city.
ခါၤၤၤ ခါၤၤၤ ခါၤၤၤ ခါၤၤၤ	တၢ်လၢကၢၢ်ယၤ အကလုာ် အကထိ န့ၢ်	The word of God is within me.
သ့ၤၤၤ ဟ့ၢ်	အိၣ်လၢယသးကံၤပုၤၤၤ	

2. It is used with လခာ for *inside*; where the Sgaus use ပူလာညါဒိ။
 ခါ လခာ လခာ။ | တလါအပူလာညါဒိ။ | The inside of the box.
3. It is used as a numeral affix for openings, as *windows* and *doors*, and also to *ladders*; where the Sgaus use ဖျိ။
 လခာ ကျိ လခာ ကျိ။ | မိးစတိတ်တကျိဒ်ဒိဒ်ဒိးအဖျိဆုဖျိ။ | My house has six windows.
 လခာ ဘိး အခာလခာ။ | ကျိစာသောဖျိ။ | Three door ways.
4. It is used occasionally where the Sgaus use ဆိ။
 ဟု လခာ။ | ဆိတဆိ။ | A ladder.

§590.

ဖာ။

ဖူ။

This word is used as a numeral affix applied to *logs* and to *bone feasts*. (See §295.)

- ချာ်ဟံ လခာ ဖာ။ | ချိတ်လခာသွင်အဖူတဖူ။ | The boat hit a snag.
 ဖာ ဖာ။ | ပူဟူထိတ်လိတ်အသးလခာအဆိတပူ။ | One bone feast.
 ဘိးလခာ ဘိးလခာ ဘိးလခာ။ | သွင်ဖူကိတ်လခာကျိနုတ်တဖူ။ | A log has broken in the road.

§591.

ဖာ။ ဖာ။

ပူဝါ။

This word is used occasionally with interrogatives in the signification of *why?*—where the sentiment is that there is no occasion for the act to which it refers; and when used with a negation, the sentiment conveyed is the same.

- ကဟံ ဘိး ဖာ။ ဖာ။ လခာ ဘိး ဘိး။ | ပူဝါ နကသံ ကွါလဲဒ်။ | Why dost thou ask him? Canst thou
 ကဟံ ဘိး ဘိး ဘိး။ | နဲဒ်။ | not by thinking know of thyself?
 ကဟံ ဘိး ဘိး ဘိး။ | ပူဝါမုးနကဖူဒ်ယါလဲဒ်။ | There is no reason why thou should-
 est carry me.

§592.

ဖာ။

ဟူဒ်။

This word is prefixed to sentences in the signification of *giving permission*. (See §391.)

- ဖာ။ ဖာ။ ဘိး ဘိး။ | ဟူဒ်ယလဲတိတ်တထံဒ်။ | Permit me to go for once.
 ဘိး ဘိး ဘိး ဘိး။ | ခဲးစကဟဲဒ်ဒိးသရုတ်တဟူဒ်တယါဒ်ဒိး။ | I said I would come, but the teach-
 ဘိး ဘိး ဘိး ဘိး။ | ယကဟဲတိတ်။ | er did not give me permission.

§593.

ဖာ။

ထဲ။တဘား။

This root is used with ဟံ, in the signification of *so much*.

- မာ ဟံ ဟံ ဟံ။ | မာတဘားနုတ်အံ။ | He made this much.
 ကဟံ ဟံ ဟံ ဟံ။ | နမာတိတ်တဘား နုတ်တိတ်တဘား တဘား။ | Thou hast done so much, art
 ဟံ။ | တဘား။ | thou not weary?

ကဒေမ များလှ ဓား ဖေဗျံ ဖေလိမ္။	နပ်လီနံသိအကဒိဂံကဒိဂံလဲ။	Thou hast laid down how many bunches of sesamy?
ဒေမ များလှ ဖေဗျံ ဖေလိမ္။	ယပ်တဆံယံကဒိဂံလီ။	I have laid down fifteen bunches.

§597.

ဖေ. ဖေလ. ဖေလ.

မတၢ။

1. This word is used for the interrogative pronoun *who*, or *whom*, refering to *persons*. The first is the Maulmain form, the second and third its forms as pronounced at Tavoy.

ပေ လကဒိ လကဒေ လိ။	မ္ဗိမတၢလဲတဂါန့လဲ။	Who (is that who) has come?
ပေ လကဒိ လကဒေ လိ။	မ္ဗိမတၢကတိတဂါန့လဲ။	Who is talking?
မ္ဗိပေ လကဒိ လကဒေ လိ။	မ္ဗိမတၢကလဲဒီးယာတဂါလဲ။	Who will go with me?
မ္ဗိပေ လကဒိ လကဒေ လိ။	စတၢကိမ္ဗိမတၢတဂါလဲ။	Whom must I call?
မ္ဗိပေ လကဒိ လကဒေ လိ။	မတၢမေမတၢမေသ့ညါတၢ။	I know not who did it.

2. It is used as a verbal affix at the close of sentences.

မ္ဗိ ခါး ဖေ.	ယကကုလီ။	I will return.
မ္ဗိ ဒုဗေ.	ယကဒိလီ။	I will eat.
မ္ဗိ ခါး ဖေ.	တၢလဲလဲ။	It rains.

§598.

ဗျ.

ဗျ

This word is used as a numeral affix to *tides*.

ဗျဗေ လကဒိ လကဒေ လိ။	ဗျဗေ လကဒိ လကဒေ လိ။	How far off are the people of Newville? We have to go two tides.
--------------------	--------------------	--

§599.

ဗျဗေ လကဒိ လကဒေ လိ။

သိကတဲ။

This word is used with the negative in the signification of *wholly*.

ဗျဗေ လကဒိ လကဒေ လိ။	ဗျဗေ လကဒိ လကဒေ လိ။	Hast thou any thing? Wholly destitute of every thing. Believe what I say.
--------------------	--------------------	---

§600.

ဗျဗေ လကဒိ လကဒေ လိ။

ဗျဗေ လကဒိ လကဒေ လိ။

This root is used as a numeral affix applied to forms regarded as approaching the globe, or cube. (See §301.) It usually corresponds in usage with the Sgau affix ဗျဗေ, but differs in a few of its applications.

ဗျဗေ လကဒိ လကဒေ လိ။	သပၢတဗျဗေ	A cooking pot.
ဗျဗေ လကဒိ လကဒေ လိ။	တံခါးဗျဗေ	Two houses.
ဗျဗေ လကဒိ လကဒေ လိ။	တံခါးဗျဗေ	A city.
ဗျဗေ လကဒိ လကဒေ လိ။	ကတိတဗျဗေ	A ship.
ဗျဗေ လကဒိ လကဒေ လိ။	ခွံတဗျဗေ	A boat.

လုံဒေါ်ကုလျှပ်	လိာ်ဆုဒ်ဒါတဖျာ်	A chair.
ဗသ်လျှပ်	ယသးတဖျာ်အံ	This heart of mine.
ကပ်လျှပ်	တနာ်တဆိ	A harp.
ဘလျှပ်	ဘာ်ဘိတဖျာ်	A tadpole.
ဂါကပ်လျှပ်	တလိခံဖျာ်	Two boxes.
ဘံဘံကပ်လျှပ်	ကသံခံကိတဖျာ်	An inkstand.
ကပ်လျှပ်	အူလိတဖျာ်	A tumbler.
မာ်လျှပ်	မူတဖျာ်	A pot of rice.
ခွါကပ်လျှပ်	ကွဲခံဖျာ်	Two trumpets.
လုံလျှပ်	လါ်တဖျာ်	A stone.
မာ်လုံလျှပ်	ထုင်လါ်တဖျာ်	A piece of limestone.
လုံမာ်လျှပ်	လါ်ခဲးတဖျာ်	“ sandstone.
လုံပဆံလျှပ်	လါ်ပကိတဖျာ်	“ steatite.
လုံခွာ်လျှပ်	လါ်သွဲလးတဖျာ်	“ coal.
လုံမာ်လျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	“ chloritic or slate clay.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	“ conglomerate.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	A stone containing crystals ; usual-
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	ly of quartz.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	A piece of alabaster, or white marble.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	“ chalk, or magnesia.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	A stalactite.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	A piece of coral.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	A piece of the sulphuret of antimony.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	“ alum.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	“ blue stone.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	A chalcedony or agate.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	A piece of copperas.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	A plate of mica.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	A piece of rock salt.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	“ flint.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	“ granite, with red crystals of feldspar.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	A piece of soft rock, usually friable slate, or shale.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	A bit of gold.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	“ silver.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	“ copper.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	“ brass.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	“ tin.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	“ lead.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	“ iron.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	A bottle of quicksilver.
လုံမာ်လုံလျှပ်	လါ်ဖျာ်ခဲးတဖျာ်	A pot of earth oil, or petroleum.

It is applied to several *Insects*.

ပဒေု လျှံပွံ.	ပဒေုတဉ်း	A white ant.
လျှံပွံ လျှံပွံ.	ဝံတဉ်း	" " fly.

ခံၤ ဂံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

သံၤ ခံၤ ၁၂၅၀၂.

သံၤ ပံၤ ၁၂၅၀၂.

ခံၤ ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ဝံၤ ၁၂၅၀၂.

ဟံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

A mosquito in its larva state.

A tick.

A head louse.

A body "

A flea.

A species of snouted beetle that devours fallen trees.

A snouted beetle that eats wood or bamboos.

A paddy weevil.

An ant.

A stinging ant.

A crysalis.

A grub worm.

It is applied to Shells.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

ခံၤ ၁၂၅၀၂.

A noble *cyclostoma*.

A small *cyclostoma*.

A *clausilia*.

A *cyclostoma sectilabrum*.

A variegated *bullimus*.

A yellow *bullimus*.

A *vitrina praestans*.

A *vitrina* or *helix*.

A *melania*.

A *melania thiarella*.

A *unio Tavoyensis*.

A *cyrena*.

A *unio*.

A *paludina*.

A *planorbis*, or other flat spiral shell.

A *patella* formed shell.

A *nautilus*.

A barnacle.

A *mytilus*.

A spider.

A shell of the cockle tribe.

A cowrie.

A solen.

An oyster.

A screw.

A *nerita*.

A shell of the arca tribe.

A cone.

It is applied to many *Fruits and Seeds.*

ဒံဝံ စာသ လျှံဝံ.

ရော ခံဝံ သလျှံဝံ.

လံဝံ မောသ လျှံဝံ.

လံဝံ ရောသ လျှံဝံ.

ဂရော သလျှံဝံ.

ပဂရော ရောသ လျှံဝံ.

ဂျိ သလျှံဝံ.

ပရော သလျှံဝံ.

ပရော ခံဝံသ လျှံဝံ.

ဟံဝံ သလျှံဝံ.

ဟံဝံ ရောသ လျှံဝံ.

မာမောသ လျှံဝံ.

ဟံဝံ ရောသ လျှံဝံ.

ဗျံဝံ သလျှံဝံ.

လံဝံ ရောသ လျှံဝံ.

ဟံဝံ သလျှံဝံ.

ဗျံဝံ ရောသ လျှံဝံ.

မာ သလျှံဝံ.

ဗျံဝံ သလျှံဝံ.

ပဝံ သလျှံဝံ.

ဝံဝံ ပဝံသ လျှံဝံ.

သဟံဝံ သလျှံဝံ.

မာ သလျှံဝံ.

ရောသ လျှံဝံ.

ဝံသ လျှံဝံ.

ရော သလျှံဝံ.

ဝံဝံ ရောသ လျှံဝံ.

ဝံဝံ ဗျံဝံ လျှံဝံ.

ခံဝံ ခံဝံသ လျှံဝံ.

ဘုံဝံ သလျှံဝံ.

ဝံဝံသ လျှံဝံ.

ရောသ လျှံဝံ.

ခံဝံသ လျှံဝံ.

ဝံဝံ ခံဝံသ လျှံဝံ.

ဟံဝံ ခံဝံသ လျှံဝံ.

မာသ လျှံဝံ.

ဘုံဝံ ခံဝံသ လျှံဝံ.

လံဝံသ လျှံဝံ.

ဂျိဝံ ဟံဝံသ လျှံဝံ.

ဝံဝံ သလျှံဝံ.

ဘုံဝံ ခံဝံသ လျှံဝံ.

ဂျိဝံသ လျှံဝံ.

ကိဝံသလျှံဝံ.

ကံဝံခံဝံသလျှံဝံ.

ရံဝံခံဝံသလျှံဝံ.

နံဝံကိဝံသလျှံဝံ.

နံဝံသလျှံဝံ.

ပနံဝံသလျှံဝံ.

ပနံဝံသလျှံဝံ.

ပြာသလျှံဝံ.

ပြာခံဝံသလျှံဝံ.

ဘိဝံသလျှံဝံ.

သွာသလျှံဝံ.

မာမံသလျှံဝံ.

မာမံသလျှံဝံ.

မိဝံခံဝံသလျှံဝံ.

လံဝံခံဝံသလျှံဝံ.

သဘုသလျှံဝံ.

သညာသလျှံဝံ.

သမူသလျှံဝံ.

သကိသလျှံဝံ.

သထူသလျှံဝံ.

သညာသလျှံဝံ.

သညာသလျှံဝံ.

သသလျှံဝံ.

နီဝံခံဝံသလျှံဝံ.

ကဝံဝံသလျှံဝံ.

ပဝံသလျှံဝံ.

ထိဝံသလျှံဝံ.

တံဝံသလျှံဝံ.

သညာသလျှံဝံ.

သညာသလျှံဝံ.

သလျှံဝံ.

ကပသလျှံဝံ.

ပတူသလျှံဝံ.

ပထိသလျှံဝံ.

သွာသလျှံဝံ.

နီဝံသလျှံဝံ.

သွာသလျှံဝံ.

တလျှံဝံ.

နီဝံသလျှံဝံ.

ထိဝံသလျှံဝံ.

သထိဝံသလျှံဝံ.

ကိဝံသလျှံဝံ.

A papaya.

A seed or fruit of the Croton plant.

An orange.

A guava.

A pine apple.

A lime.

A jack fruit.

A lemon, or citron.

A citron.

A bean, of *Dolichus lablab*.

A Goa bean.

A fruit of the balloon vine.

A seed of the *Entada pusaetha*.

A black pepper seed.

A fruit of a wild jujube shrub.

A bean.

A fruit of *Asclepias tinctoria*.

A horse mango.

A brinjal.

An oleaster plum.

A Uvaria fruit.

An Okra fruit.

A fruit of the *Sandoricum indicum*.

A fruit of *Leea macrophylla*.

The fruit of a species of *Calophyllum*.

The fruit of a species of *Garcinia*.

A fruit of a species of wild grape.

A fruit of *Vitis quadrangularis*.

A fruit of *Averhoa carambola*.

A fruit of *Terminalia chebula*.

A pomegranate.

A fruit of *Soneratia apetala*.

A Barringtonia fruit.

A ground nut.

A sword bean.

A fruit of the indigo plant.

A mangrove fruit.

A seed of the *Adenanthera*.

A fruit of a species of *Desmonium*.

A fruit of *Memecylon tinctorium*.

A mulberry.

A fruit of a species of *Bassia*.

ပဉ္စသ ခသ လျှံပွဲ.

ဗုသဗိသ လျှံပွဲ.

ဗျော သလျှံပွဲ.

စံပလံသ လျှံပွဲ.

စာသ လံသ လျှံပွဲ.

ဗာဗာ သလျှံပွဲ.

တုဗာသ လျှံပွဲ.

ဥဒသ လျှံပွဲ.

ဓာသ လျှံပွဲ.

ဗဗာသ လျှံပွဲ.

ဗာသ လျှံပွဲ.

ဗာသ လျှံပွဲ.

လှံသ လျှံပွဲ.

လှံသ လျှံပွဲ.

ဗာ လာသ လျှံပွဲ.

ဗိသ လာသ လျှံပွဲ.

ဗာသ လျှံပွဲ.

ဗာသ လျှံပွဲ.

ဗာသ လျှံပွဲ.

ဗာသ လျှံပွဲ.

ဗာသ လျှံပွဲ.

တကီသုသ်တဗျာန်။

တကီသုသ်တဗျာန်။

ယသုသ်တဗျာန်။

ဗိသုသ်တဗျာန်။

ဘိသုသ်တဗျာန်။

ဗိသုသ်တဗျာန်။

ဝိသုသ်တဗျာန်။

ဝိသုသ်တဗျာန်။

ကိသုသ်တဗျာန်။

စာသုသ်တဗျာန်။

ဗိသုသ်တဗျာန်။

ပုသုသ်တဗျာန်။

လှံသုသ်တဗျာန်။

လှံသုသ်တဗျာန်။

ဗိသုသ်တဗျာန်။

ထဲသုသ်တဗျာန်။ ပရဲသုသ်တဗျာန်။

တကီသုသ်တဗျာန်။

ဗိသုသ်တဗျာန်။

ဗိသုသ်တဗျာန်။

ဗိသုသ်တဗျာန်။

ဗိသုသ်တဗျာန်။

A thorn apple, *datura*.

A tomato.

A fruit of *musa glauca*, a species of wild plantain.

A date.

A fruit of a wild species of *phoenix*.

A seed of a large species of pa-

A seed of lemon grass. [*nicum*.A seed of *Elusine indica*.

A seed of a species of andropogon, with an aromatic root.

A nutmeg.

A wild areca nut.

A nut of the corypha palm.

A pumpkin. *C. pepo*." *C. maxima*.

A bottle gourd.

A water-melon.

A fruit of the *luffa* vine.

A cucumber.

A musk-melon.

A fruit of *Brionia rostrata*.A *mormordica* fruit.

§601.

ဗျော့.

ဝှံ့.

This word is used as a numeral affix to things in rows.

ကတိသုသ်တဗျာန်။

ကတိသုသ်တဗျာန်။

ဗျော့သုသ်တဗျာန်။

တကီသုသ်တဗျာန်။

In your going, go in rows.

You that have come to listen to the teacher, sit in rows.

§602.

ဟ့.

ဘဲ.

1. This affix is used after verbs of ascending, to denote the arriving at the object of ascent.

ကတိသုသ်တဗျာန်။

ဗျော့သုသ်တဗျာန်။

ဗျော့သုသ်တဗျာန်။

ဗျော့သုသ်တဗျာန်။

ဗျော့သုသ်တဗျာန်။

ဗျော့သုသ်တဗျာန်။

ဗျော့သုသ်တဗျာန်။

As to thy ascending the tree, hast thou got up?

I went up the tree till I reached the top.

And I went up to the governor's house.

2. It is used to form adverbs of place.

ဟ့သုသ်တဗျာန်။

ဗျော့သုသ်တဗျာန်။

ဟ့သုသ်တဗျာန်။

ဗျော့သုသ်တဗျာန်။

Yonder.

And I saw a paddy field on the other side, yonder.

§603.

ဟ.

တပ်။

1. This particle, prefixed to verbs, signifies *must*, or it gives the verb a passive signification. (See §304.)

ပဟ လှီဒေရ။

ပတပ်လဲသကိ။

We must go together.

ပဟမာ ဆံကသိလော။

ပတပ်မကိးဂါဒီးလီ။

Every one must work.

ဝေဝေ ဟဝေ။

ခဲလဲခဲလဲတပ်တိ။

He is often beaten.

ဧရဟ သိမိ ဖျံဝံဒဝေ။

ကဆိတပ်ဆဲးလာပွကညိအစ။

The elephant was speared by a man.

ဗဟဝေဟ ဗဟဒဝေဟ။

စတပ်တိလာစဟ်အစပူ။

I was beaten by my father.

ဖျံဝံဟ ဝေဒဟ်ခိ ဧဒိဇာဒဂံ။

ပွကညိတပ်ဆိ အလာ ကစ်ယွ အထိ
ခိ။Man was cursed from the mouth of
God.

ပဧ ဟံသု ဟံသုဒိမိ လဒေ ဟ ဟံသု

ပတပ်သုကညိသးကညိမိ တဒိတပ်

If we are devoid of compassion, we

ဒိမိမာမိာ သိ လဒဂါဒိမိဂါလ

ဒီးပမိမာဒိသုလာ အဂါ ဒုဂါလဒိဒီး

are like trees handsome with

ဟဒေ ဒိမိလဒေဟကေ, မံဟယိ

အသုမိ တဒိတပ် တပ်နု ကတပ်တပ်

leaves, but if they bear no fruit,

ခွါဒေ လော။

ပဲကွံဒိဒီးလီ။

they will be cut down.

2. With neuter verbs it may be rendered passively, or by *get*.

ဗဒိဟ ဟဝေ ဗဒိ။

စဆုတပ်ခိလံ။

My tunic has got wet.

3. It is used as a particle of interrogation.

ဖမာ ဖမာ ဟမာဗ် ဗဒိ။

မိမိတပ်ကိညိလံဒိ။

Is the woman better?

ဂဘိ လါဒေဟ ဟဂ ဘိဝေ ဖါက

သုလဲတပ်နုတပ်သုထံပွကတဂါဒိ။

When you went, did you see
any one?

4. It is affixed in the signification of being permitted, where it may be rendered sometimes by *may*.

ဧဒိဇာ ဒေဟ် လုဒေဟ် ဂုဝေ ချံ

ကစ်ယွ ပလီ တါလာ ဟိဒိ ချံအံ

God placing things here on earth,

အံ, ဂဘိ မာဟ ဒုဟ ဆံမာဂါ

သုမာတပ်ဒိတပ်ကိးမိအနံ။

you are permitted to do and to

လော။

eat daily.

ဒေဟ ဖမံ ဖမံဗ် မိဧဒိဇာ ဘိ

တါလာမိပပ်အံမိကစ်ယွတုလီဒိ

Through God's creating our pa-

လုဒေဟ်ဒေဟ် ဟဝါလော။

ဒီးဒိတပ်ပဲလီ။

rents, they were permitted to be.

ပဂ် ဂဘိ ဟဝါ ဗဒိ, ပဧဒိ ဒါဒိ

ပနုဟတပ်ကုလံပကစ် အကလု အက

We have been permitted to hear a-

ဗဒိ။

ထိလံ။

gain the word of God.

ဗါဟ ဟဒိ. မိဒ ဂိမိာ သိမိ. ဗ

ယတလဲတပ်တပ် မိအဂါဒိလဲ. ယဟ်

I may not go (i.e. I am not permitted

ဗဟ်ဟ် ဟါဟ် ဟဒိ.

ခံဒဲလဲတဂါ။

to go,) for my father said, go not.

ဗမံဗ် ဗဟ်မာမာမာမာ ဗမာ ဟလော။

မိမိပပ်ဒုမာယဒီးမာတပ်လီ. ဖဲဗဒိ

My parents having given me per-

ဗိဗဟ် သဗဟ် ဗမာဟဒိ.

ဒိယဲမာတပ်တပ်။

mission to do it, I may do it. I

may not do it of myself.

5. It is affixed to indicate that the act was done *thoughtlessly*, or *inadvertently*.

ဗဟ်ဟ် ဗဟ်ဟ် ဗဟ်ဟ် ဟဟ်

သးပုနိသးမကိဒီး စဒိတပ်လံနု

I forgot myself just now and eat

ဒမံ လျံဟ်.

ဗီသုအမံတဖျံနုလံ။

one of thy ripe plums.

ဖါက ဂိာ ဟိဗဟ် ဒေဟ် လဒေ ခံ

မတတဂါယဲဟ်တတသုမကိဒီး

A person came and gave me a fruit

ဟလျံဟ် ဟဟ် ဗဟ် ဟ မ ချံ

ဖျံဒီးစဒိတပ်မးချံသုဒိလီ. မိက

just now, and I eat it quickly

ချံမိ ဒမံမာ ဘိဗဟ်, မိ

မူသုယဒီး မိဒိလဲ ဒိလဲ သုညိ

without thinking; whether it will

ဟိာသိ လိဟိာသိ လိဟိာသိ

တပ်။

poison me, or what it will do, I

ဗဟ် ဟဟ်.

စတိတပ်တပ်။

know not.

I thoughtlessly struck one blow,

6. It indicates that the act has been done, *completely done*.

အေးလေ့၍ နဂါးသွားသွား။	တန့်တပူနုလဲတင်လံ၏။	Hast thou been to that place?
မိမိ သွား။	ယလဲတင်လံ။	I have been.

7. It indicates that it has been done *properly*.

လမ္ပာက နေ့၍ လိုသော အိမ်၊ လိုသော အိမ်၊	လမ္ပာက တန့်တန့်လွှဲလွှဲလံတင်တင်။ လာ	Last year thou didst not write well.
နေ့၍ လာ။	အိမ်တန့်တန့်လွှဲလွှဲလံတင်တင်။	This year thou writest properly.

8. It is used so as to be equivalent to a preposition.

တပူက မေ့မိသော အရာ၌ မေ့မိသော အရာ၌	ပူတပူက မေ့မိသော အရာ၌ မေ့မိသော အရာ၌	On account of what he did I was very angry with him.
လေ့၍ လာ။	အိမ်နုနုကလဲလံ၏။	The wind blows against us.
လှေ အသွား ဝှေ့။	ကလဲအသွားပူ။	I came upon a spot of ground. Lit.
မိမိသွား လှေ။	လဲတင်တင်တင်တင်တင်။	going, I hit upon a spot of ground.

9. It forms a part of a negative preceded by လာ, လာ။

လေ့၍ လာ။	တတင်တင်တင်တင်။	There is not any.
မိမိ လာ လာလေ့၍ လာ။	တလဲတင်တင်တင်တင်တင်။ တလဲ။	Without going I will not exist. I will go.
10. လာ လာ။	တတင်တင်။	Perhaps.
လာ လာ။	တတင်တင်။	"

လာ လာက နေ့၍ လာလေ့၍ လာ။	တတင်တင်တင်တင်တင်တင်။	Perhaps I shall go to-morrow.
လာ လာ အသွား လာလေ့၍ လာ။	တတင်တင်တင်တင်တင်တင်။	Perhaps I shall be in.

11. အိမ် သွား။

အိမ် အသွား အသွား၊ အသွား အသွား အသွား သွား	အိမ် အသွား အသွား အသွား အသွား အသွား	Properly.
အိမ် အသွား အသွား၊ အသွား အသွား အသွား သွား	အိမ် အသွား အသွား အသွား အသွား အသွား	If thou weavest this mat, weave properly. Do not weave it wrong.
အိမ် အသွား အသွား၊ အသွား အသွား အသွား သွား	အိမ် အသွား အသွား အသွား အသွား အသွား	If thou must speak, do not speak at random; speak with propriety.

12. လာ လာ။

လာ လာက လာလေ့၍ လာ။	လာ လာက လာလေ့၍ လာ။	One after another.
လာ လာက လာလေ့၍ လာ။	လာ လာက လာလေ့၍ လာ။	The children of earth die one one after another.

13. လာ လာ။

လာ လာက လာလေ့၍ လာ။	လာ လာက လာလေ့၍ လာ။	Proper, suitable.
လာ လာက လာလေ့၍ လာ။	လာ လာက လာလေ့၍ လာ။	This book is suitable for thee.
လာ လာက လာလေ့၍ လာ။	လာ လာက လာလေ့၍ လာ။	The jacket fits thee properly.

14. လာ လာ။

လာ လာက လာလေ့၍ လာ။	လာ လာက လာလေ့၍ လာ။	There is a moderate, or suitable quantity.
လာ လာက လာလေ့၍ လာ။	လာ လာက လာလေ့၍ လာ။	Make a moderate fire.
လာ လာက လာလေ့၍ လာ။	လာ လာက လာလေ့၍ လာ။	Well, properly.
လာ လာက လာလေ့၍ လာ။	လာ လာက လာလေ့၍ လာ။	Do it well.
လာ လာက လာလေ့၍ လာ။	လာ လာက လာလေ့၍ လာ။	Go place the books properly.
လာ လာက လာလေ့၍ လာ။	လာ လာက လာလေ့၍ လာ။	As to thy writing, write well, properly.

15. It is used in the signification of *why*, when followed by လာ; where it seems to be of common origin with the Burman.

လာ လာ။	လာ လာ။	Why?
လာ လာက လာလေ့၍ လာ။	လာ လာက လာလေ့၍ လာ။	Why dost thou bathe above me?

It is applied to a few *Reptiles*.

သော ခေါ်သော။	ခွန်နီတဘွဲ့။	A frog.
သောဒံလုံ ဒံလုံ လဲသော။	အုဒ်တဘွဲ့။	A toad.
ချောင်းခေါ် သောလဲသော။	ချုံးဒ်ဒိတ်တဘွဲ့။	A large land tortoise.
ချောင်း ခေါ် လဲသော။	ချုံးထူတဘွဲ့။	A yellow shelled sea tortoise.
ချောင်း ခေါ် လဲသော။	ချုံးဒ်တဘွဲ့။	A smaller land tortoise.
ချောင်း ခေါ် လဲသော။	ချုံးသုတဘွဲ့။	A fresh water tortoise.
ချောင်း ခေါ် လဲသော။	ချုံးစိုတ်တဘွဲ့။	A soft shelled tortoise.
ချောင်း ခေါ် လဲသော။	ချုံးကိတ်တဘွဲ့။	A salt water tortoise.

It is applied to many *Insects*.

ဇာခေါ် ဟုံလဲသော။	မီးကပွတ်တဘွဲ့။	A butterfly.
သော ခေါ် လဲသော။	သင်အာင်အံးတဘွဲ့။	A dorr bug, or chafer; a tree beetle.
သံလုံ မံလဲသော။ သံလုံမံလဲသော။	ကဒုတဘွဲ့။	A humble bee.
သံလုံ လဲသော။	ကနဲတဘွဲ့။	A honey bee.
ခွက် လဲသော။	ကွဲတဘွဲ့။	A bee that builds in the hollows of trees, rocks, or the earth. Perhaps of the genus <i>trigona</i> .
သောသ ဝေဒဝေသ ခေါ်လဲသော။	ဘိကလုတဘွဲ့။ မီးမကုတဘွဲ့။	A lady bird beetle of several species. <i>Coccinella</i> . (Linn.)
ဈာလဲသော။	ဈာတဘွဲ့။	A wasp or hornet.
ဈာ လဲသော။	ဈာတဘွဲ့။	A solitary mason wasp that builds its clay nests often on furniture in houses.
ခွက်မာ ဝေလဲသော။	ထွန်ဖါကွဲတဘွဲ့။	A solitary mason wasp that builds its nest in the earth.
ဇာခေါ် သံလဲသော။	ကျာ်ကျာ်ခိတ်တဘွဲ့။	A snapping beetle.
လုံသံ လဲသော။	တကွဲခိတ်ဘိတ်တဘွဲ့။	A dragon fly.
ဘုံလုံ ခေါ် သော ဖံလုံ ပာလဲသော။	သွန်လုံ အုကဲထိတ် လာ တာ်ဖိတ်တဘွဲ့။	A phasma, or leaf-like insect.
ခွက်သံ သံလဲသော။	စွဲထီးအုတ်တဘွဲ့။	A scarab or copriphagous beetle.
ခွက်သံ ဖံလဲသော။	စွဲသွန်ဖိတ်တဘွဲ့။	A species of stag beetle.
ဈာ လဲသော။	မီးလိတ်တဘွဲ့။	A cockroach.
ဘုံ ပာချာ ဖံလဲသော။	မီးလုံဒ်တဘွဲ့။	A whirling water beetle.
ခွက် လဲသော။	မီးသံတဘွဲ့။	A mantis.
ခွက် လဲသော။	ခွက်ဝေကြွတ်တဘွဲ့။	The beetle whose golden green wing cases are strung for ornament.
ဈာ လဲသော။	သံတဘွဲ့။	A bed bug.
သော လဲသော။	သိတ်တဘွဲ့။	A stinking insect of several species belonging to the same genus, <i>Cimex</i> .
ခွက် မာလဲသော။	မုတ်တိတ်တဘွဲ့။	An insect of the same genus as the one called locust in America. One of the smaller <i>cicades</i> .
ခွက် လဲသော။	သံခွက်တဘွဲ့။	A large insect of the <i>cicada</i> tribe, said to announce by its singing the coming of the dry season.
ခွက်ဝေ ဟုံလဲသော။	ကိတ်တဘွဲ့။	Another large insect of the same tribe as the above, whose Sgau name is said to be an imitation of its monotonous note.
သောလုံ ဟုံလဲသော။	နီကိတ်တဘွဲ့။	A fire-fly; a species of <i>Lampris</i> .
ဈာ မာလဲသော။	ဆီဖါတဘွဲ့။	<i>Coccus adonidum</i> , or a related species.

ခ လှေ ခွ လှေ
ခါးပခံ ခါးပခံ
ခံ ဝေလှေ
ခေ ဝေလှေ
ခံ ဝေလှေ
ခံ ဝေလှေ
ခါး လှေ
ခါး လှေ
ခါး လှေ
ခါး လှေ

တကံသွတ်တဘွဲ့
ကပ်စုတဘွဲ့
ပမိတဘွဲ့
ပမိတဘွဲ့
ပမိတဘွဲ့
ပမိတဘွဲ့
ပမိတဘွဲ့
သင်္ဘောတဘွဲ့
ကမိတဘွဲ့
ကမိတဘွဲ့

A cricket.
A mole cricket.
A mosquito.
A crane fly—Father long-legs.
A large horse fly.
A smaller horse fly.
A common house fly.
A spider.
A large spider-like insect, a species of *Mygale*.

It is applied to the *Crustacea*.

ခွေ ခွေ
ခွေ
ခွေ
ခွေ
ခွေ
ခွေ
ခွေ

ခွေတရိတဘွဲ့
ခွေတဘွဲ့
သဒိတဘွဲ့
သဒိတဘွဲ့
သဒိတဘွဲ့
သဒိတဘွဲ့
သဒိတဘွဲ့

A large salt water crab.
A small fresh water do.
River crayfish.
Small salt water prawn.
Large prawn.
A limulus or king crab.

It is applied to *Birds*.

လှေခါး လှေခါး
လှေခါး လှေခါး
လှေခါး လှေခါး
လှေခါး လှေခါး
လှေခါး လှေခါး
လှေခါး လှေခါး
လှေခါး လှေခါး

လှေခါးတဘွဲ့
လှေခါးတဘွဲ့
လှေခါးတဘွဲ့
လှေခါးတဘွဲ့
လှေခါးတဘွဲ့
လှေခါးတဘွဲ့
လှေခါးတဘွဲ့

A vulture.
A vulture with a red head.
An eagle, or other large bird of the falcon family.
A fisher-eagle, or osprey.
A kite.
A small hawk, the smallest bird of the falcon family in the province.
The Brahmanee kite.
A common owl, a species of *strix*.
A large species of horned owl of the genus *bubo*.
A smaller species of horned owl.
A bird with two long tail feathers, a species of *edolis*.
King crow: a bird remarkable for fighting crows.
A fiery red bird. *Phaenicornis flammeus*.
Probably a species of thrush.

လှေခါး ခွေ
ခွေ
ခွေ
ခွေ
ခွေ
ခွေ
ခွေ

လှေခါးတဘွဲ့
ခွေတဘွဲ့
ခွေတဘွဲ့
ခွေတဘွဲ့
ခွေတဘွဲ့
ခွေတဘွဲ့
ခွေတဘွဲ့

One of the bulbuls, a species of *Ixos*.
Probably a bird of the genus *garrulax*, or babblers.
A mango bird, or black-headed oriole.
A bird of the genus *sylvia*, or some related genus.
The taylor bird, *sylvia sutoria*.
Probably a lark.

ခွေ ခွေ
ခွေ ခွေ
ခွေ ခွေ

ခွေတဘွဲ့
ခွေတဘွဲ့
ခွေတဘွဲ့
ခွေတဘွဲ့

A fantail *leucocirca*, or some bird resembling it.
A paradise or Indian fly-catcher. One of the bulbuls.

ခွေ ခွေ
ခွေ ခွေ
ခွေ ခွေ
ခွေ ခွေ
ခွေ ခွေ
ခွေ ခွေ
ခွေ ခွေ

ခွေတဘွဲ့
ခွေတဘွဲ့
ခွေတဘွဲ့
ခွေတဘွဲ့
ခွေတဘွဲ့
ခွေတဘွဲ့
ခွေတဘွဲ့

ဝံသီ ဘရဲလှေ	ထိပ်သူလိတဘွဲ့။	Probably the blue fly-catcher.
ဇာပုလဲ	စိုးဝန်ဆေးတဘွဲ့။	A crow.
ဝံသီ လှေ့ ဟူ နီလ “	ကွာဘီနီတဘွဲ့။	The black mina. <i>Gracula religiosa</i> .
ဝံသီ လှေ့ ပန်ဒါယီလှေ့	ကွာပန်အိုင်တဘွဲ့။	The pied starling ; a species of <i>sturnus</i> .
ဝံသီ လှေ့ ပန်ဒါယီခွာနီလှေ့	ကွာပန်အိုင်ဝါနီတဘွဲ့။	Probably the crested mina ; a species of <i>pastor</i> .
ဝံသီ ဟူ ဆယ်လ “	ထိပ်ဘီခိတ်တဘွဲ့။	The yellow capped weaver bird. <i>Euplectes Phillipensis</i> .
ဝံသီ ဗျား မာ်လှေ့	ထိပ်ဖိုးတဘွဲ့။	A field sparrow ; probably a species of <i>spermestes</i> .
ဝံသီ ဗျားလှေ့	ထိပ်မိတဘွဲ့။	A house sparrow ; <i>Pyrghita domestica</i> .
ဝံသီ ဂံလ “	ထိပ်ကီးတဘွဲ့။	A large horn bill ; <i>Buceros homrai</i> .
ဝံသီ ဝံလ “	ထိပ်သူတဘွဲ့။	Another large hornbill ; probably <i>B. ruficollis</i> .
ဝံသီ ခါးလ “	ထိပ်ခွေတဘွဲ့။	A small hornbill with a white bill ; <i>B. albirostris</i> .
ဝံသီ ခါးညှော်လှေ့	ထိပ်ခွေပတဘွဲ့။	do. do. probably <i>B. subruficollis</i> .
ဝံသီ ခါးပင်လှေ့	ထိပ်ကံတဘွဲ့။	The common parroquet seen in flocks ; <i>palermis torquatus</i> .
ဝံသီ ခါးလှေ့	ထိပ်ကံဘီတဘွဲ့။	A solitary parrot or parroquet.
ခါးပင် ဆယ်လှေ့	ထိပ်ကံဆွေတဘွဲ့။	A small parroquet, remarkable for eating the fruit of the ficus ; probably <i>P. Bengalensis</i> .
ကဝံသီ ခါးခွာလှေ့	ထိပ်ဟိုတဘွဲ့။ သန့်ဟိုတဘွဲ့။	Probably the white backed wood-pecker. <i>Picus leucogaster</i> .
ကဝံသီ ခါးလှေ့	ထိပ်သလုံတဘွဲ့။	A wood-pecker ot several species.
ဝံသီ လှေ့ ဖယ်လ “	ထိပ်ထွန်မီးစေတဘွဲ့။	Probably a green barbut.
ဝံသီ ဝန်ဒါယီလှေ့	စိုးတဆိပ်ပြီမီးတဘွဲ့။	The green billed cuckoo.
ဝံသီ ဖေလှေ့	ကျီကောင်တဘွဲ့။	A crow pheasant. <i>Centropus Phillippensis</i> .
ဝံသီ ဝန်ဂါလှေ့	ထိပ်မိ၌တဘွဲ့။	A black cuckoo. Probably <i>cuculis orientalis</i> .
ဝံသီ ရာလ “	ထိပ်သက္ကံစိတဘွဲ့။	A honey-sucker of several species.
ဝံသီ ရှေ့လ “	ဘီခိတ်ဆိပ်တဘွဲ့။	A hoopoe bird. <i>Upupa epops</i> .
ဝံသီ ဖယ်လ “	ထိပ်ဒိတ်။	A king fisher.
ဝံသီ ဖယ်လ “	ထိပ်သဘက်တဘွဲ့။	A night jar ; a species of <i>Caprimulgus</i> , of the same genus as the American whip-poor-will.
သံလှေ့ ဟူလှေ့	ဘျှောင်ချိန်မီးတဘွဲ့။	A swallow.
သံလှေ့ ဟူခွာလှေ့	ဘျှောင်ချိန်ဝါတဘွဲ့။	do. that builds edible nests.
ဝံသီ စလှေ့	ထိပ်ဟိုတဘွဲ့။	A peacock.
ဝံသီ ကံလှေ့	ထိပ်ကံတဘွဲ့။	A pheasant.
ဝံသီ မွေ့လှေ့	ထိပ်မြို့တဘွဲ့။	A crested peacock pheasant.
ဒုတိယလှေ့	ဆီကဆီတဘွဲ့။	A turkey.
ဒုတိယလှေ့	ဆီတဘွဲ့။	A fowl.
ဝံသီ အေရာလှေ့	ထိပ်ဆီထံတဘွဲ့။	A water hen.
ဝံသီ အလှေ့လ “	ထိပ်ကျီလာအူတဘွဲ့။	An ostrich.
အေရာလှေ့	ကးကွပ်တဘွဲ့။	A domestic pigeon.
ဗျူး ချုပ်လ “	ပက္ခဏာတဘွဲ့။	A green pigeon.
ဝံသီ ပွဲလ “	ထိပ်လွှဲနီ။	A dove, often seen in cages.
ဝံသီ ပွဲသလှေ့	ထိပ်လွှဲခပ်တဘွဲ့။	A dark green dove ; probably <i>Columba Javinica</i> .
ပက္ခဏာလှေ့	ထိပ်လွှဲကလုတ်တဘွဲ့။	Probably a three-toed quail. [an ox.
ဝံသီ ဒေသာလှေ့	ထိပ်စီးဖုံးဒိတ်လှေ့။	A night heron, whose note resembles the lowing of
ဝံသီ လှေ့ခွာလှေ့	ထိပ်လဲဝါတဘွဲ့။	The white heron, or paddy bird.

ဝါလျှာ ဝါလျှာ။	ဝါလျှာထံတဘွန်။	The white heron, or paddy bird.
ဝါလျှာ ဝါလျှာ။	ထိန်လဲ၊ ဖြိဇီတဘွန်။	A brown heron, or paddy bird.
ဝါလျှာ ဝါလျှာ။	ထိန်ကိုင်ကိုင်။	Probably a crane.
ဝါလျှာ ဝါလျှာ။	ထိန်ထိန်တဘွန်။	A snipe, or sand piper.
ဝါလျှာ ဝါလျှာ။	ထိန်တုတ်တုတ်တဘွန်။	A plover.
ဝါလျှာ ဝါလျှာ။	ထိန်တုတ်တဘွန်။	A goose.
ဝါလျှာ ဝါလျှာ။	ထိန်ခွန်တဘွန်။	A duck.
ဝါလျှာ ဝါလျှာ။	ထိန်ခွန်ထံဖြိဇီတဘွန်။	A whistling teal.
ဝါလျှာ ဝါလျှာ။	ထိန်ခွန်ထံဖိဇီတဘွန်။	A large wild duck.
ဝါလျှာ ဝါလျှာ။	ထိန်ထိန်တဘွန်။	A stork.
ဝါလျှာ ဝါလျှာ။	ထိန်လဲတဘွန်။	A darter. Some birds that go under this name are probably cormorants.
ဝါလျှာ ဝါလျှာ။	ထိန်နီကွန်ကွန်တဘွန်။	A roller ; a bird resembling a blue jay.

§605.

ဟူ။

တဘွန်။

This word corresponds to the Sgau တဘွန်။ said to be derived from the Taleing, and is used occasionally in the signification of *even*, or *as much as*, or *as great as*.

မကရီ ချစ်ချစ်ချစ်ချစ်။	မကရီ ချစ်ချစ်ချစ်ချစ်။	Why dost thou come and talk so to the teacher ? Even we, who are with him daily, never said so at any time.
မကရီ ချစ်ချစ်ချစ်ချစ်။	မကရီ ချစ်ချစ်ချစ်ချစ်။	
မကရီ ချစ်ချစ်ချစ်ချစ်။	မကရီ ချစ်ချစ်ချစ်ချစ်။	
မကရီ ချစ်ချစ်ချစ်ချစ်။	မကရီ ချစ်ချစ်ချစ်ချစ်။	

§606.

ဟူ။

ဘွန်။

This word is affixed to verbs in the signification of *dare*. (See §306.)

မကရီ ချစ်ချစ်ချစ်ချစ်။	မကရီ ချစ်ချစ်ချစ်ချစ်။	As to thy sending me, I dare not go. There is a tiger there.
မကရီ ချစ်ချစ်ချစ်ချစ်။	မကရီ ချစ်ချစ်ချစ်ချစ်။	
မကရီ ချစ်ချစ်ချစ်ချစ်။	မကရီ ချစ်ချစ်ချစ်ချစ်။	

§607.

ဟူ။

ဘွန်။

This word is used as a verbal affix in the signification of *near*.

မကရီ ချစ်ချစ်ချစ်ချစ်။	မကရီ ချစ်ချစ်ချစ်ချစ်။	Do not sit down near me.
မကရီ ချစ်ချစ်ချစ်ချစ်။	မကရီ ချစ်ချစ်ချစ်ချစ်။	
မကရီ ချစ်ချစ်ချစ်ချစ်။	မကရီ ချစ်ချစ်ချစ်ချစ်။	

§608.

ဟူ။

ဟူ။

ဘွန်။

ခွန်။

This word is used as an emphatic affix occasionally.

မကရီ ချစ်ချစ်ချစ်ချစ်။	မကရီ ချစ်ချစ်ချစ်ချစ်။	How is the person that was sick ? Nothing is the matter with him.
မကရီ ချစ်ချစ်ချစ်ချစ်။	မကရီ ချစ်ချစ်ချစ်ချစ်။	
မကရီ ချစ်ချစ်ချစ်ချစ်။	မကရီ ချစ်ချစ်ချစ်ချစ်။	

3. Preceding a verb in the future tense, it signifies *that*. (See sec. 253: 8.)
In this signification ဟိာဝံ is sometimes used.

ဟိာဝံ ပမံကံ သု ဒေါမံကံကံ ဂေ	ဒီးသီးပကန့်အိတ်တံမံမံနုပတံမံ	We must work that we may obtain something to eat.
ပမံမံ ဒေါမံ.	တံလီၤ။	
ဟိာမံ ဘိမံ ဘိမံ.	ဒီးယကသုညါသီး။	In order that I may know.
မံသ ဟိာဂေ လဟိာ မံမံမံသ ဘိမံ	မံသဒီးနုဒီးဒီးသီးယကကဝီၤထီၣ်နုယ	Therefore that I may give forth light, I will still put forth strenuous efforts.
ဂေမံမံ သုဂေမံမံမံ လာ.	ကရံမံကွံဒီးလီၤ။	

§610.

ဟိာ.

နိာ်နိာ်မံမံမံ.

This is an emphatic particle seldom admitting of any English rendering.

1. It is used with the future tense where an interrogation would be used in English, yet it is not a mark of interrogation, because it is used also in reply.

မံမံမံ ဂိာမံသ ဂိာမံမံ ဟိာ.	ယကမံနုနုတံသတံမံနိာ်နိာ်	I will take one of thy fruit, (shall I not?)
မံမံ ဟိာ.	ဟိာ်နိာ်	Take.
မံသမံ သိာဂေ လမံမံမံမံ.	မံသမံသုညါနုတံမံမံမံမံ	Split the tree up in two.
မံသ မံသ မံသ မံသ မံသ မံသ မံသ	နုသးဆံးပံတံလဲၣ်နုကွံမံသတံကွံမံ	How old art thou? Try and tell me.

2. With *တ* affixed to the verb, it is used in giving slight commands, much like ကိာ်နိာ် in Sgau. (See §149.)

§611.

ဟိာ.

မံသမံသိာ်.

1. This word is used as a verbal affix in the signification of *assist*; like the Sgau မံသ. (See §198.)

ဂိာမံမံ, မံမံမံ မံသမံ.	မံကွံမံမံမံယကကွံ	Come and help me.
မံသ သိာ မံသ မံသ မံသ မံသ	မံသတံဂံသံသုလဲၣ် တံဒီးကွံမံမံ မံသ	In your travelling look to, and assist that child.

2. It is used as a verbal *prefix*, in the signification of *make*, or excite to the action. (See §300.)

ဟိာမံ သိာမံ မံသမံ.	မံသတံသုညါပံတံကွံ	Make known to us.
မံသ မံသ မံသမံမံမံ မံသ	သုသုညါအံသုကနု တံကံမံမံမံ မံသ	You have heard the word of God, and you ought to turn (from your crooked ways.)
မံသ မံသ မံသ မံသ မံသ	လံၣ်အကထါလီၤ။ ဂံၣ်သုသုသုသု တံ	
မံသ မံသ မံသ မံသ မံသ	မံသလီၤသုသုသုသု	It happened as if one excited their hearts.
မံသ မံသ မံသ မံသ မံသ	မံသဒီးတံသိာ်ထီၣ်အသးသီး	He helped him to sit up.
မံသ မံသ မံသ မံသ မံသ	မံသဆံးထီၣ်	

3. It is reduplicated and used where the Sgaus use မံသ.

မံသ မံသ မံသ မံသ မံသ	ကလံၣ်မံသမံသမံသမံသမံသ	The wind blowing thus can we cook rice so that it will be done?
မံသ မံသ မံသ မံသ မံသ	မံသဒီးအံသိာ်မံသမံသမံသမံသ	We cannot go with our children, when it rains so.

ဟံ့.	ဇာမုါ။	<i>While</i> —(prefix.) <i>Before</i> —(with negative.)
ဟံ့ဗ လၢ အေ ဂေ ဗေ အေဗေ လေ။	ယလဲတၢ်အဇာမုါန့ၣ် ယထံၣ်တၢ် အါမး	I saw much while travelling.
	လီၤ။	
ဟံ့ဇေ လၢဂါဇေ့ ငါးဗပဗ မၤဝဲဗ	လၢအတၢ်ညး ယဲးစးဘၣ် ပဘၣ်မၤ ပ်	We must repair the roof of the
ကံ့ခဲဗ လေ။	ဟံၣ်ခိၣ်လီၤ။	house before it rains.
ဟံ့ ဂါးဗဗံး	ခဲကနံၣ်အံၤ။	<i>Now</i> —(see §171 : 3.)
ဟံ့ဗဗံး	ခဲအံၤ။	"
ဟံ့ ဂါးဗဗံး ဗဗံးဗဗံး လၢ ဝဲ လၢ	ခဲကနံၣ်အံၤန့ၣ်သၢကလဲၤဆူလဲၣ်။	Where wilt thou go now ?
ဟံ့ဗဗံး ဖုၤတၢ်ဘၣ်လၢ ဟံ့	ခဲအံၤပမၤကွၢ်သ့လၢလီၤ။	We cannot repair it now.
ဟံ့ ဂေ။	တကီၢ်ခါ။	<i>Then, immediately.</i>
ဟံ့ ဝဲဗဗံး ဂေလၢ။	ဒီးသံဝဲတကီၢ်ခါလီၤ။	And he died immediately.
ဟံ့ ဇေ့။	တၢ်ခါ။	<i>Between.</i>
ဘဲးလၢ ဟံ့ဗဗံး ဝဲဗဗံး ဝဲဗဗံး	သၢခိၣ်တၢ်ညးအိၣ်လၢ ဝဲဗဗံးတၢ်ဒီးဝဲဗဗံး တ	There is a zayat between Ma-
ဟံ့ဗဗံးဇေ့ ဂေလၢ။	ဝဲဗဗံးတၢ်ခါန့ၣ်လီၤ။	ta and Tavoy.

§615.

berbaw.

ဒိဒိၣ်။

These are colloquial particles, used when asking for approbation or slightly entreating; used like the Sgau ones. The last one is often used alone in the same signification. (See §328.)

ဂါးဗဗံးberbaw.	ယဲးဒီးယၢဒိဒိၣ်။	Come with me; do.
ဂ ဇေ ဗံး ဇေ လၢ ဂေ ဗဲး ဝဲဗဗံး ဝဲဗဗံး	န့ၣ်တၢ်ဒီးတၢ်လံးန့ၣ်ပကိကွၢ်ဒီးဒိၣ်။	Make an estimate of thy property.
ဒဲးberbaw.		

§616.

ber.

ဘိ။ ဘုၣ်။ လိၤ။

This word is used as a numeral affix to things long and narrow. (See §308.)

ဝဲ လဲber.	ဝဲတဘိ။	A bamboo.
ဘိ လဲber.	ထံတလိၤ။	A river.
ဘိဗဗံး လဲber.	ထံးဒီးဒိၣ်တဘုၣ်။	A large needle.
ဘိဗဗံးဘိ လဲber.	ဘုၣ်ဝဲတဘိ။	Two spires of paddy have come up.
ဘိဗဗံး ဘိဗဗံးber.	ကျဲးဒိၣ်ခဲဘိ။	There are two roads.
ဝဲဘိ ဘိဗဗံးber.	ပသံးခဲဘိ။	Two rings.
ဘိဗဗံးလဲ မၤဘိ လဲber ဂေ ချဲး ဝဲဗဗံး	ထံးဒိၣ် ဆူမုါထီၣ် တဘိ န့ၣ် အကျိးဆံးဒိၣ်	How large is the stream that
ဝဲ လိၤ။	လဲၣ်။	runs up to the east.
ဘိဗဗံး ဘိဗဗံးber.	ထံးဒိၣ်ခဲဘိ။	Two small streams.
လဲလဲ ဘိဗဗံး ဘိဗဗံးber.	တၢ်ကျဲးဒီးထံးခဲဘိ။	Two rainbows are drinking water.
ဝဲဇေ့ber.	ကဆိကျိးတဘိ။	An elephant's track.
လိၤ ဇေ့ber.	လုၣ်ကျိးတဘိ။	A cart track.
ဝဲဇေ့ber.	ကဘိကျိးတဘိ။	A ship's wake.

It is applied to a few small *Quadrupeds*, where for the most part the Sgaus use ခ။

လံၤ ဘၣ်ၤလဲၤလဲၤ	လံၣ်သုၣ်တၢ်ခ။	A gray squirrel with the tuft of the tail black.
လံၤ ဝဲၤလဲၤလဲၤ	လံၣ်လဲၣ်တၢ်ခ။	A very small striped squirrel.
လံၤ လဲၤလဲၤ	လံၣ်လူၣ်တၢ်ခ။	A striped ground squirrel.
ခဲၤလဲၤလဲၤ	တၢ်ဘီၣ်ကိၣ်တၢ်ခ။	A very large black squirrel with a yellow breast.
ဗၢၤလဲၤလဲၤ	ယီၤလိၣ်တၢ်ခ။	A scaly ant eater. [Tupaia.]
မၤၤလဲၤလဲၤ	မဲၤတၢ်ခ။	An animal resembling a squirrel, a species of

It is applied to many *Fish*.

ဗၢၤမၤလဲၤလဲၤ	ညၣ်ဘဲၣ်တၢ်ခ။	A ribbon fish.
ဗၢၤမၤ ဝဲၤလဲၤလဲၤ	ညၣ်ကဲၣ်ပၤတၢ်ခ။	A large salt water cat-fish.
ဗၢၤ မဲၤ	ညၣ်ကိၣ်ပၤတၢ်ခ။	A small fresh water cat-fish of the tribe <i>Plotosus</i> .
ဗၢၤမၤ ဘၣ်ၤလဲၤလဲၤ	ညၣ်ခိၣ်ခဲၣ်တၢ်ခ။	A salt water cat-fish of the <i>Aspredo</i> tribe.
ဗၢၤဘၣ်ၤလဲၤလဲၤ	ညၣ်ထံၣ်တၢ်ခ။	An eel.
ဗၢၤဘၣ်ၤ ဝဲၤလဲၤလဲၤ	တံၤတၢ်တၢ်ခ။	A small eel without fins.
ဗၢၤမၤလဲၤလဲၤ	ညၣ်ငါးတၢ်ခ။	A shark of several species, <i>Squalus</i> .
ဗၢၤမၤ ဝဲၤလဲၤလဲၤ	ညၣ်ငါးပိၣ်တၢ်ခ။	A hammer-headed shark of the genus <i>Zygana</i> .
ဗၢၤ မဲၤလဲၤလဲၤ	ညၣ်ကဲၣ်တၢ်ခ။	A saw fish of the genus <i>Pristis</i> .

It is applied to many *Reptiles*.

ဒွါၤလဲၤလဲၤ	ဆွဲၣ်တၢ်ခ။	A species of salamander.
ဒွါၤလဲၤလဲၤ	ထးကဝၣ်တၢ်ခ။	Probably a species of <i>Cæcilia</i> .
မၤလဲၤလဲၤ	သမၣ်တၢ်ခ။	A crocodile.
လိၣ်လဲၤလဲၤ	တၢ်ခဲၣ်တၢ်ခ။	Probably a species of <i>Hydrosaurus</i> .
ဝဲၤဘၣ်လဲၤလဲၤ	ဂုၢ်သီတၢ်ခ။	A cobra.
ဝဲၤခဲၣ်လဲၤလဲၤ	ဆီကဲၣ်တၢ်ခ။	A striped snake of the <i>Coluber</i> tribe.
ဝဲၤဘၣ်လဲၤလဲၤ	ဂုၢ်ထံၣ်တၢ်ခ။	A water snake.
ဝဲၤဝဲၤလဲၤလဲၤ	ဂုၢ်ခိၣ်ခဲၣ်တၢ်ခ။	A red-headed snake of the <i>Coluber</i> family.
ဝဲၤခဲၣ်မၤလဲၤလဲၤ	ကလီၤတၢ်ခ။	A python. [of streams.]
ဝဲၤခဲၣ်ဘၣ်လဲၤလဲၤ	ကလီၤထံၣ်တၢ်ခ။	A python that frequents trees on the banks
ဝဲၤဘၣ်လဲၤလဲၤ	ဂုၢ်သ့ၣ်လိၣ်တၢ်ခ။	Probably a species of <i>Trigonocephalus</i> .
ဝဲၤဘၣ်လဲၤလဲၤ	ဂုၢ်သ့ၣ်လိၣ်ခိၣ်တၢ်ခ။	Probably <i>Trigonocephalus erythrurus</i> .
လဲၤလဲၤလဲၤ	ဒိလံၣ်တၢ်ခ။	The common Gecko or house lizard.
လဲၤလဲၤလဲၤ	တိၣ်တၢ်ခ။	A large species of Gecko.
ခဲၤလဲၤလဲၤ	တၢ်ခဲၣ်တၢ်ခ။	A large species of <i>Varanus</i> .
ခဲၤလဲၤလဲၤ	တၢ်ခဲၣ်တၢ်ခ။	A small species of do.
ခဲၤလဲၤလဲၤ	ခဲၣ်ဒိတၢ်ခ။	A blood-sucker, a species of <i>Iguana</i> .
ခဲၤလဲၤလဲၤ	ခဲၣ်သံၣ်တၢ်ခ။	A flying lizard.
ခဲၤလဲၤလဲၤ	ခဲၣ်ယဲၤတၢ်ခ။	A sand lizard.
ခဲၤလဲၤလဲၤ	ပျဲၣ်တၢ်ခ။	A lizard resembling a viviparous lizard.

It is applied to a few *Insects*.

ဝဲၤလဲၤလဲၤ	သူးတၢ်ခ။	A land leech.
ဒွါၤလဲၤလဲၤ	ထိးကလဲၣ်တၢ်ခ။	An earth worm.

ဘိယံ မာ လစု.	သံမိဒိတဘိ။	A caterpillar.
ဘိယံ လစု.	သံတဘိ။	A rice weevil.
ဘိယံ မာဘိယံ လစု.	သံမိဒိသုဉ်းဘိ။	A glow worm.
ဘိယံ မာဘိယံ လစု.	သံမိဒိဘုလင်ဘိ။	do. another species.
မေခိယံ လစု.	ပတုးနွားတဘွဉ်	A small scorpion.
ဘိယံ လစု.	ဆွဉ်ဘိတံတဘွဉ်။	Described as a large black scorpion.
မာဘိယံ လစု.	ဒီးဘိတဘိ။	A centipede.
ဘုရား လစု.	ဒီးဘိဆိဉ်တဘိ။	“ that gives a phosphorescent light ; probably <i>scolopendra phosphorea</i> .
ဝိယံ လစု.	သံမိဒိတဘိ။	A hundred legs.

§617.

ဟူ. ဘျိ။

This word is used as a numeral adverb ; as in Sgau. (See §314.)

ဒါလဲ မာမာ, မာလဲ လဲဝဲ ဘျိဟူတလဲယီ အံယလဲ ဆူဝဲ တု တဘျိ | This dry season I have been once
 လာ. | လီ။ | to the city (so as) to arrive.

§618.

ဟူ. ဘျာဉ်။

This word is used as a numeral affix to things *dipped up*. (See §312.)

မာလဲ မာမာ ဘျာဉ်ဟူ နံာ် ဟူ ဟူ မာ | မာနုယဒိထံတဘျာဉ်ခံဘျာဉ်မိမိဉ်။ | Get me a dipper or two of
 ဟူ. | | drinking water.

§619.

ဟူ. လိဉ်။

This word is used occasionally as a numeral affix to *bunches of thread* containing several skains.

လဲ လဲဟူ. | လှိုင်တလိဉ်။ | A bunch of thread.

§620.

မေ့. မးလဲဉ်။

This word is affixed to sentences to express emphasis, and partakes of the character of an interjection. A mark of admiration would be used in English.

န့ မေ့မာ မာလဲ မာ. | န့ဟုတုန့လဲအံမးလဲဉ်။ | Thou askest a great deal !

§621.

မေ့. ဖြဲလဲဉ်။ ဖြဲလဲဉ်။

This word is affixed to sentences in the signification of *probably not* ; as in Sgau. (See §287.)

မာလဲ မာမာ, မာမေ့. မာ. | န့လဲဟုတုန့လဲအံဖြဲလဲဉ်။ | As to thy going to seek it, it is not
 မာလဲ မာမာ. | ပကလဲဟုဖြဲလဲဉ်။ | probable (thou wilt find.)
 | It is not probable that we will go.

ရေ၊ အကုမာ်း၊ အိ
မိဒ်၊ နေ၊ လ၊ မာ်း၊ လ၊

တလှိုင်တင်တင်နီတမံ၊ တင်
မာ်းအတင်မနု၊ တမံ၊ လှိုင်

It is of no kind of use.
For what kind of reason?

2. It is used where the Sgaus use ခ with the case absolute.

ဗျာ၊ လ၊ မာ်း၊ ပဒ်၊ လ၊ လ၊ လ၊ လ၊ လ၊
မိဒ်၊ နေ၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊
လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊

ဗျာ၊ လ၊ မာ်း၊ ပဒ်၊ လ၊ လ၊ လ၊ လ၊ လ၊
မိဒ်၊ နေ၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊
လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊

As to the Karens, if we preach to
them the word of God, some be-
lieve and some do not believe;
they are divided in that way.

3. It is used for ခ where မ might supply its place in Sgau.

လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊
မိဒ်၊ နေ၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊
လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊

လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊
မိဒ်၊ နေ၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊
လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊

It is very difficult to write Bur-
man and Karen.
Without trees and bamboos we
cannot build houses.

§625.

ဒု၊ မာ်း၊

မာ်း

This word prefixed to verbs gives them a *causative* signification. (See §321.)

ပဝါ၊ မာ်း၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊
မိဒ်၊ နေ၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊
လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊

ပဝါ၊ မာ်း၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊
မိဒ်၊ နေ၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊
လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊

We two send or cause each oth-
er to do.

§626.

မာ်း

မာ်း

This word is used as an affix to mark the feminine gender of human beings. (See §322.)

ဗျာ၊ လ၊ မာ်း၊ ပဒ်၊ လ၊ လ၊ လ၊ လ၊ လ၊
မိဒ်၊ နေ၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊
လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊

ဗျာ၊ လ၊ မာ်း၊ ပဒ်၊ လ၊ လ၊ လ၊ လ၊ လ၊
မိဒ်၊ နေ၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊
လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊ မာ်း၊ လ၊

A man and a woman transgress-
ed the word of God ancient-
ly.

§627.

မာ်း

မာ်း

1. This word is prefixed to many words denoting the *day or night*, or frac-
tions thereof. (See §315. 33.)

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

မာ်း နဝါ၊ မာ်း နဝါ၊

Dawn.

Morning.

Sunrise.

Half way from sunrise to noon.

Noon.

Exact noon.

A short time past noon.

Half way from noon to sun-set.

Afternoon.

Near sun-set.

Sun-set.

မာ က.

ဖိမ္မာ ဖာမာ.

မာ က.

မာ ဇာ.

မာ ကံ.

မာ ကက.

မုဟ်.

ဖိမ္မာ.

မုဟ်.

မုဆိ.

မုနံ.

မဟ်ထီ.

Evening.

Midnight.

Night.

The day time.

Day.

A few days past.

2. It is used to form the words denoting the points of the compass.

မာသွာ လမာ.

မာကု လမာ.

မာဟ လမာ.

မာ ခံ လမာ.

မုထီတမိ.

မုနီတမိ.

ကလံထံတမိ.

ကလံမိတမိ.

East.

West.

South.

North.

§628.

မာ.

မိ.

This root is used as a numeral affix applied to *Flowers*, and *Fungi*.

မာသွာ လမာ.

ကံ မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

မာသွာ လမာ.

ကုတမိ.

ကံကုတမိ.

မိကုတမိ.

မိကုတမိ.

ကံကုတမိ.

မိကုတမိ.

မိကုတမိ.

မိကုတမိ.

မိကုတမိ.

ကုတမိ.

ကုတမိ.

မိကုတမိ.

ကုတမိ.

ကုတမိ.

ကုတမိ.

ကုတမိ.

ကုတမိ.

ကုတမိ.

ကုတမိ.

ကုတမိ.

ကုတမိ.

ကုတမိ.

ကုတမိ.

ကုတမိ.

ကုတမိ.

ကုတမိ.

ကုတမိ.

ကုတမိ.

ကုတမိ.

ကုတမိ.

A mushroom, or other fungus.

A mimusops flower.

A clerodendron flower.

A coxcomb.

A Burman water lily. *Nelumbium speciosum*.

A rose.

A *Butea* flower.

An orchidous flower.

A *Crinum*.A *Paratropia* flower.A *Justicia* flower.A *Plumeria* flower. *P. accuminata*.A *Gardinia* flower. *G. coronaria*.

A Cape jasmine.

A passion flower.

A flower of the tapioca tree.

A touch-me-not, or balsam.

A flower of *Agate grandiflora*.

A clitoria flower.

A flower of a creeping species of *Acacia*.An *Ixora* flower.

A flower of the sensitive plant.

A double marigold.

A champaca flower.

A flower of *Nyctanthes arbor tristis*.

A flower of the sweet flag.

A *Pondetaria* flower.

A tuberose.

A *Unona* flower.A flower of *Pandanus odorotissimus*.

§629.

မိ၊ဗေ။

မိ၊ဗေ။

This word, with nouns or pronouns, preceded by *la*, *wa*, is used in the signification of *before*. (See §324.)

လၢလၢပမိဗေ။	လဲလၢယမိဗေ။	Go not before me.
လၢလၢပမိဗေ။	လဲလၢယမိဗေ။	Dost thou not see the book before thee?
လၢလၢပမိဗေ။	လဲလၢယမိဗေ။	Besides, exceed.
လၢလၢပမိဗေ။	လဲလၢယမိဗေ။	“ “
လၢလၢပမိဗေ။	လဲလၢယမိဗေ။	He has so much paddy. He has no more besides that.
လၢလၢပမိဗေ။	လဲလၢယမိဗေ။	Besides, I cannot travel quickly any more.
လၢလၢပမိဗေ။	လဲလၢယမိဗေ။	None exceed our parents in love to us.
လၢလၢပမိဗေ။	လဲလၢယမိဗေ။	There are so many books. There are no more besides those.

§630.

မိ။

မိ။

1. This word is used like the verb *to be*, to connect the subject and the predicate. (See §323: 1.)

ပမိ မမိဗေ။	ပမိ မမိဗေ။	We are the children of satan.
တံ၊ဗေ။	တံ၊ဗေ။	When he had spoken thus, I said to him, thy words are two.

2. It is used as a particle of interrogation preceding the clause. (See §323: 5.)

မိ၊ဗေ။	မိ၊ဗေ။	Dost thou come from below? Yes.
မိ၊ဗေ။	မိ၊ဗေ။	Why have those people come?
မိ၊ဗေ။	မိ၊ဗေ။	What dost thou think?
မိ၊ဗေ။	မိ၊ဗေ။	Because.
မိ၊ဗေ။	မိ၊ဗေ။	“ “
မိ၊ဗေ။	မိ၊ဗေ။	O ye, all of you! You suffer thus because you love wretchedness.

§631.

မိ။

မိ။

1. This root is used as a verbal prefix to mark the future tense; where it is *in Sgau*. (See §135.)

မိ၊ဗေ။	မိ၊ဗေ။	I will give according to what pleases him.
မိ၊ဗေ။	မိ၊ဗေ။	How can the teacher come and write himself?

မဒိမ္မိ ဟိ ဟိ နဒေ လာဂ္ဂိလ္လ ဗမံ ဓမ္မာသုတ္တံ လာနုတ္တိလ္လ ဟိ ဓမ္မာသုတ္တံ
ဒုဗ္ဗိကံ လာမာလ္လိကံ။ နုလ္လမာလ္လိကံ။ Had I known that thou wert in the
house, I would have asked last evening.

2. It is used as a verbal prefix with ဘ, သ, following the verb to mark the optative mood ; where it is ဝိ in Sgau. (See §327.)

ဒိမ္မိ မာသေ လ္လိကံ ဗမံ ဓမ္မာသုတ္တံ လာနုတ္တိလ္လ ဟိ ဓမ္မာသုတ္တံ
ဒုဗ္ဗိကံ လာမာလ္လိကံ။ နုလ္လမာလ္လိကံ။ But satan wishes to destroy all
the things of God.

3. It is used as an affix to mark the feminine gender of irrational animals.

ဗမံ လ္လိကံ။ ဓမ္မာသုတ္တံ လာနုတ္တိလ္လ ဟိ ဓမ္မာသုတ္တံ
ဒုဗ္ဗိကံ လာမာလ္လိကံ။ နုလ္လမာလ္လိကံ။ There is a hen.
There are two, a tiger and a tigress.

4. Followed by ခံ, it is used as an adverb of time to denote a period just past. It is sometimes written မာ ခံ. မာဏိ။ (See §449.)

§632.

မာဏိ။

ဟိ။

This word is used as a numeral affix to *cuds* and mouthfuls.

မာဏိ ဒိမ္မိ ဗမံ ဓမ္မာသုတ္တံ လာနုတ္တိလ္လ ဟိ ဓမ္မာသုတ္တံ
ဒုဗ္ဗိကံ လာမာလ္လိကံ။ နုလ္လမာလ္လိကံ။ Make me a cud of betle.
The man has taken a mouthful or two of rice.

§633.

မာဏိ။

ခံသိသိ။

This word is used in the signification of *alike* ; where the Sgaus use ခံသိသိ။ (See §39.)

မာဏိ ဒိမ္မိ ဗမံ ဓမ္မာသုတ္တံ လာနုတ္တိလ္လ ဟိ ဓမ္မာသုတ္တံ
ဒုဗ္ဗိကံ လာမာလ္လိကံ။ နုလ္လမာလ္လိကံ။ You two are both alike.
Your words are alike.
In respect to your working, you expend strength alike.

§634.

မာဏိ။

ခံသိသိ။

1. This word is in common use as an adverb to denote a short period, *a little while*. The first syllable is sometimes pronounced and written မာ.

မာဏိ ဒိမ္မိ ဗမံ ဓမ္မာသုတ္တံ လာနုတ္တိလ္လ ဟိ ဓမ္မာသုတ္တံ
ဒုဗ္ဗိကံ လာမာလ္လိကံ။ နုလ္လမာလ္လိကံ။ Have the people that went been
gone long? They have been gone a little while.

မာဏိ။

ခံသိသိ။

2. It is repeated in the signification of *frequently*, where the Sgaus use ခံသိသိ။

မာဏိ ဒိမ္မိ ဗမံ ဓမ္မာသုတ္တံ လာနုတ္တိလ္လ ဟိ ဓမ္မာသုတ္တံ
ဒုဗ္ဗိကံ လာမာလ္လိကံ။ နုလ္လမာလ္လိကံ။ Why dost thou drink water so
frequently?

§635.

မေ့ ဂေ့.

ခိုးသီးသီး။

This word is used in the signification of *like*, or *alike*; synonymous with the Sgau ခိုးသီးသီး။

ဒေချ်ခိုး မေ့ဂေ့ ထ.

တက်ကတီးခိုးသီးသီး၏။

Are the words alike?

မေ့ ဂေ့လဲ ဒေ့.

ခိုးသီးသီးလိာ်အသး။

They are alike.

ဒဝါသ လာကမ္မမေ့ဂေ့ မိအာ လာ.

အဝဲတဂါန့ၣ်ခိုးသီးသီးဒီးယာလီ။

That man is like me.

§636.

ဗ.

ယ။စ။

This root, with the derivatives, is used for the first personal pronoun singular number. (See §329.) The Pgho and Sgau correspond in every respect, excepting in the abbreviation of ယဝဲ to ယ။

ဗ
ဗဇေ့ မေ့.
ဗမံ မာလာ.

ယ။
ယဆိခိၣ်။
ယကမာလီ။

I.
I think.
I will work.

ဗ
ဗခွေ.
ဗ ကံ့.

ယ။
ယခိၣ်။
ယဟံၣ်။

My.
My feet.
My house.

ဗာ
ဗာ ဂမ္မိ အာ.
ဗာဝံ အာ.

ယာ။
ဒုးန့ၣ်ယာ။
ပွာ်တီၣ်ယာ။

Me, I.
Show me.

လူၣ်ခွါးလူၣ်ခွါး ဗာဝံအာ မိဂါးဗာဝံအာ.

လီၤကွာ်လာပွာ်အံၤယာမ့ၣ်တုၤပွာ်မ့ၣ်တုၤ။

A person struck me. [ers.
Descending to us, whether I or oth-

ဗာ
ဗာလါ လံၤဗာဝံ လီၤ.
မိအာ. (မိဗ ဝါးလါ.)

ယာ။
မတၢ်အလံၣ်အံၤလဲၣ်။
ယာ။(မ့ၣ်ယဝဲဒုၣ်လီၤ.)

Mine.
Whose book is this?
Mine, (or my property.)

ဗဝါ. ဗဝါသ.
ဗမံ လါ ဗဝါသလါ.

ယဲ။ယဝဲဒုၣ်။
ယကလဲၤယဲလီၤ။

I.
I will go.

ဗဝါ သ.

ယဝဲဒုၣ်။

In regard to me.

ဗဝါ သဗာဝံ ဗဝါသ.

ယဝဲဒုၣ်အံၤယသးပုၤနီၣ်။

As to me, I forget.

ဗဝါ သဗာဝံ ဗဝါသ ဒေ့ဒါ.

ယဲဒုၣ်ယဘျးယဒုၣ်တဘိၣ်။

As to me, I have no goodness.

§637.

ဗၣ်.

ဒါ။

This word is used as an interrogative affix with negative clauses, where the sentiment intended to be conveyed is that of a strong affirmative.

မိခေ သ အာ ဂမ္မိ ဒေ ဂမ္မိ, ပဝါသ
ဗာဝံ ဗာဝံ မိဂါး ဒေ မိဂါး ပ
ဗာဝံ ပဗာဝံ ဗာဝံ မိဂါး မာလာ.
မိဂါး ဗာဝံ ဂမ္မိဒေ မိဂါး ဗာဝံ
ပဗာဝံ မိဂါး ဂမ္မိဒေ မိဂါး ဗာဝံ
ဗာဝံ ဗာဝံ ဒါဒေ မိဂါး.

မ့ၣ်ကဒုၣ်ယာ် နံးတၢ် န့ၣ်ပဝဲဒုၣ်အံၤပဒိၣ်
မ့ၣ်တုၤသရၣ်မ့ၣ်တုၤပတၢ်ယုးယိၣ်အိၣ်
လီၤတၢ်တုၤအိၣ်လီၤ မ့ၣ်န့ၣ်သက့ၣ်န့ၣ်
ဒီးကစၢ်ယုး အံၤတုၤ ပသးတုၤအိၣ်
န့ၣ်တၢ်အိၣ် လာဟိၣ်ခိၣ်ညါအံၤ ခဲလၢ်
တမ့ၣ်တၢ်ဒါ။

True, what thou sayest. We
ought to reverence and fear
governors and teachers, but
ought we not to fear God
more than all on earth?

§638.

ဇာ.

ညါ။

1. This word is used, when preceded by *la*, *la*, in the signification of *before*.
(See §215: 2.)

လၢ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	လဲၤသုးဘၢမၤထီၣ်ညါတဲး။	Go before a little.
မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	Thou must go before in order that people may follow thy example.

2. Preceded by *la*, *la*, as above, it is sometimes used in the signification of *within*.

မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	My mind within thinks backwards and forwards. Ah! (I feel distressed.)
မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	The dead return within, (i. e. to the inner world.) How is it there?
မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	What is there within this hollow tree?
မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	I dug into the earth here and looked within, and there was nothing but sand.

3. It is affixed usually to nouns or numeral affixes with or without *ဘၢ*, *ဒိ*, (which see) preceding them, in the signification of the *whole*.

မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	At that time I struck the whole of two or three or four times.
------------------------	------------------------	--

§639.

ဇာ။ ဇာ။

ထီၣ်ထီၣ်။ ကထီၣ်ကထီၣ်။

1. This reduplicated root is used in the signification of a *long time*, where the Sgaus use two or three different words, as above.

မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	I had been gone a long time.
မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	The people had been gone a long time.
မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	After a long time, the people came.

ဇာ။ ဇာ။

တထီၣ်တထီၣ်။

2. Used with the negative singly, with the couplet as above, it is used as an adverb, signifying a *short time*.

မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	He came up a little while, and then returned.
------------------------	------------------------	---

§640.

ဇာ။

ယူၣ်။

This word is used as a numeral affix to intervals of *sleep*, or *insensibility*.
(See §335.)

မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	မၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ ဘၢမၤ	I will take a nap.
------------------------	------------------------	--------------------

၁၂၇။ အကယ်၍ ဘုရားရှင်၏ နာမည်ကို ခေါ်ဆိုပါ။
 ၁၂၈။ ဘုရားရှင်၏ နာမည်ကို ခေါ်ဆိုပါ။

ထိုကုလု ဘိယုကံပွဲ ဖျာကစ ဘုံ ဗျာ ဝါ၍စာ။	ပြာတဂါလီထင်လာ ဟံဉ်ပူ၊ နှိပ်သံ ယူ၍ လီ။	That man fell from the house and became insensible.
---	--	--

§641.

ಅರ್ಜಿ.

လံ။

This affix is used as the characteristic of the perfect tense.

ထု ဂါး ဖဏ္ဍု ခွါးအေး။ ဂဝါးလ၊ ဂါး ခဏ္ဍု အေး၊ ဂဝါး ဂါး ဝိဇ္ဇာ အေး။	ပြုလေ၊ ပြုကွိုင်လံ။ နှစ်နှစ်၊ တူလံခံခိုင်လံ။	The people have passed by. (But) thou hast been twice.
---	--	--

ဒေါက်တာဘုရား၊ ပရမိတ္တသမ္ပန္နံ၊ ဧဝံ ဟောတော်မူ၏။	မှတ်ကြည့်အပ်သည်ကဲ့သို့ ကောင်းစွာ အမြင်အလင်္ကာ။	But now we have become the children of God.
---	---	--

§642.

ಅವಿ.

६॥

This word is used as a particle of interrogation with negative clauses, where the sentiment is an affirmation in such constructions as the English phrase "*it is so, is it not?*" It seems to be synonymous with *ಁ*.

ဇော၊ ဟံ့ဗုဏ်၊ မိဂဇောဒါ၊ ဗိ၊ |ဒိတဘွဉ်အံ၊မုနုဒိတမုဉ်ဘဉ်ဒါ။ |This is thy knife, is it not ?

§643.

અગ્રિ.

ကွန်။

This word is used as a numeral affix to *skains of thread*.

၂၅၁ ခါးစာ.	လှိုင်တကွန်။	A skain of thread.
------------	--------------	--------------------

§644.

ಅವಿ.

ဟံ။

This word is used as a numeral affix applied to *lengths* of thread, or rope.
(See §331.)

ခေါ်ပါဒ္ဒု၊ ခေါ်ဒ္ဒု၊ အလကွံ၊ ဘရု၊ ဗရု၊ | ဒီးထဲ၊ ဘွဲ့၊ လာလာလှည့်သာယံ။ | Go beg me three lengths of thread.

§645.

ಅಂ. ಅಂಫ.

ကွိုၣ်။ကွိုၣ်ကွိုၣ်။

These particles are used at the beginning of sentences in the manner of the English interjection *behold!* and at the close in the signification of *try*.

ဗဝံ, ဂုဂံ၊ ဓမ္မဗ ဓမ္မိယဝဂ္ဂံ။ | ကွာ်။ ခဲကိတ်တနံတဗ္ဗာပနာ်။ | Behold ! next year I will buy buffaloes.

ဗဝံ၊ နိမိ မေဇာ ခဝံ၊ မေဗ္ဗ ဗဝံဟု မေဗ္ဗ၊ ဇေမဝံမာ ဒဿမိဟံ ဟေ။	ကွာ။ ခဲမုနိဆိတနံ၊ မုနိထိဉ်ဗးဖီမူ တာကမာ ဇာသးတမိယာဉ်။	Behold ! this day about nine o'clock, something will happen !
--	--	--

ဒဒိမံသိမံ ဗာဂံ သံသရာဂါရံ ဂရု၊	တံမှိဗိဉ်သုဉ်ညါနုသးလာယ၊ ခိးနုလူဂိ၊	If thou wishest to know me, pour
ဗုဂံသိ။	တံတံ။	out in waste and try.

မေ့ဖို့ အခွင့်ပေးပါ။	မေ့ဖို့အခွင့်ပေးပါ။	He has tried.
----------------------	---------------------	---------------

၂၆။	၂၇။	၂၈။
၂၉။	၃၀။	၃၁။
၃၂။	၃၃။	၃၄။
၃၅။	၃၆။	၃၇။
၃၈။	၃၉။	၄၀။
၄၁။	၄၂။	၄၃။
၄၄။	၄၅။	၄၆။
၄၇။	၄၈။	၄၉။
၅၀။	၅၁။	၅၂။
၅၃။	၅၄။	၅၅။
၅၆။	၅၇။	၅၈။
၅၉။	၆၀။	၆၁။
၆၂။	၆၃။	၆၄။
၆၅။	၆၆။	၆၇။
၆၈။	၆၉။	၇၀။
၇၁။	၇၂။	၇၃။
၇၄။	၇၅။	၇၆။
၇၇။	၇၈။	၇၉။
၈၀။	၈၁။	၈၂။
၈၃။	၈၄။	၈၅။
၈၆။	၈၇။	၈၈။
၈၉။	၉၀။	၉၁။
၉၂။	၉၃။	၉၄။
၉၅။	၉၆။	၉၇။
၉၈။	၉၉။	၁၀၀။

§646.

ဗဝ်း

ယိး

This word is used as a numeral affix to *loads* carried on the shoulder. (See §336.)

ခမိဒဗဝ်း လဗဝ်း

ဒီးအယိးတယိး

And one load to be carried on the shoulder.

သ္မိ ဝေလဗဝ်း

သ္မိဗုဉ်တယိး

A load of fuel.

ဗဝ်းလက ဗဝ်းဒေ လဗဝ်း

တလၢတဂၢယိးတၢတယိး

A Burman carries one load.

စုသ္မိ နဂျိသ္မိဗဝ်း

ဗုဉ်ဗုဉ်န့ၢ်သၢယိး

They have dug tin, and obtained three loads.

§647.

ဗဝ်း

အံၤ

1. This affix is used to point out a thing near, corresponding in part with the demonstrative adjective pronoun *this*.

လဗဝ်း လဗဝ်းသ္မိဗဝ်း လဗဝ်း

လဗဝ်းတဗဝ်းသ္မိဗဝ်းသ္မိဗဝ်း

In this state we know so much.

သ္မိလဗဝ်း လဗဝ်းသ္မိဗဝ်း

ကစၢ်တဗဝ်းအံၤဒိၣ်ကၢ

This mountain is very high.

ဒေဗဝ်း ဗဝ်းသ္မိဗဝ်း

တၢ်ပူၤအံၤယိးကဲၣ်ဆိး

This hole is too deep.

လကဗဝ်းဒေဗဝ်းလဗဝ်း

ခမိဒဗဝ်းတၢ်ကယုၢ်လိလိ

This night there will be an eclipse of the moon.

ကမိဒဗဝ်း ဗဝ်းသ္မိဗဝ်း

နကမၤတၢ်အံၤဒိၣ်

Wilt thou do this?

2. It is used after the case absolute.

ဒေဗဝ်း ဗဝ်းသ္မိဗဝ်း သ္မိဗဝ်း ဗဝ်းသ္မိဗဝ်း
ကစၢ် ဗဝ်းသ္မိဗဝ်း လဗဝ်း ဗဝ်းသ္မိဗဝ်း
လကဗဝ်း သ္မိဗဝ်း

တၢ်လၢကစၢ်အံၤသံကွၢ်လၢအကွၢ်ကယုၢ်
ကွၢ်ခဲလဲၣ်ခဲလဲၣ်န့ၢ်အခိၣ်လိလိ

As to a master, he asks when will his slave return.

စုသ္မိဗဝ်း ဗဝ်းသ္မိဗဝ်း သ္မိဗဝ်း ဗဝ်းသ္မိဗဝ်း
ကစၢ် ဗဝ်းသ္မိဗဝ်း လဗဝ်း ဗဝ်းသ္မိဗဝ်း
လကဗဝ်း သ္မိဗဝ်း

ဗုဉ်ဗုဉ်အံၤကွၢ်လၢလၢ အကကဲ ဒိၣ်ခဲ
လဲၣ်ခဲလဲၣ်န့ၢ်အကွၢ်လိလိ

As to the Karens, they look with anxious expectation to the time when they will become independent.

§648.

ဗုဉ်

ယုၢ်

This word is used as a numeral affix applied to *names*. (See §334.)

ဗုဉ်လက ဒဗုဉ် ဒဗုဉ် နာ်ဗုဉ်

ဗုဉ်တဂၢအံၤအိၣ်ခဲယုၢ်

He has two names.

§649.

လဗုဉ်

တဂၢ

This word is used for the prohibitive affix, with or without *စုဉ်*, *သုတ*, prefixed to the verb, but at Tavoy it is pronounced လဗုဉ်.

လဗုဉ် လဗုဉ်, လဗုဉ် ဗုဉ်သ္မိဗဝ်း

လဲၣ်တဂၢနကလိၤဗုဉ်သ္မိဗဝ်း

Do not go lest thou fallest.

ဗုဉ်သ္မိဗဝ်း လဗုဉ်

ဟိးဗုဉ်သ္မိဗဝ်း

Do not take hold of me.

စုသ္မိဗဝ်းဗုဉ်သ္မိဗဝ်း ဗုဉ်သ္မိဗဝ်း, ကစၢ်ဗုဉ်
ဗုဉ် လဗုဉ်

ဗုဉ်သ္မိဗဝ်းနကလိၤလိၤခိၣ်ခဲဒိၣ် ဗုဉ်သ္မိဗဝ်း
တဂၢ

The boo-kho spoke up and said, do not come here.

§650.

l-bu.

တ-တည်။

This form, in which the blank is supplied by a verb, is used to express a negative, which is usually, but not always, an indirect or qualified one. The Sgau form is used for all sorts of negations. (See §216.)

ကွန် အကေ အိမ်လေးကွန် အကေ၊ အကေအိမ် အကေအိမ် အကေအိမ်။	နတ်တန်နတ်တန်တန်တန် လာတန်နတ်။ ဝတ် လီတန်အိမ်အိမ်။	If thou art not able to carry it any more, set it down and leave it.
အိမ်လေးကွန် အကေအိမ် အကေအိမ် အကေအိမ် အကေအိမ် အကေအိမ်။	ယတန် တတန်တန်နတ်လေး ခံစက် နတ်ထံ တန်ယတန်လီ။	If I do not die thou wilt see me yet again.
အိမ်လေးကွန် အကေအိမ် အကေအိမ် အကေအိမ် အကေအိမ် အကေအိမ်။	တန်လေးအကေအိမ်တန်တန်တန်တန် တန်လေးအကေအိမ်တန်တန်တန်တန်။	That which is not good we must re- ject.
အိမ်လေးကွန် အကေအိမ် အကေအိမ် အကေအိမ် အကေအိမ် အကေအိမ်။	မိမိတန်တန်တန်တန်တန်တန်တန် တန်တန်တန်။	I did not obtain it because the dogs did not bark.
အိမ်လေးကွန် အကေအိမ် အကေအိမ် အကေအိမ် အကေအိမ် အကေအိမ်။	ပုတန်တန်တန်တန်တန်တန်တန် တန်တန်တန်တန်တန်တန်တန်။	We teach that man to speak, if he does not speak, until he does speak.

§651.

l-u.

တဖည်။

1. This word is used as an affix to mark the plural number. (See §222.)

အိမ်လေးကွန် အကေအိမ် အကေအိမ်။	ကတိတဖည်တန်တန်။	The sailors have come.
အိမ်လေးကွန် အကေအိမ် အကေအိမ်။	ထွန်တဖည်တန်တန်တန်။	There are no dogs.

2. It is often preceded by ဘုံ, သွန်။

အိမ်လေးကွန် အကေအိမ် အကေအိမ်။	လာပုတန်တန်တန်တန်တန်တန် အိမ်အိမ်အိမ်။	Many Burmans have come to that man's house.
------------------------------	---	--

§652.

l-ma.

တမူ။

This word is used as an affix to mark the plural number. (See §225.)

အိမ်လေးကွန် အကေအိမ် အကေအိမ်။	မိမိတန်တန်တန်တန်တန်တန် ကတိတဖည်တန်တန်။	The women have not yet come. There are elephants.
------------------------------	--	--

§653.

l-l.

လီလီ။

This word is used occasionally, as in Sgau, in the signification of *every*. (See §338.)

အိမ်လေးကွန် အကေအိမ် အကေအိမ်။	သုတန်အိမ်တန်လီလီသုတန် လီလီ။	You must every one of you work.
------------------------------	--------------------------------	------------------------------------

§654.

l.

လီ။

This word is used a verbal affix in beseeching, occasionally, as in Sgau.

အိမ်လေးကွန် အကေအိမ် အကေအိမ်။	အိမ်လေးကွန် အကေအိမ် အကေအိမ်။	May they also attain to happiness!
------------------------------	------------------------------	------------------------------------

§655.

လၢ်န့ၢ်.

လၢ်န့ၢ်။တၢ်ဆၢၣ်။

1. This word is used in the signification of *though*, after a verb.

ဒၣ်န့ၢ် လၢ်န့ၢ် ဝဲၣ်န့ၢ်န့ၢ် လၢ်.

မ့ၢ်ကိတၢ်ဆၢၣ်ပတၢ်န့ၢ်န့ၢ်လၢ်။

Though difficult, we must labor strenuously.

2. Preceded by *မိ*, *မ့ၢ်*, and followed by *ဘိၣ်* *န့ၢ်*, it forms a particle in the signification of *notwithstanding*, and precedes the verb.

မိလၢ် န့ၢ်ဘိၣ်န့ၢ်.

မ့ၢ်န့ၢ်သက့ၣ်န့ၢ်.

Notwithstanding.

မိလၢ် န့ၢ်ဘိၣ်န့ၢ်သက့ၣ်န့ၢ်ယၢ်ယၢ်သး လၢ်ယၢ် ကစံး

မိလၢ်န့ၢ်သက့ၣ်န့ၢ်ယၢ်ယၢ်သး လၢ်ယၢ် ကစံး

မိလၢ်န့ၢ်သက့ၣ်န့ၢ်ယၢ်ယၢ်သး လၢ်ယၢ် ကစံး

မိလၢ်န့ၢ်သက့ၣ်န့ၢ်ယၢ်ယၢ်သး လၢ်ယၢ် ကစံး

တၢ်တၢ်လၢ်ကစံးယၢ်ကစံးလၢ်ကစံး

န့ၢ်တၢ်တၢ်လၢ်ကစံးယၢ်ကစံးလၢ်ကစံး

Notwithstanding, I propose to preach the word of God continually.

§656.

လၢ်လၢ်.

လၢ်တက့ၢ်။

This word is used in the signification of *wholly*. It appears to be of common origin with the Burman. (See §349.)

မၤကစံး န့ၢ်လၢ်လၢ် လၢ်.

တၢ်န့ၢ်ကတိၤလၢ်တက့ၢ်တက့ၢ်.

Wholly avoid saying that.

ဒၣ်န့ၢ် လၢ်လၢ်.

တၢ်အိၣ်တၢ်လၢ်တက့ၢ်တက့ၢ်.

There is none at all.

§657.

လၢ်.

လၢ်။

1. This word, with *လၢ်*, *လၢ်*, prefixed, is used in the signification of *below*.

ကတိၤ န့ၢ် လၢ်. မၤကတိၤ လၢ်လၢ်.

န့ၢ်လၢ်လၢ်။ယၢ်လၢ်လၢ်.

Whence camest thou? I came from below.

န့ၢ်လၢ်လၢ် န့ၢ် လၢ်. မၤန့ၢ် လၢ်လၢ် လၢ်.

န့ၢ်လၢ်လၢ်န့ၢ်လၢ်လၢ်။ယၢ်လၢ်လၢ်လၢ်.

Where art thou looking on thy book? I am looking where I read last evening. I read below.

မၤကတိၤ, မၤကတိၤဒၣ်န့ၢ် လၢ်လၢ်.

တၢ်လၢ်လၢ်လၢ်လၢ်န့ၢ်လၢ်လၢ်.

§658.

လၢ်. လၢ်လၢ်. လၢ်လၢ်.

လၢ်။

This particle, with or without *လၢ်*, or *မၤလၢ်*, *ကတိၤ*, is used as an interjection expressive of wonder, but is often used in a sarcastic manner.

မၤကတိၤ န့ၢ်လၢ်လၢ်လၢ်လၢ်. မၤကတိၤ န့ၢ်လၢ်လၢ်လၢ်လၢ်.

န့ၢ်လၢ်လၢ်လၢ်လၢ်။ယၢ်လၢ်လၢ်လၢ်လၢ်.

Of as many people as these, not one talkest as thou. Thou talkest wonderfully!

န့ၢ်လၢ်လၢ်လၢ်လၢ်. မၤန့ၢ်လၢ်လၢ်လၢ်လၢ်.

န့ၢ်လၢ်လၢ်လၢ်လၢ်။ယၢ်လၢ်လၢ်လၢ်လၢ်.

Wonderful are thy deeds!

န့ၢ်လၢ်လၢ်လၢ်လၢ်. မၤန့ၢ်လၢ်လၢ်လၢ်လၢ်.

န့ၢ်လၢ်လၢ်လၢ်လၢ်။ယၢ်လၢ်လၢ်လၢ်လၢ်.

I heard about that man; it is wonderful!

န့ၢ်လၢ်လၢ်လၢ်လၢ်. မၤန့ၢ်လၢ်လၢ်လၢ်လၢ်.

န့ၢ်လၢ်လၢ်လၢ်လၢ်။ယၢ်လၢ်လၢ်လၢ်လၢ်.

I heard about that man; it is wonderful!

န့ၢ်လၢ်လၢ်လၢ်လၢ်. မၤန့ၢ်လၢ်လၢ်လၢ်လၢ်.

န့ၢ်လၢ်လၢ်လၢ်လၢ်။ယၢ်လၢ်လၢ်လၢ်လၢ်.

I heard about that man; it is wonderful!

§659.

လၢ်.

လၢ်။

1. This root is used as a numeral affix applied to *places*.

မၤကတိၤ လၢ်လၢ်.

တၢ်သၢ်အလၢ်တလၢ်.

A place of fruit, an orchard.

မၤကတိၤ လၢ်လၢ်.

န့ၢ်တလၢ်.

A hill paddy field.

မၤကတိၤ လၢ်လၢ်. မၤကတိၤ လၢ်လၢ်.

န့ၢ်တလၢ်တၢ်တၢ်တၢ်တၢ်.

The paddy in the field appears like one even surface.

2. It is used in the signification of *occasion*, and *opportunity*.

ဗာသာလ ဗာသာ ဗာသာလ ဗာသာလ ဗာသာလ ဗာသာလ ဗာသာလ ဗာသာလ ဗာသာလ ဗာသာလ
အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန်
အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန်

3. Repeated with *h*, *h*, or *h*, preceding it, the signification of *same* is conveyed.

ဗာသာလ ဗာသာလ ဗာသာလ ဗာသာလ ဗာသာလ ဗာသာလ ဗာသာလ ဗာသာလ ဗာသာလ ဗာသာလ
အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန်
အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန်

§660.

1. This word is used as a verbal affix in the signification of *descend*. (See §357.)

လှေ လှေလှေ လှေ လှေလှေ လှေ လှေလှေ လှေ လှေလှေ လှေ လှေလှေ
အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန်
အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန်

2. As a prefix it signifies a falling into the state of suffering of the verb.

လှေ လှေလှေ လှေ လှေလှေ လှေ လှေလှေ လှေ လှေလှေ လှေ လှေလှေ
အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန်
အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန်

§661.

This repeated root is affixed to words or clauses that refer to past events. (See §343.)

လှေ လှေလှေ လှေ လှေလှေ လှေ လှေလှေ လှေ လှေလှေ လှေ လှေလှေ
အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန်
အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန် အဘိဓာန်

§662.

လံ။

လံ။

This Sgau affix is characteristic of the perfect tense, but is found in Pgho poetry occasionally.

ဟံ့ ဂမ္ဘိ ဗံာ ပဒေဓာဓာရံ။

ခေဝိ ဝိ၊ ဂမ္ဘိလုဝေဒ္ဒါ အံာ။

ခဲကနံာ်အံာ်ခိာ်ခိာ်လံ။

ကခါဇာလဲလီၤဖဲအံာ်။

Now we have assembled together.

O Lord, come down here.

§663.

လၢ။

လၢ။

1. This root is used in the signification of the relative pronoun.

မၤဘံာ်ခွါ၊ ဧၤလၢဒေၤလၢဟံ့ဂမ္ဘိ။

မၤသံကွံာ်ဆီလၢအဆါတဘျီန့ၣ်။

Kill the fowl is which sick.

2. It is used where various prepositions are used in English. as *from, into, in, on*, and sometimes where no preposition is used. ဝဲၤ may often supply its place. Occasionally it supplies the place of the conjunction *that*.

ဂမ္ဘိဝဲၤ အၤလၢဝဲၤ ဝဲၤလၢဝဲၤ ဟံ့ဂမ္ဘိ။

နကွါယၤလၢယခိာ် ဟံ့လၢ ယခိာ်ဘၣ်မၤ

Why dost thou gaze at me from head to foot?

ဂမ္ဘိဝဲၤလၢ လၢလံၤဝဲၤ။

ဟံ့ကွါယၤလၢဟံ့ဂမ္ဘိ။

Come down from the top of the house.

ဟံ့လၢ အၤ လၢလံၤဝဲၤဟံ့ဂမ္ဘိ။

ဟံ့လၢလၢလံၤဝဲၤဟံ့ဂမ္ဘိ။

Give me a rupee.

မံၤဟံ့လၢ လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ကဟံ့လၢလၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

He will cast us into hell.

ဂမ္ဘိလၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

One party had come from Maulmain, and another from Mergui.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

In my travelling, I happened on houses three times.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

Eternal happiness is in heaven.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

ဟံ့လၢလံၤဝဲၤလၢလံၤဝဲၤ ဟံ့ဂမ္ဘိ။

I looked at a trap, and saw that it had caught a rat.

5. It is used to form various adverbs of *place*. (See §31,344.)

အလၢအလၢ ခါး။	အိၣ်လၢညါ။အိၣ်လၢခါး။	He is before. He is behind.
အလၢအလၢ လၢဝဲ။ အလၢအလၢ လၢဝဲ။	အိၣ်လၢအိၣ်။အိၣ်လၢအိၣ်။	He is on this side. He is on that side.
အလၢအလၢ လၢဝဲ။ အလၢအလၢ လၢဝဲ။	အိၣ်လၢအိၣ်။အိၣ်လၢအိၣ်။	It is above. It is below.
လၢဝဲ လၢဝဲ။ လၢဝဲ လၢဝဲ။	လၢဝဲလၢဝဲ။လၢဝဲလၢဝဲ။	From one end to the other. Above and below.
လၢဝဲ လၢဝဲ။	လၢဝဲလၢဝဲ။	On this side. On that side.
အလၢအလၢ လၢဝဲ။ လၢဝဲ လၢဝဲ။	အလၢအလၢ လၢဝဲ။လၢဝဲ လၢဝဲ။	I have sought it hither and thither, and have not found it.
လၢဝဲ လၢဝဲ။	လၢဝဲလၢဝဲ။	There is a house yonder.

6. It is used as a prefix to form various adverbs of *time*. (See §33,344.)

အလၢအလၢ ခါး။	အိၣ်လၢညါ။အိၣ်လၢခါး။	Have mercy upon us speedily.
လၢဝဲ လၢဝဲ။	လၢဝဲလၢဝဲ။	When didst thou come? I came to-day.
လၢဝဲ လၢဝဲ။	လၢဝဲလၢဝဲ။	When didst thou see? I saw the other evening.
လၢဝဲ လၢဝဲ။	လၢဝဲလၢဝဲ။	When didst thou see me? I saw thee when thou camest with the teacher, last year.
လၢဝဲ လၢဝဲ။	လၢဝဲလၢဝဲ။	I think thou wert my son in a former state.
လၢဝဲ လၢဝဲ။	လၢဝဲလၢဝဲ။	Where the Karens came from anciently, is not known.

7. It is used with words equivalent to prepositions, being written before the noun or pronoun. (See §45.)

လၢဝဲ လၢဝဲ။	လၢဝဲလၢဝဲ။	Stay thou with me.
------------	-----------	--------------------

§664.

လၢဝဲ။ လၢဝဲ။ လၢဝဲ။ လၢဝဲ။

1. This word is used after numerals with their affixes, to denote the *whole* of the persons or things mentioned. (See §345.)

လၢဝဲ လၢဝဲ။	လၢဝဲလၢဝဲ။	Both spoke up.
လၢဝဲ လၢဝဲ။	လၢဝဲလၢဝဲ။	We must all three go to-day.

2. It is used singly, or repeated after ဟံ့, သကူ, like ဆး in Sgau, for emphasis.

လၢဝဲ လၢဝဲ။	လၢဝဲလၢဝဲ။	They went every where.
------------	-----------	------------------------

3. It is used as an intensive after verbal adjectives, where it may be often rendered by *very*. (See §65 : 1.)

လၢဝဲ လၢဝဲ။	လၢဝဲလၢဝဲ။	Very great.
------------	-----------	-------------

§665.

လၢဝဲ။ လၢဝဲ။

This word is used in the signification of *no more* when used with negatives, as it usually is ; but of *any more* when used with affirmative clauses. (See §346.)

လၢဝဲ လၢဝဲ။	လၢဝဲလၢဝဲ။	Is is done ; there is no more.
------------	-----------	--------------------------------

§666.

၂၅၁၁၂.

၆၂၀၀၈။

This word is used as an affix to nouns or pronouns, when they have *ld*, *co*, prefixed, in the signification of *near*. (See §185.)

၂၁ ဗ ခဏ ဘိဝံ.	လာယဂီထံး။	Near me.
“ n “	“ န “	“ thee.
“ ဒ “	“ အ “	“ him, her, it, or them.
“ ဝ “	“ ဝ “	“ us.
“ ဂဘိဝံ ဒ “	“ သု “	“ you.
“ ဂဘိဝံဒ “	“ အဝဲသွဉ်အ “	“ them.
“ ——— ဒ “	“ ——— အ “	“ (where the blank is supplied by a noun.)
ဂဓာဂဓ ဂဓာဒဓ ခေါ် ၂၃၂၁ ဗ ခဏ ဘိဝံ ဗိဝံ.	နတ်နုဉ်ဗတ်လာယဂီထံးအံ။	Place thy things here, near me.
ဂဓာ ဒေါဂု၂၁ ဗ ခဏဘိဝံ ဗိဝံ.	ဗဲသွဉ်ဒီလာယဂီထံးအံ။	Come and sit down near me.

§ 667.

199.

သို့။

1. This root is the affix of interrogation in asking the indirect question. (See §350.)

၂. It is sometimes used for emphasis where no question is asked.

§668.

၂၅၇၁

လုံ့၊ တက္က၊။

This word is used sometimes in the signification of *wholly*. (See §349.)

၂၈။	၂၉။	၃၀။	၃၁။	၃၂။	၃၃။	၃၄။	၃၅။	၃၆။	၃၇။	၃၈။	၃၉။	၄၀။	၄၁။	၄၂။	၄၃။	၄၄။	၄၅။	၄၆။	၄၇။	၄၈။	၄၉။	၅၀။	၅၁။	၅၂။	၅၃။	၅၄။	၅၅။	၅၆။	၅၇။	၅၈။	၅၉။	၆၀။	၆၁။	၆၂။	၆၃။	၆၄။	၆၅။	၆၆။	၆၇။	၆၈။	၆၉။	၇၀။	၇၁။	၇၂။	၇၃။	၇၄။	၇၅။	၇၆။	၇၇။	၇၈။	၇၉။	၈၀။	၈၁။	၈၂။	၈၃။	၈၄။	၈၅။	၈၆။	၈၇။	၈၈။	၈၉။	၉၀။	၉၁။	၉၂။	၉၃။	၉၄။	၉၅။	၉၆။	၉၇။	၉၈။	၉၉။	၁၀၀။
၂၈။	၂၉။	၃၀။	၃၁။	၃၂။	၃၃။	၃၄။	၃၅။	၃၆။	၃၇။	၃၈။	၃၉။	၄၀။	၄၁။	၄၂။	၄၃။	၄၄။	၄၅။	၄၆။	၄၇။	၄၈။	၄၉။	၅၀။	၅၁။	၅၂။	၅၃။	၅၄။	၅၅။	၅၆။	၅၇။	၅၈။	၅၉။	၆၀။	၆၁။	၆၂။	၆၃။	၆၄။	၆၅။	၆၆။	၆၇။	၆၈။	၆၉။	၇၀။	၇၁။	၇၂။	၇၃။	၇၄။	၇၅။	၇၆။	၇၇။	၇၈။	၇၉။	၈၀။	၈၁။	၈၂။	၈၃။	၈၄။	၈၅။	၈၆။	၈၇။	၈၈။	၈၉။	၉၀။	၉၁။	၉၂။	၉၃။	၉၄။	၉၅။	၉၆။	၉၇။	၉၈။	၉၉။	၁၀၀။

§669.

lỗ.

လိပ်။

This root is used as a verbal affix to denote reciprocal action. (See §352: 1.)

ဆံ့ လံ့ ကတိံဒသံ လဟိ။	တိာ်လိာ်သုသးတဂ္ဂ။	Do not beat each other.
သကိယံ လံဒသံ။	သးဟ္မလိာ်အသး။	They hate each other.
ဒဇ္ဈာ ကံာ် ကလဟိ လံ့ သဒကံ္ပ ၁၅ ခဏ ၁၅ ခဏလော။	သရဉ်ခံဂလဲလိာ်ဒဉ်ဆူအတံာ် ဟ်ဒိဟ် ဒိလိ။	The two teachers go to each other's houses alternately.
စုာ် ပဝဟ် သလံာ် ဗဟ် သိာ် အာလံ့ ဒ သလော လော့ဒါ။	ပုာ်လောပဒဉ်တခိာ်အံသုဉ်ညါလိာ်ကွာ်အ သးတလော်လောတဉ်။	The people of our family do not all know each other.

§670.

လံ့.

လိ။

This word is affixed to verbs that signify to *imitate*, or *teach*. (See §351.)

ဇရာသေ့လံ့ပာ ခေါ်လံ့ နေ့ ပဟံ မာ	သရဉ်သိဉ်လိ ဟံလံ လိဉ်န့ဉ် ပတဉ် မာလိ	The teacher teaches us, and we
လံ့ လာ.	လိ။	must learn.

§671.

လေ့.

လိဉ်။

This word is used as a numeral affix to things in *lumps*, or *masses*, of no determinate form. (See §355.)

ဂေဝံ ဆံကံာ် လေ့ကေ့ ဟံလံ့ အာ ဝေံ	နမိဉ်ကိဉ်ခံလိဉ်န့ဉ်ဟ့ဉ်လိ။ ယမိဉ်ခါးနုာ်တ	As to the two loaves thou carriest,
ဟံး နာဂံ လေ့ဟေ့.	ဟံးမိဉ်။	permit me to carry one to help thee.
ပလံာ် လံ့ အာ ဘဲ နေ့ ပဟံ လံ့ အာ	ပလံာ် လံ့ ကျဲန့ဉ် ပထံဉ် လံ့ တံာ် အာဉ်တ	While going on the road, we saw a
လေ့.	လိဉ်။	cloud.
ဟံးဒါ လံ့.	ဘျီအံဉ်တလိဉ်။	A lump of salt petre.
လုခံ လံ့.	ဟိဉ်ခိဉ်တလိဉ်။	" earth.
ဟံး လံ့.	ကပံာ်တလိဉ်။	" clay.
ခမ္မံ လံ့.	ကးတလိဉ်။	" sulphur.
ပဟံ လံ့.	ဖဲပဉ်တလိဉ်။	" amber.
လံးခံ လံ့.	လဲးခံတလိဉ်။	" borax.
ခံ လံ့.	ကိးတလိဉ်။	" bismuth.
ခံ လံ့.	သိးတလိဉ်။	" zinc.
တံး ခါ လံ့.	ခံဝါတလိဉ်။	" arsenic.
တံး ဝေံ လံ့.	ခံဝါတလိဉ်။	" red orpiment.
တံး ဟံ လံ့.	ခံဝါတလိဉ်။	" yellow "

§672.

လာ.

လိ။

This word is used as an affix to mark the close of sentences.

ပဒုဗ္ဗာ အာဗျာ လာ.	ပဒုဗ္ဗာ ကးဘိဉ်လိ။	We have enough to eat and drink.
-------------------	-------------------	----------------------------------

§673.

လဲ.

လိ။

This word is used as a verbal prefix with the negative to indicate an imperfect or doubtful performance, or existence, of the action or passion. (See §354: 1.)

လဲ အာ ဒါ.	တလိအိဉ်တဉ်။	There is hardly any.
-----------	-------------	----------------------

§674.

လဲ.

လိ။

This word, preceded by လဲ, လာ, is affixed to a noun or pronoun in a manner equivalent usually to the preposition *on*. (See §354.)

၂၁ ဗ ၂၇ “ n “ “ ၃ “ “ ဝ “ “ ကံ၁၁ “ “ ဒံ၁၁၁ “ ——— ၃	လာယလီ။ “ န “ “ အ “ “ ဝ “ “ သု “ “ အဝဲသွ၁အ “ “ ——— အ “	On me. “ thee. “ him, her, it, or them. “ us. “ you. “ them. “ (where the blank is supplied by a noun.)
ဗ၁ဗ၁ ၂၁၁၁၁၁ ၁၁၁၁၁၁၁၁၁၁ ၂၇ n၁. n၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁ ဗ၁၁၁၁၁ h၁၁၁၁၁ n၁၁၁၁၁၁၁ ၁၁၁၁၁၁. n၁၁ ၁၁၁၁၁ ၁၁၁၁ ၁၁၁၁ ၁၁၁၁၁၁ ၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁.	ဗ၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁ ထူ၁၁၁၁၁၁၁။ န၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁။ ယ၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁ လီ၁။ န၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁ လီ၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁၁။	There is a bit of paper stuck a- gainst the house post. Do not make thy words have any connection with me. Sin is on me all over. Thy sins are not on me. They are on thyself.

§ 675.

This word is used as an affix with the negative, to indicate a small degree, where *hardly* would be often used in English. (See §356.)

[illegible]

§676.

1. This word is used in the signification of *around*. (See §357.)

ကံ့ပျံ့အပ် အာရုံမဝ ဝါဝဋ္ဌိ။	တိုင်တချုပ်ထူဒေဝတဗြဟ္မစားတရား။	The house has windows all around it.
ဘုရား၊ ခပ်အပ်အပ် အာဝဏ် ပခပ် ပစရာ။	ပြည့်စုံသောအာရုံစင်စင်အာရုံစင်စင်အာရုံစင်စင်။	There are worldly people all around us.

2. With plural nouns it is often used for *every*.

၀၁ ဘုံ ၀၁၆၅. | ၀၈ထံဝံးကိုး။ | Every country.

§677.

1. This word is used in the signification of *first*, and is spoken usually of doing a thing the first time, or of doing something before another does it. (See §179.)

အဝါ သအဝါ အဝံါ ဝံါ။	ပဝဲဒ်အံါပကလဲါကံါနု။	We will go before ; i. e. we will go before thou dost.
ကဝါ ဝံါအဝါ ကဝ၊ အဝါ ဒေါ ဝါကဝါ	နုထိကံါယါဒီးစထိဆာကွါနုလါခံါ။	Thou struck me first ; I struck thee in return, afterwards.
လခါ လာ။		

မမိဒွံတံတဝါ လောကဿိ။	စကဒိင်္ဂိယံလီၤနီၤ။	I will eat first, O thou!
လမကဒါတံလဒဘု လာမလေဝ	လမကဒါတံလဒဘု လာမလေဝ	When I came first I did not see
ရောဒါ။	သရ်တံ။	the teacher.
ရောဒါဒကဒါတံလကလေဝမိဒွံ လဒွာ	သရ်လဒါတံလကလေဝမိဒွံ နီၤနီၤလီၤ	The teacher that came first was
ဝါလော။	စွဲၤကိးလီၤ။	also a white foreigner.
လဒ ကံလံ။	လဒါတံမိဒွံ။	First.
လဒ တံလံ။	လဒါတံမိဒွံတူ။	At the first time.
ပုသဒါဒကဒါတံလဒဘု ဒမိဒွံ	ပုသဒါဒကဒါတံလဒဘု ဒမိဒွံ	The first, or former race of elders,
ဒမိဒွံ။	မိဒွံမိဒွံ။	their heads became white, their
ဒကဒါတံ လက။	ဒကဒါတံလက။	eyes dim of sight, and their teeth
ကဝါလေဝ မိဒွံလောကလဒကဒါတံလံ။	ဒကဒါတံလက။	broke away.
	ဒကဒါတံလက။	One of the first.
	ဒကဒါတံလက။	I saw thee the first time.

§678.

ဝါလ.

ရ်။

This word is used as a verbal prefix, in the signification of *strive*, to indicate that strenuous efforts are made to perform the act. (See §181.)

ဒုဝါလေဝ မိဒွံ။

ရ်မိဒွံ။

Strive to do.

§679.

ဝါလ.

ရ်လံ။

This word is used in the literal signification of *under*, or *by the side*, but not in the figurative acceptation, as in Sgau, ဖါလံ being used in its place.

ပုသဒါဒကဒါတံလဒဘု ဒမိဒွံ

ပုသဒါဒကဒါတံလဒဘု ဒမိဒွံ

The child sleeps by the side of its mother.

§680.

ဝါလ.

ဟ်။

This word is affixed to a few verbs to indicate that the act is done privately, but with ဖါ, ကွါ, it is equivalent to the English expression of "*keeping a sharp look out.*" (See §390.)

မိဒွံဝါ, မိဒွံဟ်။

ကွါဟ်တံလဒဘု ဒမိဒွံ

Look out, there are tigers here.

ကဝါလေဝ မိဒွံဟ်။

သုလဲၤမိဒွံဟ်တံလဒဘု

Keep a sharp look out in your travelling.

§681.

ဝါလ.

ဝဲ။

This root is used like the corresponding Sgau one, for the third personal pronoun.

ဝါလဟ် ဒမိဒွံဟ် လောကလဒကဒါတံလဒဘု

ဝါလဟ် ဒမိဒွံဟ် လောကလဒကဒါတံလဒဘု

A serpent bit a dog, and it died.

မိဒွံဝါ, မိဒွံဟ်။

ဟ်ဝဲ။

It flew away quickly.

ပုသဒါဒကဒါတံလဒဘု ဒမိဒွံဟ်

ပုသဒါဒကဒါတံလဒဘု ဒမိဒွံဟ်

The Karens look in hope for the time when their cities will be established.

§682.

ဝါ့ ဝါ့ တု တု။ ဝှဝှဝှဝှ။

This word is in common use as an adverb in the signification of *wandering to and fro, or backwards and forwards*. (See §361.)

မၤ ဝှဝှဝှဝှ တုတုဝှဝှဝှ။ ယဲတဲတဲန့ၣ်ဝှဝှဝှဝှဝှဝှဝှ။ | I travel about exceedingly.

§683.

ဝှ။ ဝှ။

This word is used as a verbal affix to indicate that the act is performed *before* another. (See §277: 1.)

မၤ ဝှဝှဝှဝှ ဝှဝှ။ မၤ ဝှဝှဝှဝှ။ | You go before. I will come behind.
မၤ ဝှဝှ။ | You may go before.

§684.

ဝှ။ ဝှ။

This word is used as a numeral affix to *coils*, and things conceived of as such.

မၤ ဝှဝှဝှဝှ ဝှဝှ။ | The coil of rope has ten coils.
မၤ ဝှဝှဝှဝှ ဝှဝှဝှဝှဝှဝှဝှဝှဝှ။ | He cannot read yet. He has learned one round of the spelling book.
မၤ ဝှဝှဝှဝှ ဝှဝှဝှ။ | Make two coils. One is not strong.

§685.

ဝှ။ ဝှ။

This word is used as a numeral affix to *plots of ground*. (See §148.)

မၤ ဝှဝှဝှဝှ။ | A lot of land.
မၤ ဝှဝှဝှဝှ။ | A grass plot.
မၤ ဝှဝှဝှဝှ ဝှဝှဝှဝှဝှဝှ။ | You have cleared only a little spot, how do you expect to live?
မၤ ဝှဝှဝှဝှ။ | A small field, or garden.
မၤ ဝှဝှဝှဝှ။ | A plantain garden.
မၤ ဝှဝှဝှဝှ။ | A patch of sugar cane.
မၤ ဝှဝှဝှဝှ။ | A yam patch.

§686.

ဝှ။ ဝှ။

This letter is used as a formative particle.

ဝှ။ | ဝှ။ | A zayat.

§687.

ဝှ။ ဝှ။ ဝှ။

I. This word is used as an affix to affirm with some emphasis. (See §379.)

မၤ ဝှဝှဝှဝှ ဝှဝှဝှဝှ။ | What reason is there for thy going?
မၤ ဝှဝှဝှဝှ ဝှဝှဝှဝှ။ | There is a reason.

2. It is used where the Sgaus use သ sometimes.

ကဝိာ မာဒကော လိာ. ဗာဂ် ကာ ဂဗာ	နဲယမနူလဲာ်။ ဓနာ်ဟူနဲဒိာ်ဝဲလံာ်ဒီးစ	Why hast thou come? I heard
စာ့ ဗာ်ကော ဗာ်ကါာ ဂဗာဝဗာ်.	ယဲဆူနဲဒိာ်ဝဲ။ နတဲဒိာ်တဲာ်ဒါ။	that thou wast not here, and came
ဂဗာ် ဒါးဗာ်.		to thee ; art thou displeased ?

§688.

ဝဂ်ာ.

သဒိာ်။

This is a particle of affirmation. (See §371.)

ဗာ်ဝါဝဂ်ာ.

ပုာ်မာ်သဒိာ်။

People do do it.

§689.

ဝဗိာ်.

သဒိာ်။

1. This word is affixed to sentences which affirm with emphasis. (See §372.)

ဂါာဝ ဝဗိာ်.	ဂုာ်သဒိာ်။	Beautiful! or excellent!
ဒေဝာ ဗာ်ဝါဝဗိာ် ဗာ်ဝါဝဗိာ် လာ.	တံာ်ပာ်ဒိာ်တပူာ်အံာ်သဒိာ်လီာ်။	This level spot is really fine!
ဘာ်ခါာ် လဲာ်ဝါဝဗိာ် ဝဗိာ်.	သကွံာ်တဒိာ်ဆဲးဒီးဒါာ်သဒိာ်။	The shoots from this clump of bam-
ဒေဝါဝဗိာ် လဲာ်ဝါဝါ ဝဗိာ်	ကဆိာ်တဒိာ်ဂုာ်သဒိာ်။	boos came up very numerous.
		These are fine elephant's tusks.

ဝဗိာ်လိာ်.

သဒိာ်လဲာ်။

2. Followed by လိာ်, လဲာ်, it is used in the manner of an interrogation.

ဂါာ် ဒါာ်ကံာ်ဗာ် ဂဗာ်ကံာ်ဗာ် လိာ်	နဲလဲာ်တံာ် တနံာ်အံာ် နသးပုာ် နိာ် နဲဒိာ်တ	Going to-day, thou has forgot-
ဂါာ် ဗာ်. ဝဗိာ်လိာ်.	ဘျာ်နုာ်ဒါာ်သဒိာ်လဲာ်။	ten thy cleaver. Ah! (so I have.)

§690.

ဝါာ်.

သလိာ်။

This word is used as a verbal prefix to denote an interval that elapses before an event, and may often be rendered by *before*. (See §373.)

ဝါာ်ကံာ် လိာ်.	သလိာ်နကလဲာ်။	Before thou goest.
ဝါာ်ကံာ် ဗာ်ဝါဝါာ် ဝါာ်ကံာ် ဂဗာ်	ပဲဒိာ်အံာ်သလိာ် ပကစာ် ကယဲနုာ်ပတဲာ်	Before our Lord comes; (i. e. du-
ဗာ်ဗာ် လဲာ်ဒါာ် ဘာ်ဝါာ် လာ.	ကွါာ်လိာ်ဒီးဒါာ်လိာ်။	ring the interval that elapses be-
		fore he comes,) we must hope or
ဝါာ်ဒါာ်ဒါာ် ဂဗာ်ကံာ် လိာ်ကံာ်	သလိာ်ကမာ်အသးဒီးနုာ် တနီာ်နီာ် ဒိာ်တဲာ်	expect his coming.
ဝါာ်ဝါာ်ကံာ် ဂဗာ်ကံာ် လိာ်.	ဒီးတဘျာ်နုာ်တဘျာ်လိာ်လိာ်။	Before it happens thus, some
		remain many years.

§691.

ဝါာ်.

သဒိာ်။

This word is used as in Sgau. (See §377.)

1. To denote the middle voice.

ဘာ်ဝါာ် ဂဗာ်ကံာ် လိာ်. ဒါာ်ဝါာ်.	သုးဗီာ်နသးဆူအံာ်တဂုာ်။ တံာ်ကိာ်။	Do not move here. It is hot.
ဂဗာ်ကံာ် ဂဗာ်ကံာ် ဂဗာ်ကံာ်	နုာ်ဂုာ်ဒီးဒိာ်လိာ်ကံာ်။	If thou art possessed of miraculous
ဝါာ်ကံာ် ဂဗာ်ကံာ် ဂဗာ်ကံာ်	နုာ်လိာ်ကံာ်နသးလိာ်။	powers, like Boun-lan-khee, try
		and steep thyself in water.

2. To denote the passive voice.

ပရိ ရှေ့ နေတံသံ ဗဟု. ပါး နှာ	တြိကးတံလံအသးလံ။ ပလဲၤန့ၣ်တဟ်	The door is shut. We cannot
ဖုံဒါ။	တၣ်။	enter.
ဝိဘူ ပရိ ရှေ့တံ. ပရိ ရှေ့ ဝိဘူ	အိးတိၣ်တြိတက့ၣ်။ တြိအိးတိၣ်လံအသး	Open the door. The door is
ဗဟုဒံဗဟု.	လံ။	open.
တခါတရံ လုဒံဗဟု နာံဗိ။	စးခိတိၤလိၤအသးအိၣ်ခံဘၣ်။	There are two sheets of paper that
		are ruled.
တခါ အိၣ်ဗိ ဗဟု.	စးခိမ့ၢ်ဘိးအသးဒီး။	If the paper is bent.
ဒတုၤတရံ မိဒါ, ဝိဘူဒံဗဟု.	အဒိဘိတမ့ၢ်တၣ်။ သွဲၣ်လံအသးလံ။	It is not a whole one. It is pointed.

3. To denote the optative mood.

ဗမံ ဒုဟ ဗဟု လၢမေ န့တံ ဝိဘူ မေ	တၢ်မိၣ် အိၣ်တၣ် ယသးလာတၢ် တမံဗိ။	I wish to eat something very
လၢ.	ဒိၣ်မးလိ။	much.

4. To express reciprocal action.

တရံ လံဒံဗဟု.	သးဟ့ၣ်လိၤအသး။	They hated each other.
တမံ ဝိဘူ နာံ က န့တံ ဝိဘူ လံဒံ	ပှၢ်မိၣ်မ့ၢ်ဒီး ပှၢ်မိၣ်ခွါ ခံကတိၤ လိၤအ	A man and a woman conversed
တမံဗဟု.	သးလိ။	with each other.

§692.

တ.

တသိ။

This word is used as a verbal affix to repeated acts. It is more generic in its use than the corresponding Sgau word တသိ. It is sometimes used where the Sgaus use က့.

တမံဗဟု မေတရံလၢတမံဗဟု လၢ	ဒီးစးမာသရံတဂၢလဲၤဒီးသရံ တဂၢမာ	I sent the teacher, and the tea-
ဒု မေတရံတမံဗဟု ဒံဗဟု ဒံဗဟု.	အခွံအပှၢ်လဲၤတသိလိ။	cher sent his servant.
မေတမံ တမံ ကိ။	ပတမာက့ပတံဉ်။	I will repair my house.
မေတမံ ဒံဗဟု တမံ မေတမံ တမံ	ကတိၤယုၤအကလုၢ်အကထိၣ်န့ၣ်သုကန့ၣ်သု	Will you listen to the word of
တမံဗဟုဒံဗဟု. မေတမံ တမံဗဟု	ဝဲဒါ။ တသ့မဲအသ့ပတံဉ် တၣ်က့တ	God? What we know we
တမံဗဟု တမံဗဟု.	သိသုလိ။	will repeat to you.
တမံဗဟု တမံဗဟု တမံဗဟု.	ခဲကန့ၣ်အံၤပမာက့သုလၢဒါ။	We cannot repair it now.

§693.

တ.

သိ။

1. This word is used as a verbal affix to indicate that the action denoted by the verb is *beginning* to be performed. (See §386.)

ပဒု တမံဗဟု.	ပအိၣ်သိမ့ၢ်။	We are beginning to eat rice.
-------------	--------------	-------------------------------

2. It is used like a numeral affix to *days* including the night.

တမံဗဟု မေတမံ တမံဗဟု တမံဗဟု	ယလဲၤတၢ်အံၤပံၤလၢက့ယဲသိလိ။	I was in the road five days.
တမံဗဟု.	သိသိတန့ၢ်။	All night, nightly.
တမံဗဟု မေတမံ တမံဗဟု တမံဗဟု	ပမံဉ်တၢ်သိသိတန့ၢ်။	I dreamed all night.
တမံဗဟု.	သိတန့ၢ်ကျၢ်။	All night.

မဝအ ဖံတံရံ ဗမာဗမာံ ဂါဒါဘျာယံ	ယတဖာဆီး ကဲယမံတနံ ဘဉ်သိတနံ	I had the belly-ache so all night
ချေ့.	ကျာ။	I could not sleep.
၂၁၇. ၂၁၃၇.	လာသီ။ လာအသီ။	At the beginning.
ဗဉ်ဟံ ဟံ ခံတံ ၂၁၃၇ မိဒ ချာံ	ဗဉ်သဘဉ်အံလာသီမိဒအချံ တဉ်ဒါလီ။	At the beginning I sowed only
ဇေယျဗံလော.		three fingers' full of mustard seed.

§694.

ဝါသ.

သံသး။

This word is used sometimes with ခ, ခဉ်, affixed, as a more emphatic form of that affix itself. (See §378.)

ဝဗ္ဗဗာ ၂၁၂. ဗသိ ဗာ သိ သာဗဗဗ	သိဉ်ယတဂုဗသုဉ်ညါသံသး ခဉ်ယလီ။	Do not teach me; I understand
ဝါလော.		of myself.
ဂဗဗဗဗာ ဒါ. ဗမံ ဂဗာ ဗဉ် ဝါ	နတဘဉ်ကိးဘဉ်ယ။ ယကယဲကုသံသး	You need not call me; I will
သာလော.	ခဉ်တင်လီ။	come of myself.

§695.

ဝါ.

သွဉ်။

1. This word is used as an affix to mark the plural number.

ဝါသံ ခဉ်, မဗဗဗာ ဝါသံ.	သံဗဉ်ကဉ်မုာ်ဗာကဉ်သွဉ်ဇာ။	O ye gods!
-----------------------	--------------------------	------------

2. It is often combined with လ, တဉ်.

ဗဉ်တံ ဝါလယ ဂဗ.	ပုကညီသွဉ်တဉ်နွဉ်။	Those men.
ဒဝါဝါ လ ဟုာ် ဇာလော.	အဝဲသွဉ်တဉ်ဘဉ်လဲတင်လီ။	They must go.
ဒါလံ ဇာဗံ ဝါဝါ, ဗဉ်တံ ၂၁၂ ဗ	အဉ်လိတင်အံသွဉ်သွဉ်ယနွဉ် တဟ်ယ	Alas! these things; I do not under-
ဂါဝါ, ဇာလော.	နိတဟ်ကိးမလီ။	stand them. They are very diffi-
		cult.

§696.

ဝါ.

သွဉ်။

1. This word is used, single or repeated, to express uncertainty, like *perhaps*. Sometimes it is written like the preceding one, ဝါ.

မံဒေ ဝါလော.	ကအိဉ်သွဉ်သွဉ်လီ။	Perhaps there is.
ဟုာ် ဒေ ဂဗ မံဒေ ဝါ ဝါ လော.	တဉ်လာအိဉ်မိးကအိဉ်သွဉ်သွဉ်လီ။	If it so happens, there may be.

2. It is used when repeated after different clauses in the signification of *whether—or*.

ပဉ်တံ ဝါ ဝါ ဝါ ဝါ, ဒဝါ ဝါ	ပကတိဘဉ်အိမုာ်တဂုဘဉ်သွဉ်။ အသး	Whether we have spoken improper-
မာယဗိ ပာ ဝါ, မာယ ဝါ ဒါ	မုာ်တမုာ်ဘဉ်ပုသွဉ်။ ပမုာ် ကမုာ်ဘဉ်	ly, or their minds are not comfort-
၂၁၇. ၂၁၃၇. ဝါ, ပဉ်တံ မိ ၂၁၃၇ ဝါ	အိတမံမံသွဉ်။ ပမိမုာ်တအိဉ်ဘဉ်	able, or we have sinned against
ပ မာ ဒု မာ ဒေ မိ ၂၁၇. ၂၁၃၇ ဝါ	သွဉ်။ ပမာအိဉ်မုာ် အိမုာ် တထိဉ်တထိ	them in some way, or we have no
ဝါ, ပဉ်တံ မိ ၂၁၇. ၂၁၃၇ ဝါ	ဘဉ်သွဉ်။ ပဘဉ် ကလိးထိဉ် ပမိပဉ်	children, or we do not succeed in
	လီ။	our labors, we must make offer-
		ings to our parents.

§697.

သို့။

သို့။

This word is used as a verbal affix in the signification of *can*; more especially when the ability arises from skill. (See §381.)

ကမာ သို့သွ။ မာသွ။

နမာသွ၏။ မာသွ၏။

Canst thou do it? Try.

ဘုံ၊ ဟေ့၊ ဗဟို၊ ဝါ၊ သို့သွ။

ထံတလိပ်အံ၊ ဝါ၊ ဝါ၊ သို့သွ။

I cannot cross this stream.

ဗဟို၊ ဝါ၊ ဝါ၊ သို့သွ။

ယဒိ အကနုန် ကကု။ ယဝ် တံ၊ သို့သွ။

The edge of my knife is turned; I cannot cut with it.

§698.

သို့သွ။

သို့သွ။

This repeated root is prefixed to ကံ၊ နံ၊ in the signification of *all*. (See §381:3.)

စာ၊ လံ၊ လံ၊ သို့သွ။

ပသိပ်လိပ်သို့သွ။

We study all day.

2. Sometimes ခု၊ ကု၊ is affixed, and then သို့ is not repeated.

ကမာ ဝါ၊ သို့သွ။

နတပ်ကိ၊ နိပ်သို့သွ။

Thou must weed all day.

§699.

သို့။

သို့။

This word is affixed with လ၊ လာ၊ ခ၊ ခိ၊ prefixed to the noun or pronoun in the signification of *with*, or *together with*. As a noun, it signifies an *associate* or *companion*. (See §385.)

ဒဝါ၊ လ၊ လာ၊ လာ၊ သို့။

အဝိပ်အံ၊ လာ၊ လာ၊ သို့။

He studied with me.

§700.

ဟု၊ ဟု။

ဟု၊ ဟု။

1. This word is used like *what?* in English, on not hearing words spoken. (See §387.)

မကိ၊ လ၊ လာ၊ ဟု။

မု၊ နု၊ လာ၊ လာ၊ ဟု။

Dost thou come from below? What?

ကကိ၊ ဟု၊ ဟု။

နု၊ နု၊ ဟု၊ ဟု။

Dost thou hear? What?

2. It is used as an interjection expressive of disapprobation.

ကကိ၊ လ၊ လာ၊ ဟု။

နု၊ နု၊ လာ၊ လာ၊ ဟု။

I will send thee. Ah! I cannot

ဟု၊ ဟု။

လာ၊ လာ၊ ဟု။

go.

§701.

ဟု၊ ဟု။

ဟု၊ ဟု။

This word is used for an interjection, as in the following examples. (See §389.)

ဟု၊ ဟု၊ ဟု၊ ဟု။

ဟု၊ ဟု၊ ဟု၊ ဟု။

Ah, thy chopping would have

ဟု၊ ဟု။

လာ၊ လာ။

hit me.

§702.

၇၆၃.

ॐ॥

This word is used as an interjection, in calling attention to an object.

၁။ ဓမ္မံ ဒဿန္တေ ဖလံ စရန္တိ၊ ၂။ တာဝုသန္တော နိဂဟန္တိ၊ ၃။ အနတ္တံ သမုဒယန္တိ၊	ဘုံ၊ ဓမ္မံ ဒဿန္တေ ဖလံ စရန္တိ၊ ၂။ တာဝုသန္တော နိဂဟန္တိ၊ ၃။ အနတ္တံ သမုဒယန္တိ၊	Ah, the ants are gathering to- gether in bodies.
---	---	--

nā hū ōm aṅga eṁgā meḥ mā āmi. **မကိုင်တဘျီလဲယဲတကဲလာတည်ယဲ။** Ah, this time I cannot go.

၎င်း၊ လူ့ဘဝ၊	အဲဒါလို့ထင်တယ်။	Ah, he has fallen off.
--------------	-----------------	------------------------

§703.

3.

ॐ॥

1. This letter is used for the third personal pronoun.

ထုၤ ကိၣ် ဖျၢၣ်မၤ မၤဒ်မၢ် ဟံ. ဘိၣ် ဗၢ် ဖျၢၣ်မၤဟံၣ်ပူၤန့ၣ်မ့ၢ်အံၤစၢ်။ သ့ၣ်ညါတၢ်။ Are the people in the house asleep? I know not.

ပမံဒျ ခမာဒါဒေ။	ပကဒိဉ်တုအလ္လင်။	We will eat till it is all done.
----------------	-----------------	----------------------------------

ဒဝါသ တံဝါ, ဗမာဒါ။ |အဲဒါနဲ့ပဲ။ ယတမာတနီ။ | He says, he did not do it.

၁၂။ ကံ၊ ဗို၊ ဖုဂ်၊ ကံ၊ ခါ၊ မိ နံ၊ ခါ၊ မိ၊ နု၊ ဝါ။	တိ၊ လါ၊ နံ၊ ဝါ၊ ပါ၊ ဟဲ၊ ခါ။ ။ အဲ၊ တဂ၊ မှ် ဝါ။ အဲ၊ တဂ၊ မှ်၊ ဝါ၊ လီ။	Two people came to-day, the one a Pgho, and the other a Sgau.
--	---	--

၎င်း၏ ခြေထောက်အားဖြင့်
He has torn up his tunic.

၁၁။ သူ့အိမ်ကို ချန်လှားခဲ့သည်။	သေလွန်ခဲ့သောအခါ၌။	He forgot his house.
--------------------------------	-------------------	----------------------

မိမိကလေးတို့အား ချစ်ခင်စေ၏။	မိမိကလေးတို့အား ချစ်ခင်စေ၏။	She dreamed her cousin said to her, “behold ! at noon thy nephew rises up crying.”
-----------------------------	-----------------------------	--

ဒဘုံ ဝှါ.	အဝသ်။	They, or theirs.
-----------	-------	------------------

ဒဘုံ၊ ဝါး၊ ဖျ. အာသနာတဖန်။ “ “

ဒဘုံဝါ လှေကား အမှ.	စွဲသတ်တဖန်လဲလံ။	They have gone.
--------------------	-----------------	-----------------

3၁၇.	3၁၈။	Him, her, it, or them.
------	------	------------------------

ထုစာလကကောဝဏံ. ဂဿိအာဟိဿိ။ ၁၆။ အသဒ္ဓါ။	ပြာနုဉ်တဂဏုဉ်သမိး။ နသ္မုဉ်ညါဒ်လဲဉ်။ ထံဉ်ဒ္ဓါ။	That person is very handsome. How dost thou know ? I saw her.
--	---	---

ထုခပ်ဖျား ခပ်ကပ်စွာ၊ ဗမာအား။ ပဒိဋ္ဌိတံ၊ ပဒိဋ္ဌိတံ။ ယထာဓိကံ။ The Commissioner has arrived ; I saw him.

2. It is used where an indefinite article would supply its place in English, though it may still be construed as the third personal pronoun.

ဒဝါရကဏ္ဍဝံပါး၊ ၂၃၁ မံ၊ ၈၈၊ အနုပဒိတံ၊ အတတဒိတံ။
၂၃၁။

The governor has given him an umbrella.

စုဝံ၊ ကမ္မစဒိ၊ ငါးပါး၊ ဒဝါ၊ ကမ္မ၊ ပဒိန္နံ၊ ဟိ၊ မှီ၊ လေး၊ တွာ၊ အစွန့်၊ ဘဉ်၊ အ၊ ဟု၊ ဒ၊ ဟိ၊	သးလီ။	The governor is pleased when people give him money.
--	--------------	---

3. It is prefixed to words governing a genitive.

စံဝံ့ ဒဝံါံ၊ လံဝံါံ။ |ထိင်အသံတဒါ။ |A bird's nest.

ဘုံကလဲ လဲလဲ၊ အံ့အံ့၊ ဝေလဲလဲ။	သံးနုတ်တစ်ခွဲအံ့၊ အံ့၊ ဝေလဲလဲ။	The price of the gun is very high.
------------------------------	--------------------------------	------------------------------------

§704.

३८०.

သၢ်ဒိဉ်။

This word is used as a verbal prefix indicative of a wish or desire to perform

ဒု။	လၢ။	လှ်။	Bathe.
“	လံ။	လိ။	Spread out to dry.
“	လၢ။	လီ။	Deceive.
“	ခၢ။	ကၢ။	Trade.
“	ဆိ။	ဆု။	Ask.
“	ဇၢ။	ဆီ။	Sell.
“	လိ။	လဲ။	Exchange.
“	ဗံ။	ဘၣ်ယိၣ်။	Anxious.
“	ဗၢ။	ဆု။	Seek.
“	ဗၢ။	ဇိ။	Cook.
“	ကု။	နီ။	Share out, divide.
“	လိ။	လိ။	Borrow.
“	ဘၣ်။	ထၢ။	Pick, choose.
“	ဂၢ။	သၢ။	Go to meet.
“	ဒၢ။	အူ။	Praise.
“	လိ။	ကလိ။	Entice, persuade.
လၢဒု။ ဘၣ်မၢကု။ ကုအိ။		လဲၢမၢသ့ၣ်မုၣ်ဒုတတိကကု။	Go get a load of fuel.

§709.

အံ။ အံ။

This word is used with repeated correllatives in the first term, where the signification of *this* may be always traced; and occasionally, especially in poetry, it is used in other circumstances. (See §398.)

သးဒိ။ ဒု။	သးဒိ။ ဒု။	If the heart be with the Son of
သးဒိ။ ဒု။	သးဒိ။ ဒု။	God, be baptized.

§710.

အံ။ အံ။

This particle is used to express assent, often like *yes* in English. (See §401.)

ကု။	အံ။	Hast thou arrived? Yes.
ကု။	အံ။	Art thou asleep? Yes.
ကု။	အံ။	Wilt thou go now? Yes.

§711.

အံ။ အံ။

This word is most usually used with negatives, in the signification of *not much, not very*.

အံ။	အံ။	There is not much, or, there is
အံ။	အံ။	hardly any.
အံ။	အံ။	I do not fully know.

§712.

394

တ-ဘဉ်။

This word is used as a verbal affix to express a direct and positive negation.
(See §212, 650.)

မိမိ ဒါ။	တမ္ဗိတံ။	No.
မိမိသေဝါခါ ဒါ။ မိမိသေဝါခါ။	တမ္ဗိတံတမ္ဗိတံတမ္ဗိတံ။ တမ္ဗိတံ သေဝါ။	Without doing it I will not exist. I will do it.
မိမိသေဝါခါ ဒါ။ မိမိသေဝါခါ ဒါ။	သေဝါတမ္ဗိတံတမ္ဗိတံတမ္ဗိတံ။ တ မ္ဗိတံတမ္ဗိတံ။	The teacher will not be without co- ming. He will come of himself.
မိမိသေဝါခါ ဒါ။	နမ္မိတံ။	Thou dost not speak Sgau distinctly.
မိမိသေဝါခါ ဒါ။	နမ္မိတံ။	I do not understand what thou sayest.

§713.

355.

မၤ

1. This word is used in the signification of *if*; and sometimes of *when*.

၁။ This word is used in the signification of <i>if</i> , and		
ကဒိမ္မိ လော ဟုဗ္ဗာ ဂေ၊ ဗလော ဟု ဂေ။	နမ္မိဓံဘိယံ ယာနန္တံ။ ယတဓံဘိယံ ဟုဂေ	If thou tellest me, I will not tell others.
ကဒိမ္မိ။	ဘိယံ။	
ဗလော ဟု ဂေ၊ ဗလော ဟု ဂေ။	ယမ္မိဓံဘိယံ ယာနန္တံ။ ယတဓံဘိယံ ဟုဂေ	When I have finished clearing my field, I will build a house.
ဗလော။	ဘိယံ။	
ဗလော ဟု ဂေ၊ ဗလော ဟု ဂေ။	ယမ္မိဓံဘိယံ ယာနန္တံ။ ယတဓံဘိယံ ဟုဂေ	When I have done work, I will eat rice.
ဗလော။	ဘိယံ။	

2. It is used to form adverbs like those that end in *ly*, in English. (See §36.)

ဒုမ္မာ ဒမ္မိနန္ဒာ၊ ဇေယျဝံ၊ ဟိ ဖေ။	အိဉ်မ္မာဉ်ရွှာ။ သရဉ်ကလဲလီ။	Eat rice quickly, the teacher will go.
မာဂါဒ ဒမ္မိဇေ ဇာံ၊	မာနကလုာ်ဉ်တီတကွာ်။	Keep thy word faithfully.
ပဗ္ဗမာ ဒေဒမ္မိစ္စာ ဇာ။	ပတဉ်မာတဉ်ဉ်စွဉ်လီ။	We must work strenuously.
ဟိဗ္ဗာ သာဓမ္မာ ဂမ္မာဉ်ပဉ်၊ ဟိဒမ္မိ ဗုဇာံ၊	လဲကွဲသုတကမဉ်တဉ်။ လဲတဉ်တဉ်တ ကွာ်။	Do not take the wrong road. Go right.

3. Followed by $\omega\text{ṣ}$, $\phi\text{ṣ}$, it may often be rendered by *but*; especially in antithetical clauses, yet *if be* is its literal signification.

[illegible]

4. ဒေါက်တာ is used where the S'gaus use ဝူဝ် sometimes.

[illegible]

5. It is equivalent to the Sgau ຣ or ຣ.

ဒီရံဗဝံ ၂၀၀၀၀၀၀.	အတံတဒိဒံ။	This time.
ဒီရံ အံကမ္မ ဝါ။	အတံနူအံ။	Moreover, further.
ဒီရံဗဝံ ကမ္မ ဝါ။	“	“

§717.

ဒေဒော.

အိတ်အိတ်။

This word is an interjection, used as on recollecting something that had been forgotten.

ဒေဒော ဗသံသယ ခဏ ဘဝံ.

|အိတ်အိတ်ယသးပွာနိတ်ယသးသမီး။|

Oh, yes, I had quite forgotten.

§718.

ဒေ.

အိတ်။

1. This word is affixed to nouns and pronouns to which *la*, *wa*, is prefixed, where *to*, *from*, or *at*, would be used in English. (See §405.)

l ဗ ဒေ

လာယအိတ်။

To or from me.

“ n “

“ န “

“ “ thee.

“ ဒ “

“ အ “

“ “ him, her, it, or them.

“ ဝ “

“ ဝ “

“ “ us.

“ ဂဘိဒ “

“ သ “

“ “ you.

“ ဒဘိဝါဒ “

“ အဝဲသွတ်အ “

“ “ them.

“ ——— ဒ “

“ ——— အ “

“ “ (where the blank is supplied by a noun.)

ဗမာ လိပ်လံး လေ့ဒေ ဒေ ဂဗ္ဗ ဂဗ္ဗ
မိလိာ လေ့ဒေ ဒေ.

ယမာလိလိာလေ့ဒေအိတ်ဝါဒီး ယက
လဲဆူပဒိတ်အိတ်။

After I have studied *at* the teachers,
I will go *to* the governor.

ဂဗ္ဗ လေ့ဒေ.

ယဆူယအိတ်။

Come *to* me.

2. It is used after couplets synonymously with ဒေ, where the Sgaus use ဒေ။

ဗမာ လိပ်လံး လေ့ဒေ ဒေ ဂဗ္ဗ ဂဗ္ဗ မိလိာ။ ခုးတလိာ်အိတ်ဒေဒေဒေ အိတ်အိတ်မီးလိာ်။ There are many weeds in this field.

§719.

ဒွါ.

ဝံ။

This word is used as a numeral affix to *loads* carried on the back. (See §358.)

ဝဇ္ဇာဒါ ဝဇ္ဇာ ဒေဒွါ ဂွံ ဒွါ, ဂွါဒွါ ကတိတ်ကတိတ်တိတ်ဝံတံဝံဝံ။

Prepare one or two loads.

ထေ.

ဗဒွါ ဝဇ္ဇာ ဒွါ.

စဝံသဘျာတ်တံ။

I carry a load of piper betle leaves.

§720.

ဒွါ.

ဘျာတ်။

This word is used as a numeral affix to *hillocks*, such as animals that burrow make. (See §312.)

ဘျာတ် လွါ.

ဒွါဘျာတ်။

A bamboo rat's hill.

§721.

ဒွါ.

အံ့အံ့။

This particle is used as an interjection, on being surprised at the sight of something unexpected.

ဒွါ, ခဏ လေ့.

အံ့ကဆိတရ။

Ah, an elephant.

ဘျာတ် ဝဇ္ဇာ လေ့. ဒွါ ဂဗ္ဗ ဝဇ္ဇာ. ဒွါ
ဝဇ္ဇာဒါ.

ဘျာတ်ဘျာတ်ဘျာတ်. အံ့ဘျာတ်. အံ့
အိတ်သဲဒ်မီး။

There is a shoal of tadpoles. Ah!
two shoals. Ah! there are many
shoals.

§722.

ဒွေ.

စိန်ယိန်

Like the Sgau particles, this word is affixed to sentences asking consent, in a coaxing manner.

အမိမိကံ့ ဘိာ် ဒွေ.	စကမိတဘိယိန်	I will take a sleep, shall I not?
အမိမိကံ့ ဘိာ်, နိာ်ကံ့ကံ့ ဂိာ် ဘိာ်	စကစံးဘိာ်နိာ်	I will tell thee. Next year come and
ဒွေ ဂိာ်ကံ့ ဘိာ်ဒွေ.	ဒီးယိာ်စိန်	live with me; (will you not?)

§723.

စိ.

စိ

This particle is used for an interjection, as when indisposed to entertain a question. The Sgaus use စိ in the same manner.

ဂိာ်ကံ့ ဘိာ်, စိ, ဘိာ် ဂိာ်ကံ့	နကလဲအလဲစိ	Where art thou going? Ah, to some
စိ ဂိာ်.	နကလဲအလဲစိ	place or another, where I will.

§724.

စ.

စိစိ

1. This is the common affix of interrogation in asking the direct question. (See §408: 1.)

ဂိာ်ကံ့ ဘိာ် ဘိာ်ကံ့ ဂိာ်ကံ့	နကလဲအလဲစိ	Wilt thou go and carry paddy now?
ဂိာ်ကံ့ ဘိာ်ကံ့.	နကလဲကံ့စိ	Wilt thou go fishing?

2. It is used as a vocative particle in conversation, where စိ is used in Sgau.

ဂိာ်ကံ့ ဘိာ်, စိ, ဘိာ်ကံ့	နကလဲအလဲစိ	Nephew! we shall be able to live.
---------------------------	-----------	-----------------------------------

3. It is repeated after different clauses in the signification of *whether—or*.

စ — စ.	စိ—စိ	Whether—or.
ဂိာ်ကံ့ စ, ဘိာ်ကံ့ ဂိာ်, ဘိာ်ကံ့	နကလဲအလဲစိ	Tell us whether thou wilt go, or not go.

4. It is used like ကိ in Sgau.

စ — ဘိာ်.	ကိနိာ်	Permits, or commands.
ဂိာ်ကံ့ ဘိာ်ကံ့ ဘိာ်ကံ့ ဘိာ်.	ယကိလဲအလဲနိာ်	Come in the afternoon.
စ — စိ.	ကိသိာ်	Supposes.
ဂိာ်ကံ့ ဘိာ်ကံ့ ဘိာ်ကံ့ ဘိာ်.	နကလဲအလဲစိ	Thou wilt fall on my country sometime, I guess.

§725.

စိ.

စိ

This particle is the affix which is in most common use to mark the vocative case. (See §411.)

စိ ဘိာ်ကံ့.	ယကိလဲအလဲစိ	O teacher, give!
-------------	------------	------------------

2. Followed by လ, လာ, and a verbal root, it is used to form relative clauses.

စုၤ ဒုၤလၢ်ဒုၤ

ၤပုၤလၢ်အမၤတၢ်

Persons who do well.

3. By an abbreviation of the above form it is prefixed to verbs to form **nouns** of agency and the like. ဖံၤ, ဖိ, is often affixed, but is not necessary. (See §59.)

စုၤ ဖံၤ

ၤပုၤဖိၤ

Children of poverty.

စုၤ မၤဒုၤ ဖံၤ

ၤပုၤမၤကမၤတၢ်

Transgressors.

စုၤ ဟံၤ ဖံၤ

ၤပုၤတၢ်ဒဲးတး

Sinners.

4. It is prefixed to gentile nouns and the like, which are formed by affixing ဖံၤ, ဖိ; but here it is not necessary. (See §594.)

စုၤ ဖံၤ

ၤပုၤဝံၤ

Citizens.

စုၤ လၢ်ဗၢ်

ၤပုၤကၢ်

Mountaineers.

စုၤ ဗၢ်

ၤပုၤမၤဝံၤ

Children of the earth.

စုၤ ဗၢ်ဗၢ်

ၤပုၤမၤဝံၤ

The inhabitants of heaven.

THE CLANDESTINE MARRIAGE.

A BOODHIST ROMANCE.

MANY of the Karen Particles are so dependant upon the connection in which they are used, for their signification, that it is quite impracticable to understand them fully from detached sentences, such as are contained in the body of this work. Nor are there books to which the student may be referred, to acquire a knowledge of their use. In Pgho, all our books are written by Foreigners, with an imperfect knowledge of the language ; or, are translations by natives, of books written by Foreigners under similar disadvantages, in Sgau or Burman. Such books, abounding as they do, in barbarisms, and foreign idioms, are wholly unsuited for study, and afford no materials for acquiring a thorough knowledge of the language.

LIKE the Sgaus, the Pghos have many traditionary romances, which, they say, have been communicated orally from father to son, for many generations. They are mostly Boodhist stories of little value in point of sentiment, but of great value as exhibiting the usage of language. One of these stories, the title of which is given at the top of the page, is here presented to the reader.

It was committed to paper, by the most intelligent Pgho in the writer's school, and is given with no alterations, but such as were necessary to make the orthography conform to that of the books printed at Maulmain.

THE varied circumstances in which the heroes of the story are placed, bring into use a great diversity of language ; and it is confidently anticipated, that the student will find it of valuable assistance in acquiring an idiomatic knowledge of the language. All the words occurring in the story, are defined in the Index, with frequent references to the paragraphs in which they are found, so that a translation is unnecessary, not to say undesirable, for an exercise in acquiring the language.

WERE each Missionary at the different stations to prompt the most intelligent natives around him to commit to paper all the traditions and stories with which they are acquainted, we should soon have a body of Karen Literature, which, for the purpose of becoming acquainted with the language, would be invaluable. Many years ago, the writer collected in this way more than a hundred stories in Sgau, and he has copies of some thirty, collected by Mr. Vinton, of the Maulmain Mission. The following is one of a few that he has collected in Pgho, and if other Missionaries, especially those in Maulmain and Arracan, will make a similar effort, they will confer a boon, not only on their contemporaries; but also on those that are to succeed us in our Missionary labors, and more especially on those who are authors or translators.

Many of the Karen Parables are so dependent upon the connection in which they are used, for their significance, that it is quite impracticable to understand them fully from detached sentences, such as are contained in the body of this work. Now are these books to which the student may be referred, to acquire a knowledge of their use. In Pgho, all our books are written by foreigners, with an imperfect knowledge of the language; or, are translations of books written by foreigners under similar disadvantages, in Sgau or Burman. Such books, depending as they do, in barbarisms, and foreign idioms, are wholly unsuited for study, and afford no materials for acquiring a thorough knowledge of the language.

Like the Sgau, the Pgho have many traditional romances, which they say, have been communicated orally from father to son, for many generations. They are mostly bloodier stories of little value in point of sentiment, but of great value as exhibiting the usage of language. One of these stories, the title of which is given at the top of the page, is here presented to the reader.

It was committed to paper by the most intelligent Pgho in the writer's school, and is given with no alterations, but such as were necessary to make the orthography conform to that of the books printed at Mission.

The varied circumstances in which the heroes of the story are placed, bring into use a great diversity of language; and it is confidently anticipated, that the student will find it of valuable assistance in acquiring an extensive knowledge of the language. All the words occurring in the story, are defined in the Index, with frequent references to the paragraphs in which they are found, so that a translation is unnecessary, not to say unnecessary, for an exercise in acquiring the language.

THE CLANDESTINE MARRIAGE.

[illegible][illegible]

၁။ ဖုလ္လကောမာဝါဟိဒေဇာဒေသံနော
ရာမမာဘူသ၊ ဣပ္ပဂ္ဂါလုဘိ၊ မဒစန္ဒရာမာ
သိဝါရ၊ စိန္တုသိဒမာဒ္ဓုဇာ၊ လျှော်ဆွေဟိဝါ
ရာဟိယုတ္တံ၊ ဝါဒသ၊ ဤလုတ္တံ၊ လင်္ကာ
ခပ်၊ ရသီမံ၊ ဧဒ္ဓုဟမေ။

[illegible][illegible]

၁။ ထု ဖိပ် သု ဂဏ ဝိပ် ဘူ ဘဏ္ဍ ဖိပ် သု ခွာ နာ န
မိပ် န ဖိပ် မိပ် ဘာ န မာ ခိပ် ထု ဝိပ် ဖိပ် ဘူ ဖိပ် နာ မာ
မာ၊ မာ လ၊ ဘူ န မဏ ဘူ န ပျာ လ ချာ ပဏ္ဍ ဘူ ဝိပ် သု
န ဂိပ် န ဘူ နာ ဘူ ဘူ ဝဏ ဂိပ် ဘာ ခိပ် မာ ဂဏ နာ
ဘူ ဘူ ဘူ လ ဂိပ် ဖိပ် ဖိပ်၊ လ ထု ဘူ မာ ဘာ လ ဝိပ်
လ။

[illegible]

၇။ ဒေ လၢ န ဘီၣ် စ ဝှၢ န ဖံၣ် မၤ ဝဲ ဟံၣ် ဂၤ ဒၣ်
 ဂၢၢ် လၢ လၢ ဖျံၣ်ၤ လၢ. လၢ ဒၣ် ဝဲ န ဝဲၣ် ဒၣ်ၤ ဒၣ် ဖၢၣ်
 ဝဲၣ် ဖၢၣ် လၢ ဝဲၣ် ဝဲၣ် လၢ. ဒၣ် ဝဲၣ် လၢ ဖၢၣ် ဂၤ ဒၣ်

ဒီဝါ မံာ မ ၁ ဣဒ္ဓိဝါ သ လာ. ရ ၁ ဝ မံာ ကစ
ဒ မ ၁ ကစါ ဒေ ဒ မေ ပ, ဗာ ခေ. ရ ဒ မေ ပ
ကီကု သ ဖ မေ ဒ လေ ကါ ဣဝါ သ လာ. ရ ဣသ
၁ ဝါ မံာ လ ဣ ဗာ ဣ ကစ ရ, ၁ ခံ ဒိ လံ ဒ
ဝါ ဒ သ ရ ခါ ဣ ဣ လံ ဒ သ လ ဒ ဣ ဣ လာ.

[illegible][illegible][illegible][illegible][illegible]

၂၈။ ရှေး နတ် မယု လ ဂု ဂျီ ဟု ဘ ဂျီ လ မှီ ဖြစ် လ ရှေး
 ရှေး ချ ဂု ယု လှီ ဂု လှာ. ရှေး ဒု ဂု လ ဂု ဂု ဝါ လှာ
 ဒု မယု ဟု ဒ ဝါ လှာ. ရှေး ဒု မှီ ဒ မယု လ ဂု လှာ, ဖျာ
 ဖျာ ဝါ ဂု မှီ ဖျာ ဝါ ဂု ဂု လှာ. ရှေး ဒု ဝါ ဂု
 ဝါ, ဖျာ ဝါ ဖျာ ဝါ ဖျာ, ဖျာ လှ ဝါ ဝါ ဝါ လှာ.

၂။ နေ ဖျံ ဖျံ ဖျံ လို ခဲ သး, ဒေသ ခဲ သး, ခုန့် ဒေသ
ဝါ သ လာ. နေ န မေ နေ ဝါ သ လာ, ဖျံ ဘုံ ဖျံ
ဘုံ ထိ, ခဲ လာ ဘုံ ဒေသ ခုန့် ခုန့် မိ န ဂွါ ဒေသ
ထု.

၂၀။ ရေဒီယို ဝါယာများကို နှစ်စဉ် အသစ် ဝယ်ယူရန်
အသုံးပြုမှု၊ လျှပ်စစ် နှစ်စဉ် အသစ် ဝယ်ယူရန်၊
ဖုန်းများကို နှစ်စဉ် အသစ် ဝယ်ယူရန်။

[illegible]

၃၀။ ရှေး ဝတ်ဘွဲ့ စေတ ဘုံတရား ရှေး ဂုဏ် ဖွဲ့ဘွဲ့ မဟုတ်ဘဲ
 ဖွဲ့စည်းထား။ ဘုရား ဂုဏ် ၁ ဖွဲ့ ရှေး ဘုံတရား ဝတ်ဘွဲ့၊ ဖွဲ့
 ၁၂ စေတ ဘုံတရား ၁၂ ဖွဲ့စည်း၊ မိမိ ၃ ဖွဲ့စည်း ဝတ်ဘွဲ့
 ၁၂။

[illegible][illegible][illegible]

သားကလေးမရှိခဲ့ဘူး။ ခွာဝါးခေါ်ဟော့လော့။ ရာမာနွာသား
ဟာ ဝါးလေးဝါးဝါး၊ ဇာဇာဇာ၊ ကွေးဝါးလဲဟော့လော့။

[illegible]

၈၀။ စော့ စော့ နုရွာ အေဝါ ဘေ့ မာ လှ၊ အေ ခါး လှ
 ဖိပ် သ မါး ဘေ လှ ဝါး လှ၊ လှ ဝါး ဘေ လှ၊
 လှ ဝါး လှ၊ လှ အေဝါ လှ ခါး ချိပ် သေ လှ
 ဝါး ဖိပ် ခါး

၁၈။ ရှေး ဇေယျာ ဟု ချစ်စွာ ခေါ်ဝေါ်သော၊ ဒဒိမ္မာဏိ
 နှစ်လမျှ ကာလအတွင်း မိမိ၏ နှစ်လမျှ အသက်
 စတုတ္ထဝိသုဒ္ဓိ၊ မိမိ၏ နှစ်လမျှ အသက် စတုတ္ထ
 ရှေး နှစ်လမျှ အသက် စတုတ္ထ ဟု ခေါ်ဝေါ်သော၊
 ရှေး နှစ်လမျှ အသက် စတုတ္ထ ဟု ခေါ်ဝေါ်သော၊
 ၁၈။

၈။ ရှေး လူ့ ဝါး လာ နှစ် မှာ အထွေထွေ မှီ နှစ် ဝါး ဝါး နှစ်
 အချို့ ခံစား လာ။ ရှေး ဘဝ ဝါး လာ နှစ် မှာ အထွေထွေ မှီ နှစ်
 ဝါး အထွေထွေ မှီ နှစ် ဝါး ဝါး နှစ် ဝါး ဝါး နှစ် ဝါး ဝါး နှစ် ဝါး
 မှီ နှစ် ဝါး ဝါး နှစ် ဝါး ဝါး နှစ် ဝါး ဝါး နှစ် ဝါး ဝါး နှစ် ဝါး
 မှီ နှစ် ဝါး ဝါး နှစ် ဝါး ဝါး နှစ် ဝါး ဝါး နှစ် ဝါး ဝါး နှစ် ဝါး
 မှီ နှစ် ဝါး ဝါး နှစ် ဝါး ဝါး နှစ် ဝါး ဝါး နှစ် ဝါး ဝါး နှစ် ဝါး
 မှီ နှစ် ဝါး ဝါး နှစ် ဝါး ဝါး နှစ် ဝါး ဝါး နှစ် ဝါး ဝါး နှစ် ဝါး

၇၃။ တို့ဒဝါ ဝိသိကဗေဒ ဝါ တို့ဝါလ၊ ခေတ
 ဓိ။ ဒိဝိမိဒါလောကီယဗေဒဗျူဟာယ ဗျူဟာ
 ဝိသိကဗေဒ ဝါ တို့ဝါလ၊ ခေတ
 ဓိ။ ဒိဝိမိဒါလောကီယဗေဒဗျူဟာယ ဗျူဟာ
 ဝိသိကဗေဒ ဝါ တို့ဝါလ၊ ခေတ
 ဓိ။ ဒိဝိမိဒါလောကီယဗေဒဗျူဟာယ ဗျူဟာ

၇၈။ ရှေ့က မောဝ်တံ၊ ဝါ၊ သ၊ စော့ ပ ဗွံ ခံ၊ ခိ ဖျါ၊
 ၈၉။ နှစ် ဝါ၊ ဝါ၊ သ၊ စော့ ပ ဗွံ ခံ၊ ခိ ဖျါ၊
 ၉၀။ နှစ် ဝါ၊ ဝါ၊ သ၊ စော့ ပ ဗွံ ခံ၊ ခိ ဖျါ၊
 ၉၁။ နှစ် ဝါ၊ ဝါ၊ သ၊ စော့ ပ ဗွံ ခံ၊ ခိ ဖျါ၊
 ၉၂။ နှစ် ဝါ၊ ဝါ၊ သ၊ စော့ ပ ဗွံ ခံ၊ ခိ ဖျါ၊
 ၉၃။ နှစ် ဝါ၊ ဝါ၊ သ၊ စော့ ပ ဗွံ ခံ၊ ခိ ဖျါ၊
 ၉၄။ နှစ် ဝါ၊ ဝါ၊ သ၊ စော့ ပ ဗွံ ခံ၊ ခိ ဖျါ၊
 ၉၅။ နှစ် ဝါ၊ ဝါ၊ သ၊ စော့ ပ ဗွံ ခံ၊ ခိ ဖျါ၊
 ၉၆။ နှစ် ဝါ၊ ဝါ၊ သ၊ စော့ ပ ဗွံ ခံ၊ ခိ ဖျါ၊
 ၉၇။ နှစ် ဝါ၊ ဝါ၊ သ၊ စော့ ပ ဗွံ ခံ၊ ခိ ဖျါ၊
 ၉၈။ နှစ် ဝါ၊ ဝါ၊ သ၊ စော့ ပ ဗွံ ခံ၊ ခိ ဖျါ၊
 ၉၉။ နှစ် ဝါ၊ ဝါ၊ သ၊ စော့ ပ ဗွံ ခံ၊ ခိ ဖျါ၊
 ၁၀၀။ နှစ် ဝါ၊ ဝါ၊ သ၊ စော့ ပ ဗွံ ခံ၊ ခိ ဖျါ၊

[illegible][illegible][illegible][illegible][illegible][illegible]

၁၀၀။ ရှေ့ဖွယ်ကပ်နေသော အောက်ပါ ဘုံအစုံကြီးများ၏

[illegible][illegible]

၁၁၃။ ရှေ့ ဟိုဝါဒ ဝိသေသ ရှေ့ ဘုရား ဘွဲ့ဝါဒ
ဟိုဝါဒ ချီးမွမ်းပါစေ။ ရှေ့ ဘုရား ဝိသေသ ရှေ့
ဟိုဝါဒ ပါဝါဒ ဝိသေသ ဟိုဝါဒ ဝါဒပါစေ။

[illegible][illegible]

၁၀၆။ ရေ နှု ချိ ဂ် ဟိ လှ ဝါ ဂဏ ရေ ဖ စေ့ ဗိ ခွ နှု
မာ ခ ဘ ရှာ. မိ ခ ဂ် ဟိ ဘိ ဟိ. မိ ဘိ ဟိ
ဟိ ခ ဘ ရှာ မာ ခ ဘ ရှာ. ရေ မိ ခ ဘ ရှာ မိ ခ
ဝှာ, မိ လ ရှာ ဟိ, မိ ဘိ ဟိ ဟိ ခ ဘ ရှာ.

၁၀၈။ ရှေးလူက သူ့ဒ် သူ့ဝိစေတနာ ရှေးကွာ လာ နှု ဖျာဒ်
ဒေဝ လော. ရှေး နှု ဖျာဒေဝ မေ့ အေ တိရ် ဝါသ, ဗ ဝါ
သ ဗိဝါဗ မိ ဘိာ ဗာသေ ဗ ဝါ လော. ရှေး ဒိဝါ ဗိဝါ
ဗိဝါ ဝါ, ဗ မိ ဘိာ ဗာသေ ဗ ဝါ လော. မိ ဒ် ရှေး
မေ့ အေ ဝိာ ရှေး သူ မိဝါ အေ ဒ် ဘိာ ဒါ.

[illegible][illegible][illegible][illegible][illegible]

၁၁၃။ ရှေး ဒဏ် ဝါ ဘဏ္ဍာ ထွက် ချိန် ချိန် ဘုရား ဘုရား ချိန် ချိန်

THE INDEXES.

THERE are eighty thousand characters in Chinese, and yet three or four thousand are said to be all that are used in common books. There are sixty thousand words in Wilson's Sanscrit Dictionary, but a large proportion are synonymous terms, not at all necessary to be known for common purposes. There are a hundred thousand words in the English language, yet the vocabulary of most speakers and writers is composed of a very small fraction of this number. For all practical purposes, then, it is not necessary to become acquainted with all the words of a language, in order to speak and write correctly, in that language. In acquiring a new tongue, most persons find that they waste much time in obtaining words which are soon forgotten, because little or no occasion for using them is found. How thorough soever, then, the student may purpose to be in the language, it becomes a question of great practical importance, especially to a Missionary, as to what constitutes the vocabulary of words in most common use. The following vocabularies, besides serving as Indexes, are offered as an attempt to solve this question for the Karen.

SHOULD the writer live to publish the complete work, of which this purposes to be a synopsis only, and add examples to the Sgau part, an illustration of the use of each word, will be found in the body of the work, and a reference to it, under the word in the Index, precisely on the model of the *Clavis Virgiliana*, appended to Staughton's Virgil. The student will thus have in a single book, every thing that is necessary to qualify him for writing or speaking on all ordinary subjects, in both Phgo and Sgau.

As it is intended to insert both Pgho and Sgau, with each word in the English Index, it does not form a part of the writer's plan, to give both in the other indexes in every instance, but only, in addition to the principal roots, where he saw some present special advantage. Thus, owing to there being no Pgho type in the Printing Office, when the Sgau part of the work was printed off, all the Sgau particles want the corresponding Pgho words, and to supply this deficiency in some measure, it is, that they are all inserted in the Sgau Index.

THE plan of the Indexes, is not that of a strictly alphabetical arrangement. In the English Index, the words will usually be brought together in families, under some generic term. This will secure the advantage of bringing the Synonyms of the language together under a single view, and besides defining the words, will show the relations that the words bear to each other. In the other Indexes, the roots only are arranged alphabetically, and deriva-

tives must be sought under the roots from which they are derived. This arrangement has the advantage of showing at a glance, how far the signification of the derivative is related to that of the primitive.

It may be objected, that the objects of natural history, are disproportionately numerous in the work, but it should be borne in mind, that where, as in this country, there are few works of art, the vocabulary of common life abounds in the names of the productions of nature, because these are, comparatively, the only objects with which the people are conversant. On the other hand, persons from civilized countries, especially from cities, are mainly conversant with the works of art, and hence definitions of the works of nature, is precisely the point on which information is most required. This is the more especially necessary from the great difference that exists between the productions of temperate and tropical climes, combined with the almost total neglect of the study of the natural sciences, in our Seminaries of learning. Were a boy in the Georgics, unable to parse *loto*, he would be in serious danger of a flogging; but it is no disgrace for the President of a College, to describe the same tree, or a nearly allied species, when he saw it in this country, as the "crab apple"! It would not be difficult to prove that men, who have received the highest honors that Colleges can confer, have fallen into the most absurd errors in their printed works, when treating on the natural productions of this country. With a view in part, to furnish writers on the Scriptures with the proper native terms, for the objects of nature, mentioned in the Bible, the English Index will be so arranged, that, if the thing exists on the coast, the reader may expect to find the proper word, by turning, as the case may require, to the head mineralogy, botany, quadrupeds, birds, fishes, reptiles, or insects. Whatever deficiencies and errors may be observed, in this part of the work, and it doubtless contains a goodly quantity of both, it is not after all, too much to say, that it contains a fuller exhibition of the natural productions of the country, than can be derived from any other source.

* * * *In the SGAU INDEX, where two or more definitions follow a word, those that are separated by a full stop are not, usually, definitions of the Pgho word, at the commencement of the paragraph.*

SGAU INDEX.

က-ဝ- a formative prefix, §67, 135: 1.
 -ဝ- the characteristic prefix of the future tense, §26, 27, 106, 135: 2; rem. 1: 2. §631: 1.
 ကိ-ဝ- Make flaring or oblique incisions; a flaring fish trap, §68: 2. 554: 1.
 နိကိ- A flaring ear plug, in the form of a frustrum of a cone.
 သးကိ- ဘၢ ဝါ- Envy.
 ကိ-ဝ- To break; to divine by breaking a splint of bamboo, §68: 3, 509.
 The name of a plant of the palm family.
 -ဝ- Num. affix to lengths of broken trees, §501.
 ဖိကိ- One of the names of the Mirabilis, or Four o'clock.
 ကိ-ဝ- ဘၢ ဝါ- Verbal affix; with the indicative denoting probability; with the imperative, a slight necessity or permission, §149, 421, 724.
 ကိ-ဝ- ဘၢ ဝါ- Verbal affix, indicating a supposition, §149, 379, 724.
 ကိ-ဝ- ဘၢ ဝါ- The croton oil plant, §600. ကံနိ Bur.
 ကိ-ဝ- Calamity, wretchedness.
 ကိ-ဝ- To close up, to adhere to, to cling to as creeping plants, §691: 2. Sulphur, ကနိ Bur.
 A small copper coin, the 12th of an anna.
 At Maul. to bind in bundles, and the adv. again.
 ကိ-ဝ- ကိ-ဝ- At Maul. the adv. again, §144.
 ကိ-ဝ- The domestic pigeon, §604. Scissors.
 သွန်ကန်- A flowering tree, §616.
 -From the Tal. word for fish, it is prefixed to the names of several fish.
 ကိ-ဝ- A fish resembling the carp, §600.
 ကိ-ဝ- A large species of cat-fish, §616.
 ကိ-ဝ- Flat fish, §604.
 ကိ-ဝ- The saw-fish, §616.
 သကိ- An intensive verbal affix, §316, 433.
 ကိ-ဝ- To spit and roast. Affix. §149, 421.
 တကိ- A flowering tree, §628.
 တကိ- " shrub, Cape jasmine, §628.
 ကိ-ဝ- to traffic; to bear an exorbitant price.
 -သဝါ- to put on a loose garment, as a shawl, or the native wrapper, §55, 527: 2.
 ကိ-ဝ- A tree, soneratia apetala, §600.

ကိ-ဝ- to tie with a ligature; put on a girdle; creases.
 -ဝါ- marrow of bones; pith of stems; pistil of flowers; depths of the heart, §589.
 ကိ-ဝ- ဘၢ ဝါ- Grub worms, the larva of beetles, §600.
 ကိ-ဝ- ဘၢ ဝါ- Be astringent.
 ကိ-ဝ- ဘၢ ဝါ- the name of a creeper.
 ကိ-ဝ- ဘၢ ဝါ- Be variegated; the thigh, §72: 2.
 ကိ-ဝ- ဘၢ ဝါ- The thigh.
 ကိ-ဝ- ဘၢ ဝါ- The thigh bone, femur.
 ကိ-ဝ- ဘၢ ဝါ- The front of the thigh.
 ကိ-ဝ- ဘၢ ဝါ- The muscles at the back of the thigh.
 ကိ-ဝ- ဘၢ ဝါ- The top of the muscular part of the thigh in front.
 ကိ-ဝ- ဘၢ ဝါ- Top of the thigh immediately above the great trochanter.
 ကိ-ဝ- ဘၢ ဝါ- The small part of the thigh near the knee.
 ကိ-ဝ- ဘၢ ဝါ- The space between the thighs.
 ကိ-ဝ- ဘၢ ဝါ- A generic name for parrots or paroquets, most frequently, *P. torquatus*, §604.
 ကိ-ဝ- ဘၢ ဝါ- A generic name for many flowers of the orchis tribe, §628.
 ကိ-ဝ- ဘၢ ဝါ- A shell, applied to both a species of *bulimus*, and to a species of *nerita*. §600.
 ကိ-ဝ- သကိ-ဝါ- The shelf over a Karen fire place.
 -ဝါ- Insects of the cricket family, §604.
 ကိ-ဝ- သကိ-ဝါ- To move things with a lever.
 ကိ-ဝ- သကိ-ဝါ- Long life, length of life.
 -ဝါ- an affix, §39, 150, 430.
 ကိ-ဝ- သကိ-ဝါ- To raise one's self up by resting on the hand, in the manner of putting down a lever.
 ကိ-ဝ- သကိ-ဝါ- To pull oars. A bank.
 ကိ-ဝ- သကိ-ဝါ- An affix, §157: 2.
 ကိ-ဝ- သကိ-ဝါ- To be lazy. -ဝါ- to devise.
 ကိ-ဝ- သကိ-ဝါ- To counsel, talk together.
 ကိ-ဝ- သကိ-ဝါ- To herd together.
 ကိ-ဝ- သကိ-ဝါ- Have the edge turned, as a knife; turned over, so as to form a concavity, §697.
 ကိ-ဝ- သကိ-ဝါ- A shell, skin of fruits; ကိ-ဝ- A Karen basket.
 ကိ-ဝ- သကိ-ဝါ- To expose to flames, either to broil as meat, scorch as a boat, or consume as a corpse, §660: 1, 729.
 -ဝါ- A slave. ကိ-ဝ- Burman.
 ကိ-ဝ- သကိ-ဝါ- To put on a hat, §55. ကိ-ဝ- a prison. Tal.
 ကိ-ဝ- သကိ-ဝါ- A hat.

- လီတကုန်—Capsize as a boat.
 ကုန်—မျှ—
 ခိုင်ကုန်—Have enough to eat, §672.
 သီတကုန်—Hiccough.
 ကုန်—မျှ—To strip off bark, §68: 3.
 သကုန်—To be inefficient, destitute of ability for any thing.
 ကုန်—ဟု—A generic name for mushrooms and other fungi, §628.
 ကုန်ထိုင်—Spoken, sometimes, of things becoming mouldy.
 သကုန်—ဟု—Every, every where, §367, 473.
 သကုန်ဆေး—ဟု ဟု လှ—Every where, §473.
 ကုန်—မျှ—To clothe with any garment which is fastened around the hips, §55, 151. To have every thing for a given work, §151.
 ကုန်ကုန်တစ်—Every thing, §151.
 ကုန်ကုန်—A creeper with a winged seed.
 ကုန်—ဝံ—Favor, grace; a Taleing word from which two conjunctions are formed.
 အကုန်မုန်—မုန်—ဒဝံ မုန်—ဟု—Because, §50, 152, 451.
 အကုန်မုန်—မုန်—ဒဝံ မုန်—ဟု—Therefore, §50, 152, 451.
 စကုန်—To be torn up by the roots, as a fallen tree.
 တကုန်သွန်—A plural affix, §216.
 ကုန်—ခါ—to hew, fell, §68: 2.
 —ခါ—A numeral affix, §18, 153, 446.
 ကုန်—မျှ—To reap, §68, 2; to cough.
 ကသံကုန်—One of the names given to *Desmodium Triquetrum*.
 သကုန်—To be bent down, as a man from age.
 တကုန်—လမျှ—A piece, usually of some solid, long in comparison with its breadth.
 —ဝံလမျှ—A booth with the floor on the ground, or slightly raised above it.
 ကုန်—မျှ—To devise.
 ကုန်ထိုင်မုန်—မျှ ဟု လှ—To devise.
 ကုန်—မျှ—A bit, a fragment.
 ကုန်သွန်—To split into small strips, §68: 2.
 တင်ဆီးကုန်မုန်—မုန် မုန် ခံလမျှ မုန်—Weakness by disease.
 ကုန်—ဟု
 တကုန်—Imp. aff. §217, 489; com. aff. §15, 217: 4, 489: 3
 ကုန်—မျှ—To be crooked.
 သးကုန်—An evil disposition; sometimes spoken of envy or malice.
 နှိကုန်—Disobedient, crooked-eared.
 ချိန်တကုန်ကုန်—A name given by some Karens to several species of *Unio*, §66: 1.
 ချိန်ကုန်—Shells of the *Arca* tribe, §600.
 ကုန်—ဟု—To return; a verbal aff. §28, 154, 538.
 လာသကုန်—An anchor.
 ကဲ—မျှ—To become; possess bodily ability, able to work; a verbal affix, §25, 102, 154, 432.
 ကဲ
 ကဲကဲ—လှလှလှလှ—Cry out.
 ကဲ
 ကဲဆီး—မျှ—The adv. too, §39, 156, 433.
 ကဲ—ဟု—To burn.
 ကဲ—မျှ—A jar with a neck.
 ကဲညှိ—မျှ—To be convalescent, §603: 3.
 ကဲခံ—The papaya, §600.
 ကဲထိုင်—Subjects, probably Taleing.
 တကဲ—A plant of the gourd family, §600.
 ပကဲ—လှ—To add, §615. —လှ—Steatite.
 ကဲ—ဝံ—To be hot.
 သးကဲ—To be troubled in mind, sometimes spoken of anger.
 တင်ကဲတင်ကဲ—Troubles.
 ကဲကဲ—To tickle.
 ကဲတင်—Sulphur. Tal.
 ကဲ—ဝံ—The neck.
 ကဲညှိ—The interior of the mouth.
 ကဲညှိ—The throat, gullet.
 ကဲကျွန်းခံကဲကျွန်းခံ—The nape, or back of the neck.
 ကဲလင်း—The space about a house.
 ကဲဆီး—The vertebrae of the neck.
 ကဲဆီး—လှလှ—To be burned.
 ကသံကဲဆီး—Houseleek.
 ကဲလှ—To prostrate, so as to bring down the neck.
 ကဲကဲ—The gills of a fish.
 မကဲ—Just now, §33, 449.
 ကဲ—လှ—To call, §158; every, §23, 33, 151, 435. an island, Maul.
 ကဲမး—Soon, §34, 158: 3.
 ကဲမးကဲမး—Frequently, §158: 4, 634: 2.
 သကဲ—လှ—Together, §368: 1, 510.
 —လှ—An associate, §564: 4.
 သကဲသကဲ—Each other, §23, 368: 2.
 ထိုင်ကဲ—The largest of the Hornbills, §604.
 ဖိထိုင်ကဲသွန်—A tree bearing an abundance of orange flowers, *B. frondosa*, §628.
 ဖိထိုင်ကဲသွန်ဆိန်—A large creeper of the same genus, *B. superba*.
 ကဲလှ—A species of *Laurus*.
 ကဲ—လှ—Bread, §671. The name of a large tree.
 ကဲကဲ—Flour.
 ကဲခံ—Leaven.
 ကဲပန်—A small cat fish, §616.

ကိပ်ပင်—An herbaceous plant.
 ညှပ်ကိပ်ပင်—အလှေ—A fresh water catfish, tribe Plotosus.
 ညှပ်ကိပ်ပင်—အလှေ—A very small species of fresh water catfish.
 ကိပ်—ပင်—Hard, §56, 704.
 ညှပ်ကိပ်—အလှေ—A species of catfish.
 ပင်—ပင်—The horse-fly, §604. (Tav.) ပင်
 ကိပ်—ပင်—Difficult, §56, 655:1, 470:3—တင်ကိပ်—ပင်—ပင်
 ကိပ်—ပင်—A field covered with felled trees, before burning.
 ကိပ်—ပင်—Num. aff. to piles of piper betel leaves. (Mau.) တွဲ
 ကိပ်—ပင်—Look from curiosity.
 ကိပ်—ပင်—A species of grass with a fragrant root, of the genus Andropogon, §600.
 ကိပ်—ပင်—A generic name for several spicy trees, embracing the clove, allspice and sassafras.
 တင်—ပင်—The sacred bean plant, *Nelumbium speciosum*, §623.
 သင်—ပင်—To gape, as when sleepy.
 ကိပ်—ပင်—A country, a land. A species of bee.
 ကိပ်—ပင်—A winnowing fan.
 နိပ်—ပင်—The Bengal Quince, *Aegle marmelos*, (Tav.) ပင်
 တင်—ပင်—Immediately, §34, 218.
 ကိပ်—ပင်—An island. (Tav. Arr.) ကိပ်
 ပင်—ပင်—An interrogative affix, (Tav. Ran.) နိပ် §40, 159, 201, 459:2.
 ကိပ်—ပင်—An affix, §201, (Tav.) နိပ်
 ကိပ်—ပင်—A fort, outpost, Bur. ကိပ်
 ကိပ်—ပင်—A large tree of the genus *Bassia*, Bur. ကိပ်
 ကိပ်—ပင်—To hold up.—တင် To restrain.
 သင်—ပင်—The bamboos in the roof of a house parallel to the ridge pole.
 ကိပ်—ပင်—The crow pheasant §604.
 ကိပ်—ပင်—An insect, a large Cicada, §604.
 ကိပ်—ပင်—A native of any country west of Burmah. (Bur. ကိပ်)
 ကိပ်—ပင်—A camel, §552. (Bur ကိပ်) from the Pali.
 ကိပ်—ပင်—An ostrich §604.
 ကိပ်—ပင်—A chieftain.
 သင်—ပင်—The egg plant, §600.
 သင်—ပင်—The tomato, §600.

NOTE.—Among many other contributions, embodied in the following pages, from a valued correspondent at Maulmain, are the following;—

ပင်—ပင်—The horse-fly, (Maul.) ပင်
 ကိပ်—ပင်—The Toad, “ ကိပ်
 ကိပ်—ပင်—A flowering tree, *Gardenia coronaria* (Maul.) တင်

သင်—ပင်—The datura, or thorn apple, §600.
 ကိပ်—ပင်—A generic name for several species of Minas and Starlings, the *Sturninae* §604.
 ကိပ်—ပင်—Wheat (Bur. ကိပ်)
 ကိပ်—ပင်—A Buddhist monastery, or school, (Bur. ကိပ်)
 ကိပ်—ပင်—Bismuth §671. (Bur.) ကိပ်
 ကိပ်—ပင်—Wood aloes §535. Bur. ကိပ်
 ကိပ်—ပင်—A harrow.—တင်—Plough, (Maul.)
 ကိပ်—ပင်—To press fast together. A trap to catch birds.
 ကိပ်—ပင်—To confine, as in stocks.
 ကိပ်—ပင်—Be worthy, a verbal prefix, §28. 160. 438. Tal.
 ကိပ်—ပင်—Strenuously, diligently §35. (Tav.)
 ကိပ်—ပင်—Scream.
 ကိပ်—ပင်—Barnacles §600.
 ကိပ်—ပင်—A tree resembling a *Eugenia* tree.
 ကိပ်—ပင်—To file, rasp.
 ကိပ်—ပင်—The name of several shrubs growing on the banks of streams, one of which belongs to the natural family *Rubiaceae*, (Tav.) ကိပ်
 ကိပ်—ပင်—Without object, or advantage, uselessly, §35 (Tav.) ကိပ်
 ကိပ်—ပင်—An anchor. (Tal.)
 ကိပ်—ပင်—To pronounce correctly, §712. ; a noun affix, among, §46. 161. 439.
 ကိပ်—ပင်—A pruning hook or similar instrument §68:5.
 ကိပ်—ပင်—To come on the face in falling, ကိပ်
 ကိပ်—ပင်—To kick, §68:1.
 ကိပ်—ပင်—The barking deer, *Cervis muntjak*, §552.
 ကိပ်—ပင်—To stick, or lay flat things together.—ကိပ် A market, bazar.
 ကိပ်—ပင်—A plaster.
 ကိပ်—ပင်—A tree common on tide waters, *Son-eratia acida* §535.
 ကိပ်—ပင်—To be rotten.
 ကိပ်—ပင်—A bald head.
 ကိပ်—ပင်—Really, wholly, to the purpose, §490.
 ကိပ်—ပင်—The flea, §600.
 ကိပ်—ပင်—Bound along, §68:8.
 ကိပ်—ပင်—To rock as a cradle, §68:8
 ကိပ်—ပင်—A pestle.
 ကိပ်—ပင်—To press down, §525.
 ကိပ်—ပင်—Very, §39. 150. (Maul.) ကိပ်
 ကိပ်—ပင်—A plant of the genus *Allium*, a leek.

ကွဲ-ခွါ-‘To have a keen appetite for’; a lake, with a river running through it, any place in a river where the water is still, §18:2.

ကျော-ကျော-‘To revert, be wrong side up.’

သးကွဲ-သးခွါ-Covet, desire what we do not possess.

ထိပ်သကွဲ-သံသးခွါ-‘A bird which sucks the honey of flowers, §604.

သကွဲ-သးခွါ-Plaintains, §450.

သကွဲသွပ်-သံသးခွါ-The papaya tree, (Maul.) ကိခံ

ကွဲ-ခွါ-‘Bent down.’

သကွဲ-ခွါ-To be bent down, as the limbs of a tree with fruit.

ပကွဲ-ပခွါ-A large tree belonging to the genus *Careya*, named in honor of Dr. Carey, *C. arborea*, §535. (Maul.)

ကွဲ-ခွါ-To cast, throw, §167, 460.

ကွဲ-သးခွါ-To tuck up a garment behind, §168.

ခွါ-A num. affix, §168, 440.

ကွဲ-

ကွဲကွဲ-သးသး-ဝံသးဝံသး-An adverb, §35.

ကွဲ-ခွါ-A species of salt water prawn.

ကွဲ-ခွါ-Call on a person, -ခွါ-a bee that builds in holes or hollows, §604.

လိကွဲ-လိကွဲ-လိခွါ-To play.

ကွဲကွဲ-ကွဲကွဲ-A plant described as belonging to the Yam, or Arum tribe.

ကွဲ-ခွါ-ခွါ-သး-ခွါ-A million.-ခွါ-A limulus, or king crab, §604.

တကွဲခွါ-လိခွါ-The dragon-fly, “ (Tav.)

ကွဲလိခွါ- “ “ “ (Maul.)

ကွဲ-

ကွဲကွဲ-သးခွါ-‘Beckon.’

ကွဲ-ခွါ-To make slight incisions, to write, §68:2.

ကွဲ-

ညှပ်ကွဲသွပ်-သးခွါ-‘A fish, §604.

ကွဲ-ခွါ-A trumpet blown in with a tongue on the side.

ညှပ်ကွဲ-သးခွါ-‘The air bladder of a fish.’

သကွဲ-ခွါ-A tree producing a drupe.

ကွဲ-ခွါ-To be striped, or banded crosswise.

တကွဲ-ခွါ-The tapir.

ကွဲ-ခွါ-A suit at law.

ကွဲ-

သကွဲ-ခွါ-A coarse basket.

ကွဲ-ခွါ-A circle, semicircle, a coil, §684.

ကွဲ-ခွါ-A flowering plant, the *Clerodendron*, of which there are two or three species.

ပျံသကွဲ-ပျံသကွဲ-A noose.

ခ

ခါ-ခါ-To step, lift up the foot as in stepping over a thing, §169. a numeral affix to traps and snares, §169, 441.

အခါ-ခါ-ခါ-A time, or season, (Bur.) အခါ

ခါ-ခါ-To shoot.-ခါ-ခါ-To value, estimate, §489:4.-ခါ-ခါ-As much as, §442.

ခါ-ခါ-To be bitter, the chin, §56, 72.

ခါ-ခါ-nံသးခါ-The beard.

ညှပ်ခါ-ခါ-ခါ-The mango fish, *Polynemus paradiscus*, §604.

ခါ-ခါ-ခါ-Wattles.

ခါ-ခါ-That which is contemplated as the hinder extremity of any thing. The buttocks in animals, the top of a tree, the sources of a river; and figuratively, it is applied to time. Affixed to a personal pronoun, it may be rendered by the objective case of that pronoun, §138, 170, 448.

-နံသး-ခါ-The numeral two.-ခါ-ခါ-To weigh. Bur. ခါ

လာအလိခါ-ခါ-ခါ-After him, her, it, or them; or, afterwards.

လာခါ-ခါ-ခါ-Afterwards.

လာခါ-ခါ-ခါ-Behind, (when referring to place.)

“ “ Afterwards, (when referring to time.)

လာခါ-ခါ-ခါ-Afterwards.

လာခါ-ခါ-ခါ-Hereafter, thereafter.

လာခါ-ခါ-ခါ-“ “

လာခါ-ခါ-ခါ-“ “

လာခါ-ခါ-ခါ-“ “

လာခါ-ခါ-ခါ-“ “

လာခါ-ခါ-ခါ-“ “

လာခါ-ခါ-ခါ-Anciently.

လာခါ-ခါ-ခါ-“ “

လာခါ-ခါ-ခါ-Last.

ခါ-ခါ-To be dark; darkness.

ခါ-ခါ-A tick, §600.

ခါ-ခါ-ခါ-The castor oil plant. (Maul.) မင်တီ

ခါ-ခါ-ခါ-A hammer.

တခါ-ခါ-ခါ-To lean over, as a boat.

ခါ-ခါ-Reason, cause, (Tal.)

ခါ-ခါ-ခါ-Why? For, §181:3, 445.

တခါ-ခါ-ခါ-Perhaps, §43, 445.

ခါ-ခါ-To be strong; fixed.-ခါ-ခါ-Breadth as of a garment, §489:4.

ခါ-ခါ-The middle.

တခါ-ခါ-To pillow up, raise up with pillows.

ခါ-ခါ-ခါ-A pillow.

ခါ-ခါ-To be industrious.

သးခါ-ခါ-To be glad.

ခါ-ခါ-A hill field, (Tav.) ခါ

ခါ-ခါ-To be cool.

- ထံချို-ဇာချို- Cold water.-သံ- Smoke, to ascend as smoke or vapour.-ဗသ- A generic name for several plants of the arum tribe.
- ရ-သံ- 'To raise by putting supporters underneath.'
- တရ-သံ- To raise up an article by putting blocks under it, (Bur. ခု။)
- ရသုဉ်-သံ- To secrete.
- ရတလွှာ-သံ- Bold, boldly.
- ရ-သံ- A prison, the month corresponding in part to August.
- တရ-သံ- A generic name for two or three species of Varanus, a reptile of the Lacerta family.
- ရို-သံ- To dig.-သံ- To wind thread on a ball.-သံ- Jelly fish, corresponding to the Linnean genus Medusa, Bur. ခု။
- ခ-သံ- A generic name for the larger animals of the genus Felis, §552.
- ထိဉ်-သံ- The name of two small species of horn-bill, §604.
- လှို-သံ- The squash gourd, or red gourd, Cucurbita maxima, §600.
- တု-သံ- Indian corn, §450.
- ချို-သံ- Name given by some Karens to the Nautilus, §600.
- မိ-သံ- To be sleepy, sleep sitting or standing so as to nod.
- ညှိမိ-သံ- A fish of the carp family, resembles the Barbel, but wants the cirri.
- ခို- 'Provoke.'
- သို-သံ- Fruit tree, Averhoa carambola, §600.
- ခ-သံ- Be covered with thick jungle, §460-ခ- a prefix to several adverbs that usually denote future time.
- ခဲ-သံ- When? §33. (Tav.)
- ခဲ-သံ- When, §33, (Tav.)
- ခဲ-သံ- Frequently, §171:5, 355:6, 497, 573:2, 574, 633:4, (Tav. Ran.)
- ခဲ-သံ- All.
- ခဲ-သံ- Now.
- ခဲ-သံ- Hereafter, thereafter.
- ခဲ-သံ- " §33, 449.
- ခဲ-သံ- a future time, §564.
- ခဲ-သံ- " state, §564.
- ခဲ-သံ- To-day; future, §33. 171. 431.
- ခဲ-သံ- This evening, future.
- ခဲ-သံ- To-night, future.
- ခဲ-သံ- To-morrow.
- ခဲ-သံ- Day after to-morrow.
- ခဲ-သံ- Next year, (Tav.)
- ခဲ-သံ- " (Maul.)
- ခဲ-သံ- " (Maul.)
- ခဲ-သံ- " (Tav. Maul.)
- ခဲ-သံ- To pick out, as a thorn in the flesh with a needle.
- လှို-သံ- The long rectangular pieces of thatch.
- ခို-သံ- Calumniate.
- ခို-သံ- Land in distinction from water, the country in distinction from the city, §454:2, the world of sense in distinction from the world of spirit.
- လှို-သံ- Without, §454:2.
- ခို-သံ- To secrete, (Maul.)
- ခို-သံ- To watch, wait for; to value, estimate, (Maul.) ခို။
- တခို-သံ- The mango, §535.
- ခို-သံ- The Cashew nut, ခို။
- ခို-သံ- The head, the place from which things proceed; a num. affix to things proceeding from one head or source, §172, 450:2, 618.-also to tides, (Maul.) ခို။ ; on, upon, §45, 172, 450.
- ခို-သံ- A turban.
- ခို-သံ- A shrub, a species of Uvaria, (Ran.) ခို။
- ခို-သံ- Over and above, more than, §53, 172:3.
- ခို-သံ- Mouth of a bottle, cave, or the like.
- ခို-သံ- a stump.
- ခို-သံ- a green beetle of the Buprestis family, §604, (Tav.) ခို။
- ခို-သံ- a similar beetle with bands of red.-ခို။
- ခို-သံ- The long piece of thatch that is put over the ridge pole, or over the corners of the roof of a house; used figuratively in the signification of the principal thing.
- ခို-သံ- To call out, as an army; cross as a stream, §573, a bamboo rat, §552,-ခို- A side, half, §173, 452; signification, meaning.
- တခို-သံ- The side of, the part of.
- တခို-သံ- On the one side-on the other side, on the one hand-on the other hand.
- တခို-သံ- On the contrary side; on the contrary.
- တခို-သံ- any side, some side or other.
- ခို-သံ- a numeral affix to things in sides.
- ယခို-သံ- Both sides.
- ယခို-သံ- Both sides alternately.
- ယခို-သံ- Both sides alternately.
- ခို-သံ- a plant of the genus Mormordica (Tav.) §600.
- ခို-သံ-
- ခို-သံ- a plant of the palm family and genus Zalacca.
- ညှိတခို-သံ- a fish of the carp family.
- ခို-သံ- The leg and foot, §72:2,-ခို- a numeral adverb, §29, 34, 500.-ခို- To receive, suffer, §541. (Bur.) ခို။
- လှို-သံ- applied to space, at the foot or near a person or thing; to time, at that time §45, 174:4, 444.
- တခို-သံ- Once.
- တခို-သံ- Sometimes, §34, 174.

တခိုင်ခိုင်—လမာမာ—Sometimes, §34, 174.
 တတခိုင်ခိုင်—ဟလမာမာ—“ “
 အခိုင်—အခိုင်—Many times, often, §34.
 အခိုင်အခိုင်—အခိုင်အခိုင်—Many times, often, §500.
 တခိုင်ညို—ညိုညို—an indefinitely large quantity, §476:1.
 ညှပ်ခိုင်ခိုင်—ဗမာမာ—A species of salt water cat fish, §616.
 ခိုင်—ခိုင်—To restrain, from (Bur) ချုပ်
 ချုပ်—ချုပ်—Wood ashes.
 ချုပ်—ချုပ်—Lye.
 ချုပ်—ချုပ်—A disease in children, the Marasmus.
 ချုပ်—ချုပ်—အချုပ်အသတ်—အချုပ်အသတ်—Seeds, kernels in the body;
 —ချုပ်အသတ်—ချုပ်အသတ်—A boat; a plant of the yam
 tribe; name of a month, April,—ချုပ်—A fathom.
 ချုပ်—ချုပ်—To fold, double up; a generic name for turtle, §604.
 လက်ချုပ်—လက်ချုပ်—Flint, §600.
 သးချုပ်—သးချုပ်—To be undetermined, vascillating.
 ချုပ်—ချုပ်—ချုပ်—A creeper, used in medicine.
 ချုပ်—ချုပ်—A cross-bow.
 ချုပ်—ချုပ်—The back, §72:2, On, upon, §45, 175:2, 457.
 အခိုင်အချုပ်—အချုပ်အချုပ်—“ “
 ချုပ်—ချုပ်—“ “
 အချုပ်အချုပ်—အချုပ်အချုပ်—“ “
 ချုပ်—ချုပ်—Generic name for many species of Ficus, corres-
 ponding to that section of the genus, nearly, in which the
 fruit is single, or in pairs, §66, 535.
 ချုပ်အချုပ်—ချုပ်အချုပ်—ချုပ်အချုပ်—Name given by some Ka-
 rens, to the Peepul, or F. religiosa.
 ချုပ်အချုပ်—ချုပ်အချုပ်—Generic name for several shells of the
 genus Helix, §66.
 ကသံချုပ်—ကသံချုပ်—Plant of the Apocynæ family, and
 probably of the genus Tabernæmontana.
 ချုပ်—ချုပ်—To seek, (Tav. Arr.) ဆု
 ချုပ်—ချုပ်—To reach unto; a particle, §25, 176, 456.
 တချုပ်—တချုပ်—Before, §46, 176:2, 456.
 ချုပ်—
 ချုပ်—ချုပ်—ချုပ်—Name given to two species
 of Edolis, §604.
 ချုပ်—ချုပ်—To be quick, §713.
 ချုပ်—ချုပ်—Quickly, §35.
 ချုပ်—ချုပ်—ချုပ်—Quickly, §34, 449.
 ချုပ်—ချုပ်—Set up, as sheaves of grain.
 တချုပ်—တချုပ်—To tilt up.
 သပ်ချုပ်—သပ်ချုပ်—A small species of Garcinia. ကသံ
 ချုပ်—ချုပ်—Generic name for the testaceous Mollusca, §66:1,
 600.
 ချုပ်အချုပ်—ချုပ်အချုပ်—Operculum of a univalve shell.
 ချုပ်—ချုပ်—Cook by boiling, not including rice.—ချုပ်—Be gen-
 erous.
 ချုပ်—ချုပ်—A mat.

ခါ—ခါ—affix, marking the male gender in intelligent beings,
 §11, 174, 459.
 တခါ—တခါ—Cousin; term of salutation.
 ခါ—ခါ—A large tree bearing a pod.
 ခါ—ခါ—To comb, the numeral nine.
 ခါ—ခါ—A tree producing a yellowish wood, slightly fra-
 grant, used by the native women to perfume themselves.
 လှိုင်ခါ—လှိုင်ခါ—Species of Pandanus or screw pine.
 ခါ—ခါ—A generic name for several species of Lacerta, §616.
 ခါ—ခါ—Lacerta stellis, the Blood sucker.
 ခါ—ခါ—The sand Lizard.
 ခါ—ခါ—The flying Lizard.
 ခါ—Jump, spurt.
 ခါ—ဝါ—To swing a thing round and round.
 ခါ—ခါ—Jump as a lame man with a stick, that
 that can use one leg only.
 ခါ—ခါ—To sweep, dust with a brush or broom.
 ခါ—ခါ—A brush or broom.
 ခါ—ခါ—A term of salutation, equivalent to neighbor.
 တခါ—တခါ—To angle. The fishing tackle in general, or
 sometimes the hook alone, §441.
 တခါ—တခါ—Fishing line.
 တခါ—တခါ—“ rod.
 တခါ—တခါ—hook.
 သပ်ခါ—သပ်ခါ—A plant of the natural family Rubiaceæ.
 ခါ—ခါ—To pick, as a torch with a stick; pick out, as boiled
 rice from the pot.
 ခါ—ခါ—To stir up, or around.
 ခါ—ခါ—To draw a person's attention to an object by
 touching him.
 ခါ—ခါ—Curved from end to end.
 ခါ—ခါ—A tree, a species of Bignonia, §535.
 ခါ—ခါ—A weaver's belt.
 ခါ—ခါ—To drive, as fowls by extending the arms, to pursue
 as a tiger passing in stealth from one side of the road to
 the other, seeking a favorable opportunity to pounce upon
 his prey.

၀

ဝါ—ဝါ—To pour out, usually done rapidly.
 သးဝါ—သးဝါ—To have the heart or mind set upon an
 object.
 ဝါ—ဝါ—an affix to verbs of crossing, denoting, the comple-
 tion of the act, §461.
 ဝါ—ဝါ—To be like.
 တဝါ—တဝါ—Take an infection—ဝါ—To cross, as on a
 log or bridge.
 ဝါ—ဝါ—Numeral affix to intelligent beings, §18, 178, 462.
 အဝါအဝါ—အဝါအဝါ—Others, or another, §23
 178:2, 462:3.
 ဝါ—ဝါ—ဝါ—To enumerate.—အဝါအဝါ—

- ဒဝါဒဝါဒ—The root as of a tree ; the adverb first, §30, 179, 490, 663, 677.—ဂန္ထိ—Strength. (Tav.)
- လာဝါ—လာဝါ—at first, §677.
- လာဝါလာဝါ—လာဝါလာဝါ—at first, §677.
- လာဝါခိန်—လာဝါခိန်—first, used adjectively, §677.
- လာဝါခိန်တစ်—လာဝါခိန်တစ်—“
- ဖိန်—ဖိန်—an herb with a serrated leaf.
- ရိန်—ရိန်—to rub, grind ; crowd as in passing through a narrow space ; the chill preceding fever, or a similar sensation when no fever ensues ; to shake the head horizontally.
- ထိန်ခိန်—ထိန်ခိန်—a pheasant, §604.
- မိန်ခိန်ခိန်—မိန်ခိန်ခိန်—Red pepper, chillies.
- ရိန်—ရိန်—
- ရိန်—ရိန်—to shake, as a basket of rice to make its contents settle down.
- ဂါန်—ဂါန်—to be still, quiet.—ဂါန်—ဂါန်—to be still, calm.—ဂါန်—ဂါန်—a snouted beetle, of the family Curculionidæ.
- သဂါန်—သဂါန်—to meet.
- ဂါန်—ဂါန်—to surround,—ဖိန်—ဖိန်—an inclosure.
- ဂါန်—ဂါန်—a snake, serpent.
- ဂါန်—ဂါန်—to seek refuge in one, ‘protect,’ a verbal prefix, §180, 609: 3, 678.—a name given by some Karens to a box.
- ဂါန်—ဂါန်—Obtain by force.
- ဂါန်—ဂါန်—By the side §45, 180: 2.
- ဂါန်—ဂါန်—Ribs, §72: 2.
- ဂါန်—ဂါန်—to recoil, go backwards, back foremost.—ဂါန်—ဂါန်—to winnow, roll the paddy round in the fanning basket.
- ဂါန်—ဂါန်—to rub one thing on another, as a root with water on a stone to grind it up, or a fiddle stick on the strings to produce a sound.
- ဂါန်—ဂါန်—a common weed, *Achyranthes triandra*.
- ဂါန်—ဂါန်—ဂါန်—ဂါန်—A row, a numeral affix to things in rows ; a reason, concerning, §181, 445, 468, 601.
- ဂါန်—ဂါန်—ဂါန်—ဂါန်—Strength, (Maul.)
- ဂါန်—ဂါန်—ဂါန်—ဂါန်—to contradict, argue.
- ဂါန်—ဂါန်—ဂါန်—ဂါန်—For, on this account, §468: 3.
- ဂါန်—ဂါန်—ဂါန်—ဂါန်—Why? for.
- ဂါန်—ဂါန်—ဂါန်—ဂါန်—Concerning.
- ဂါန်—ဂါန်—ဂါန်—ဂါန်—“
- ဂါန်—ဂါန်—ဂါန်—ဂါန်—Perhaps.—ဂါန်—ဂါန်—Ratan, of which there are many species ; the name given at Maul and Rangoon to plants called ခိန် at Tavoy.
- ဂါန်—ဂါန်—to be good, or handsome, a verbal prefix, §28, 160, 182, 466.
- ဂါန်—ဂါန်—ဂါန်—ဂါန်—Whether—or ; neither—nor.
- ဂါန်—ဂါန်—ဂါန်—ဂါန်—Whether—or ; neither—nor.
- ဂါန်—ဂါန်—ဂါန်—ဂါန်—Whether—or ; neither—nor.
- ဂါန်—ဂါန်—a prohibitive particle, §220, 380, 649.
- ဂါန်—ဂါန်—a tree producing a very hard wood.
- ဂါန်—ဂါန်—to rip or cut open, as folded paper ; §68: 2, to cut or slice off, §452.
- ထိန်ခိန်—ထိန်ခိန်—a sickle, §68: 5.
- ဂါန်—ဂါန်—to move, arise.
- ဂါန်—ဂါန်—to rise up.
- ဂါန်—ဂါန်—to be cold, §56.
- ထိန်ခိန်—ထိန်ခိန်—the first cold weather.
- ထိန်ခိန်—ထိန်ခိန်—the second cold weather.
- ဂါန်—ဂါန်—to push a stick or other instrument into a hole,—
- ဂါန်—ဂါန်—to throw the shuttle—ဂါန်—ဂါန်—to be of utility or advantage, §609: 1.
- ထိန်ခိန်—ထိန်ခိန်—Of no use.
- ဂါန်—ဂါန်—Oblong, ovate.
- ဂါန်—ဂါန်—An associate.
- ဂါန်—ဂါန်—A portion, share ; for, instead of, §183, 463.
- ဂါန်—ဂါန်—A multitude.
- ဂါန်—ဂါန်—A verbal affix, §184, 328, 728.
- ဂါန်—ဂါန်—An image, representation, §185,—ဂါန်—to be red, §63 ; to be inflamed,—ဂါန်—to be early,—ဂါန်—to erect a scaffold around a tree.
- ဂါန်—ဂါန်—the genus *Bos*, §552.
- ထိန်ခိန်—ထိန်ခိန်—a night heron, common on the sea coast, §604.
- ဂါန်—ဂါန်—a red headed snake, §616.
- ထိန်ခိန်—ထိန်ခိန်—the cock’s comb, *Celosia*, §628.
- ဂါန်—ဂါန်—the henna tree, §535.
- ဂါန်—ဂါန်—the balsam, or touch me not, §628.
- ဂါန်—ဂါန်—Early in the morning.
- ထိန်ခိန်—ထိန်ခိန်—By morning—by evening.
- ထိန်ခိန်—ထိန်ခိန်—the morning star.
- ထိန်ခိန်—ထိန်ခိန်—Be destroyed.
- ထိန်ခိန်—ထိန်ခိန်—to waste, destroy.
- ထိန်ခိန်—ထိန်ခိန်—Sand fleas, or other insects of a similar character.
- ထိန်ခိန်—ထိန်ခိန်—a red species of *Cimex*.
- ဂါန်—ဂါန်—a howdah or saddle, according as it is applied to an elephant or a horse.
- ဂါန်—ဂါန်—At or about a person or thing, §45, 185, 464, 666.
- ~~~~~
- ထိန်ခိန်—ထိန်ခိန်—Frighten away with a loud noise, speak in a similar manner,—ဂါန်—ဂါန်—Be startled, or frightened, by some unexpected cause,—ထိန်ခိန်—ထိန်ခိန်—Resin, gum.
- ထိန်ခိန်—ထိန်ခိန်—to mix.
- ထိန်ခိန်—ထိန်ခိန်—‘Something extraneous to a person or thing,’ a common name for several different kinds of insects, but usually weevils, moths, or such as are parasitic on other bodies.

- ကဆိအိန်ဆာ—အေဒါပတ်—A Copriphagous beetle, probably a Scarab.
- ထိဆာ—ဘိရပ်ချိအိန်—A water insect resembling a species of Aega.
- တိရိဆာ—အေဒါပတ်—Insects.
- တိရိတိဆာ—အေဒါပတ်—Some Karens say this term is synonymous with the above, but others that it signifies, animals in general.
- တိဆာ—အေဒါပတ်—Others, aside, §186, 470, 490.
- ဆာ—အေဒါပတ်—'Eject phlegm from the trachea.'—လ—Mange, or the like.—ဝ—Fast, a verbal affix, §187, 525.
- သဆာ—အေဒါပတ်—A mass of brush, or bushes.
- ဆာ—အေဒါပတ်—To be withered or rotten; a dark color.
- တဆာ—အေဒါပတ်—A numeral adverb, §471.
- တဆာ—အေဒါပတ်—To be connected with.
- ဆာ—အေဒါပတ်—The small sand fly.
- ဆာ—အေဒါပတ်—To turn about, stir about, a state of being, to be overcome.
- ဆာ—အေဒါပတ်—To turn the back.
- ဆာ—အေဒါပတ်—About, §38, 188, 428, 430.
- ဆာ—အေဒါပတ်—To fan, as in cleaning rice.
- ဆာ—အေဒါပတ်—Bone.
- ဆာ—အေဒါပတ်—To be handsome.
- ဆာ—အေဒါပတ်—'Crowded together so as to interfere.'
- ဆာ—အေဒါပတ်—To be twins.
- ဆာ—အေဒါပတ်—To be tight, tie tight; stringent.
- ဆာ—အေဒါပတ်—Dirt, such as adheres to the person.
- ဆာ—အေဒါပတ်—Creeping plants; usually spoken of large ones.
- ဆာ—အေဒါပတ်—Generic name for several species of Convolvulus.
- ဆာ—အေဒါပတ်—A weed, Cassia foetida, the stinking cassia.
- ဆာ—အေဒါပတ်—Creeper of the genus Poivre.
- ဆာ—အေဒါပတ်—Measure the circumference of any thing.—ဝါ—Be or fall in an horizontal position, usually preceded by the prefix for fall, §460.—လ—Lac.
- ဆာ—အေဒါပတ်—To be heavy.—အေဒါပတ်—a plant, probably Arum campanulatum, (Rox.)
- ဆာ—အေဒါပတ်—Be parched or scorched, as rice.—အေဒါပတ်—'Stir about.'
- ဆာ—အေဒါပတ်—To graze, rub together, as two trees blown together by the wind.
- ဆာ—အေဒါပတ်—Name common to two species of Alpinia.
- ဆာ—အေဒါပတ်—Near, by, §45, 189, 474, 571.
- ဆာ—အေဒါပတ်—Round about, §189, 474.
- ဆာ—အေဒါပတ်—Property.
- ဆာ—အေဒါပတ်—To seek;—လ—the numeral six.
- ဆာ—အေဒါပတ်—Verbal affix; together, together with, §190, 472.
- ဆာ—အေဒါပတ်—A hill field, (Maul.) ခု
- ဆာ—အေဒါပတ်—To be even; in harmony; at peace.
- ဆာ—အေဒါပတ်—A fish of the genus Lates, (Tav.) ခု
- ဆာ—အေဒါပတ်—Ask, beg.—လ—To be dry.—အေဒါပတ်—To bind in bundles.—အေဒါပတ်—the larva of a large beetle.
- ဆာ—အေဒါပတ်—'To be checked.'
- ဆာ—အေဒါပတ်—A variegated species of Bulimus, and the name is also applied to shells of the genus Nerita.
- ဆာ—အေဒါပတ်—Pick dirt from cotton after the seed is out.
- ဆာ—အေဒါပတ်—To run.—လ—a large species of basket, §490:2.
- ဆာ—အေဒါပတ်—Afternoon, §627.
- ဆာ—အေဒါပတ်—To loose. အေဒါပတ်—'Boil down.'
- ဆာ—အေဒါပတ်—Generic name for several kinds of Jews-harps.
- ဆာ—အေဒါပတ်—Any acute lancing pain; the volatile spirit of some medicines, the strong smell of tobacco and arrack. 'Carry on or in the arms,'—အေဒါပတ်—a small animal of the genus Tupia, §616.
- ဆာ—အေဒါပတ်—Heavy rain.
- ဆာ—အေဒါပတ်—An umbelliferous plant.
- ဆာ—အေဒါပတ်—A quadruped, probably a species of polecat. An insect, a large beetle.
- ဆာ—အေဒါပတ်—An Orphan.
- ဆာ—အေဒါပတ်—A prostitute.
- ဆာ—အေဒါပတ်—The venereal disease.
- ဆာ—အေဒါပတ်—Enlarge, spread, as a sore; a cleaver.
- ဆာ—အေဒါပတ်—A large tree with a large fruit and an oily seed.
- ဆာ—အေဒါပတ်—'Slight.'
- ဆာ—အေဒါပတ်—Adv. of time, long, §34, 639.
- ဆာ—အေဒါပတ်—Wholly, used with the negative.
- ဆာ—အေဒါပတ်—'Varied.'
- ဆာ—အေဒါပတ်—Barren ground, a desert.
- ဆာ—အေဒါပတ်—To trace, enumerate, as a genealogy; to rehearse, repeat.—လ—To be pined away.
- ဆာ—အေဒါပတ်—To burn partially, as in singeing off hairs or feathers, or in grilling meat.—လ—Bellows.—အေဒါပတ်—with a pronoun, on my, thy, his, her, its, or their account, §45, 191, 437. To be silent.
- ဆာ—အေဒါပတ်—On account of, (where the blank is supplied by a noun.)
- ဆာ—အေဒါပတ်—Because, (where the blank is supplied by a verb and its adjuncts.)
- ဆာ—အေဒါပတ်—To clear, cut away small bushes.
- ဆာ—အေဒါပတ်—Still, silent, §65, 426.
- ဆာ—အေဒါပတ်—'To follow'; the couplet of လူ
- ဆာ—အေဒါပတ်—'Confine, press as with the hand or a weight'; to trace along, follow a stream, a prison.
- ဆာ—အေဒါပတ်—To burn.
- ဆာ—အေဒါပတ်—Houseleek.

ဘဉ်သဘိန်-သခေ-ဟဝေ-To meet.
 မီး-ပဝံ- Bee's wax, the numeral eight, name of the month corresponding in part to July, a generic name for plants of the genus *Morinda*, §535-ဟံ့ဟဝေ- the sheathing petioles of plants of the grass tribe, and some palms.
 ဝိဉ်မီး-ဟံ့ဟဝေ- To congeal.
 မီးသုမီး-ပဝံဟဝေ- *M. tinctoria*.
 မီးသုဉ်-ဝရ- *M. exerta*.
 သမီး-ဝရ- Armour.
 ကိဉ်မီး-ကိဉ်မီး-ဟံ့ဟဝေ- An insect of the Bee tribe that produces the pitch-like substance used in caulking boats.
 မိဉ်-ဝရ- A solid angle or segment; a numeral aff. §18, 192, 455. A tree which is used to intoxicate fish, probably *Randia dumetorum*-ဝရ- a track-မရ- A pagoda.
 မိဉ်ဝဉ်-ဝရ- Bamboo fuel.
 ဖိမိဉ်-ဝရ- A flowering shrub, *Plumeria acuminata*, §628, (Tav.) ဖိမိဉ်။
 မိ-ဟ- To hew smooth and square, a floor, a ladder or steps, -ဟ- a common name for many large trees, but principally of the natural family *Dipterocarpaceæ*, §535.-ဟ- -ဟ- a particle, §193, 471.
 တ-မိ-လဟ- Uninterruptedly.
 တထံဉ်မိ-ဟံ့ဟ- " continually.
 တဘိဉ်မိ-ဟံ့ဟ- " "
 တပထံဉ်မိ-ဟံ့ဟ- " "
 တဘးမိ-ဟံ့ဟ- At one time, at the same time, at once.
 တပထံဉ်မိ-ဟံ့ဟ- " at the same place.
 တမိမိ-ဟံ့ဟ- The same kind, the same.
 တ-မိ-လ-ဟ- Only one, (where the blank is supplied by a numeral affix.)
 တမိဉ်မိ-လဟ- At the same time, at once.
 တမိဉ်မိ-လဟ-ဓာ- " " (Tav.)
 မိသိ-ဟဝေ- The most common wood oil tree, a species of *Dipterocarpus*.
 မိသိသိ-ဟဝေ- A species of *Vatica*.
 မိသိတြာ-ဟဝေ- A species of *Dipterocarpus*.
 မိသိ-ဟဝေ- A name given to a tree, by some Karens, which is a species of *Calophyllum*.-ဝရ-ဟဝေ- a large species of serpent of the *Coluber* tribe. It has no poison fangs.
 မိကမိ-ဝရ- Snake of the same family as the preceding.
 မိမိဉ်မိ-မိမိဉ်မိ- Name given to any large tree.
 ဟဝေ-မိ-မိ- Old batchelor or old maid.
 မိဉ်-ဟဝေ- To take to pieces, as a mat or a house.
 နိဉ်မိ-မိ- A species of *Indigo*.
 မီး-
 သမီးကလ်-ဝရ-ဟဝေ- Stealthily, §65:3.
 မိဉ်-ဝရ- Measure with a cubit measure.-ဟဝေ- Generic name for several species of *Dillenia*, §535.-ဟဝေ- Chide, chastise.
 မိ-ဟဝေ- To assist, or stand ready to assist persons or chil-

dren in danger of falling.-ဟဝေ- *Cimex lectularius*, §604.

ဝရ- Verbal affix, §28, 194, 482.-ဟဝေ- Coconut tree, §535.-ဟ- Width or circumference of any thing, as a man or tree, §494.

မိဉ်မိ-ဟဝေ- Breadth or width.

မိ-ဟ- A tree, *Mangifera oppositifolia*, §535.

တမိ-ဟဝေ- A large species of deer, *Cervus Hippelaphus*, §552.

ဟဝေ-ဟဝေ- Rotten bamboos used for fuel, §517. (Tav.)
 မိဉ်ဝဉ်။

C

ငါ-ဟဝေ- To borrow, from the Bur. §490:4.

ငါ- From the Bur. ငါ fish; this root is found in the names of a few fish.

ညဉ်ငါမိ-ဟဝေ- The shark.

ညဉ်ငါမိဝရ-ဟဝေ- The hammer-headed shark.

ငါ-

တငါ-ဝရ- An oar.

ဝဲ-

သဝဲ-ဟဝေ- Generic name given to several species of *Pandanus*, or screw pine.

ဝ

ဝ-ဝ- A formative prefix, §276, 477, the pronoun I §329, 636.

ဝမိ-ဝရ- Dill. (Bur.) ဝမိဉ်။

ဝမိ-ဝရ- Anethum sowa. (Bur.) ဝမိဉ်။

ဝမိဉ်မိ-ဝရ- Cress. *Lepidium sativum*. (Bur.) ဝမိဉ်မိ။

ဝမိဉ်မိ-ဝရ- Anise seed. (Bur.) ဝမိဉ်မိ။

ဝမိဉ်မိ-ဝရ- Nigella sativa. (Bur.) ဝမိဉ်မိ။

ဝါ-ဝ- To oppose, resist, (Bur.) to be skilled, (Tal.)

ဝါ-ဝ- To be soft, flexible, weak, §136.

ကဝါ-ဝ- The body of any thing; a master, lord, self, §13, 619, 420.

နိဉ်ဝါ-ဝ- A verbal affix §421:2, -ကဝါ- the body.

ကဝါကဝါ-ဝ- Softly, gently, §35, 136, 489.

သဝါ-ဝ- Young in age; -သဝါ- weak in mind.

ဝါ-ဝ- To be wide apart; tall.

ဝါ-ဝ- A verbal affix, §197, 486, 545, 608.-ဝါ- Join.

ဝိဉ်ဝါ-ဝ- To question, (Maul.) သိဉ်။

ဝါ-ဝ- A hammer.

ဝါ-ဝ- Paper. Bur. ဝါ။

ဝါ-ဝ-

ဝါ-ဝ- To sound, try the depth of water. Bur. ဝါ။

ဝါ-ဝ- The nutmeg tree, §600.

ဝါ-ဝ- A large sweep net, with the negative, to be of no importance.

- ခံ-ဝါး-*Arsenic*, §671. Bur. မိနီ။
 ခံယါ-ဝါး-*Cummin*, §613. Bur. မိယါ။
 ယခံ-ဝါး-*A species of Smilax*.
 ခံ-ဟံ-*To pinch, champoo*.
 ခံဆာ-ဝါး-*To season, as food*.
 ခံဆါ-ဝါး-*A mixture, condiment*, §578.
 ခံမိလိ-ဝါး-*Plants of the genus Physalis (Maul.)* ဆိခံ
 မိလိ။
 ခံ-ဝါး-ခံမိလိ-ဝါး-*A lowland paddy field*.
 ခံတဲ-ဝါး-*A lowland paddy field, bearing a second*
crop.
 လိခံ-ဝါး-*Settled*.
 ခံ-ဝါး-*To say*.
 ခံသိ-ဝါး-*To abuse with obscene language*.
 ခံ-ဝါး-*To leap*.
 ခံသဲ-ဝါး-*To relate, dis-*
course.
 ခံညိ-ဝါး-*To judge*, Bur. မိရင်။
 ထံခံမိလိ-ဝါး-*Waves*.
 ထိခံမိလိ-ဝါး-*A bird, the king crow, Dicrurus in-*
dicus, §604.
 သွခံ-ဝါး-*To strain out the water in washing rice*.
 မိကုခံ-ဝါး-*A species of tortoise beetle*.
 ခာ-ဝါး-*To tie*.
 မိခာ-ဝါး-*The string that binds up the hair*.
 ခာ-ဝါး-*To 'extend in a line,' stretch out as a rope, -ဟ့-*
to lop off, §68, 138.
 ခာဆာ-ဝါး-*To be straight*.
 ကခာ-ဝါး-*A mountain*.
 ခာတလါ-ဝါး-*At a distance*.
 ခာ-ဝါး-
 ခာသံ-ဝါး-*To hang*.
 မိခာသံ-ဝါး-*The nodding Clerodendron, C. nutans*.
 ခာ-ဝါး-*A race, tribe*.
 ခာ-ဝါး-*Assist; a verbal affix*, §198, 492, 611.
 ခာ-ဝါး-*The hand and arm*, §72-ဝါး-*An adverb of num-*
ber, §29, 34, 199, 500.
 တခာ-ဝါး-*Sometimes, occa-*
sionally, §447, 500.
 တခာ-ဝါး-*Sometimes, occasionally*, §500.
 တခာ-ဝါး-*Many times, often*, §500.
 တခာ-ဝါး-*Privately*, §419.
 တခာ-ဝါး-*Property*.
 တခာ-ဝါး-*Tendrils*.
 တခာ-ဝါး-*To be skillful*.
 ခာ-ဝါး-
 တခာ-ဝါး-*To overspread, as creeping plants*.
 တခာ-ဝါး-*The monkey tiger*, §552.
 ဝါး-ဝါး-*Be urgent; an adverb*, §34,
 456, 543:2.
 သာဝါး-ဝါး-*A tree, Heritiera attenuata*, §535.
 ဝါး-ဝါး-*A swing or cradle, resembling a hammock; to*
collect together, as bees in a mass resembling one of these
swings.
 ဝါး-ဝါး-*Each*, §200, 493 (Maul.)
 ဝါး-ဝါး-*To thrown down, as a load*.
 ဝါး-ဝါး-*To steep; poison*, §691:1; *a tree producing*
a poisonous juice.
 ဝါး-ဝါး-
 ဝါး-ဝါး-*Each*, (Tav.) §200.
 ဝါး-ဝါး-*A sharp point*-ဝါး-*Sort, cull*.
 သွခါး-ဝါး-*A tree, Terminalia chebula*.
 ဝါး-ဝါး-*To throb*-ဝါး-*Suck up*.-ဝါး-*To obey*-ဝါး-*A*
coffin.
 ဝါး-ဝါး-
 ဝါး-ဝါး-*The orange*, §600. (Tav.) လိခါး။
 ဝါး-ဝါး-*To cast away*.
 ဝါး-ဝါး-*To straighten what is crooked*.
 ဝါး-ဝါး-*To rain; be meek*.
 တါး-ဝါး-*It rains*.
 တါး-ဝါး-*one rainy season*.
 ဝါး-ဝါး-*Silver*.
 တဝါး-ဝါး-*Be oblique, inclined from a direct line*.
 ဝါး-ဝါး-*A particle*, §40, 46, 159, 201, 495. (Maul.)
 ဝါး-ဝါး-*The left side*.
 တဝါး-ဝါး-*Sinisterly*.
 တဝါး-ဝါး-*A large tree, perhaps a species of Ficus*.
 ဝါး-ဝါး-*Indented, depressed*.
 ဝါး-ဝါး-*Fetters*.
 ဝါး-ဝါး-*To stick, seal*, §674; *'to peg'*-ဝါး-*A par-*
ticle denoting succession, §11, 304, 481.
 ဝါး-ဝါး-*A large coarse basket*.
 သံကဝါး-ဝါး-*To be green, as trees; raw, as flesh*.
 ဝါး-ဝါး-
 တဝါး-ဝါး-*A little*.
 ဝါး-ဝါး-*The Cashew nut tree*.
 ဝါး-ဝါး-*An affix*, §202, 610. (Tav.)
 ဝါး-ဝါး-*To hang, be pendant, an ear of grain*.
 မိ-ဝါး-*Rising above the common level*.
 အမိ-ဝါး-*Power*.
 မိ-ဝါး-*A hill*.
 မိ-ဝါး-*To follow after an elapsed interval*.
 တမိ-ဝါး-*A short period*.
 မိ-ဝါး-*Break into small pieces*.
 မိ-ဝါး-*To carry*.

- လိပ်စာ—လုံ့အေ—A raised seat, throne.
- မီး—ဝံး—To peck, as a bird with its bill, to chop with a similar motion, §68:4.
- မီးကုတ်—အံ့မံးပျံ—အံ့မံးပျံ—A generic name for butterflies, §604.—အံ့မံး—A moth.
- မီးကုတ်—ဝံးမံး—The Hopea tree (Maul. Ran.) §535, ဆူးကွဲ။
- မီးသား—မီးသား—A beetle of the Curculio tribe, §600.
- မီးတစ်—ဝံးမံး—A name given to several species of birds belonging probably to the cuckoo family.
- မီးသံ—ဝံးမံး—A name common to several species of Mantidæ.
- နီနီမီးသံ—ကွဲမံးပျံ—A plant, Desmodium triquetrum §600, ကသံကွဲ။
- မီးမကွဲ—မီးမကွဲ—Beetles of the Linnean genus Coccinella, §604.
- မီးဝံး—မီးဝံး—The crow.
- မီးဝံးမံး—မီးဝံးမံး—A plant of the genus Brionia, §600.
- မီးသား—မီးသား—A carrion beetle.
- မီးသား— “ “
- မီးသံ—မီးသံ—A Saurian reptile described by the Karens as a species of Varanus.
- တမီး—လံး—Breadth of the hand with the thumb extended.
- သမီး—ဝံးမံး—A trap to noose fowls by the neck.
- ကလံးမီး—လံးမံး—The north.
- မိတ်—ဝံး—A corpse.—ဝံး—Numeral affix to piles, §203, 579.
- သုတ်အမိတ်—ဝံးမံး—The summit of a tree.
- မိတ်တစ်—ဝံးမံး—The date palm, Phoenix dactylifera, (Tav.) Bur. စွန်ပလွန်။
- အမ္ပူမိတ်—ဝံးမံး—High, or exorbitant price.
- မီး—ဝံး—The length of a given measure; the length of life, i. e. a generation, §501:1.
- တမီး—လံး—A particle, §501:2.
- မီးမီး—လံး—With the negative, never, §204, 501:3. (Tav.)
- မီးမီး— “ “ “ (Maul.)
- လိပ်စာ—လံး—Forever.
- အမီးမီးအမီးမီး—လံး—Forever, §34, 205, 501.
- ဝံး—ဝံး—Musquitoes, §604.
- ဝံးမံး—ဝံးမံး—A name given, by some Karens to Crane flies (Tav.) မိတ်ကွဲ။
- မီးမိတ်—မီးမိတ်—The recess in a Karen hall for strangers to sleep in.
- မီး—ဝံး—Pure, clean—ဝံး—An affix applied to young men, §206, 459, 483. With other particles, wholly, §206, 496.
- မီးကွဲ—ဝံးမံး—Sodomy.
- ကနီမီး—ကနီမီး—Honey.
- မီးမံး—ဝံးမံး—A plant of the genus Plumbago, §450.
- မီးမံး—မီးမံး—Cockroaches, Blatta.
- ကမီး—ဝံးမံး—Well, §65.
- ဝံး—ဝံး—Try, tempt.
- မီး—ဝံး—To perch as a bird.—မံး—A name given to several large grasses, §600.—ဝံး—To size as thread with congee water.
- မီးမံး—ဝံးမံး—A species of horse fly, §604. (Tav.) (Maul.) မိတ်ကွဲ။
- ဝံး—ဝံး—An amulet.
- မိတ်—ဝံး—To be wet, §603.—ဝံး—To lift up, as the eyes.
- ကမိတ်—ဝံးမံး—News.
- မီး—ဝံး—To lie in wait. ‘Weigh,’ (Maul.) မံး—ဝံး—A prefix marking the masculine gender, §12, 207, 477:2.
- မီးမံး—ဝံးမံး—An insect, Coccus adonidum, or a related species.
- မီးမံး—ဝံးမံး—Immodest.
- မီးမံး—ဝံးမံး—Apart, separate.
- မီးမံး—ဝံးမံး—Scales.
- မီးမံး—ဝံးမံး—Weights.
- မီးမံး—ဝံးမံး—A king.
- လိပ်စာ—လံး—Fall in drops.
- မိတ်ကွဲ—မိတ်ကွဲ—မံးမံး—Live on the labors of others.
- ဝံး—ဝံး—Dew.
- မီးမံး—ဝံးမံး—A flower introduced from America, Polianthes tuberosa., §628.
- မီးမံး—ဝံးမံး—To be distant, as relations.
- မီးမံး—ဝံးမံး—Half brothers, or sisters.
- ကမီး—ဝံးမံး—Height.
- ဝံးမံး—ဝံးမံး—Creeping plants, growing on trees, from which fiddle strings are made.
- မီး—ဝံး—To be few, scarce, §208, 506.
- မီးမံး—ဝံးမံး—To lessen, §57.
- မီးမံး—ဝံးမံး—Cymbals.
- မီး—ဝံး—ဝံးမံး—A handkerchief.
- မီး—ဝံး—To leak, ooze out or in.
- သံးမံး—ဝံးမံး—The extract produced by Acacia catechu.
- မီး—ဝံး—To be fresh, as meat.
- မီး—ဝံး—A rapid.
- မီး—ဝံး—To grasp up with the ends of the fingers, or a part of them, §209, 503, 693.—ဝံး—‘Straightened at the orifice, inclining from a direct line towards a point.’
- မီး—ဝံး—Clearly, §65.
- မီး—ဝံး—To grasp with the hand, num. affix, §210, 479.—မံး—Name of one of the tribes of Karens, §703:1.—မံး—A species of wild Piper betle.
- မီး—ဝံး—To crawl.
- မီး—ဝံး—A tribe of men, perhaps the Cambodians.
- မီး—ဝံး—A verbal affix, §485, 682.
- မီး—ဝံး—Generic name for several beetles, most usually those

of the Scarab tribe, §604—ရွှေသွန်မိ—ရွှေမိ—a beetle, the male of which is distinguished by protuberances on the head and thorax, resembling a pair of large mandibles. It longs to the Megasominae.

ရွှေ—ရွှေ—A flowering timber tree, *Lagerstrœmia regina*. (Maul.) သို့။

ဆ

ဆါ—ဂါ—To be sick.

တၢ်ဆူတၢ်ဆါ—မၤဝၢၣ်မၤဝၢၣ်—Sickness, §58.—ဒွါ—To sell.

ဆါမံၣ်—မၤမၤမၤ—Dislike, unwillingness to contemplate an object.

သးဆါ—သး—Feel annoyed.

ဆး—မၤ—To sew.

ဆးဆွၣ်—Species of screw pine, bearing a fragrant flower, *Pandanus odorotissimus*, §628, (Tav.) မိမိဝါ။

ဆၣ်—မၤ—Food for animals, bait.—မၤ—Stars.

ဆၣ်မၤဝိၣ်—မၤမၤ—Comets.

ဆၣ်ဟူၣ်—မၤမၤ—Shooting stars.

ဆၣ်ဘူမိ—မၤမၤ—The milky way.

သဆၣ်—မၤ—To exhort.

ထံမိမိ—မၤမၤ—Animals, men, §594.

ဆၣ်မိမိ—ဆၣ်မိမိ—မၤမၤ—မၤမၤ—Quadrupeds, animals in general.

ဆံ—ဆံ—The numeral ten.

ဆံး—မၤ—To jump away, as when blown by the wind; to rebound as a ball, to sprinkle or drop, as a liquid medicine; to milk.—မၤ—To be small.

ဆံးစၢ်—မၤ—To bear, bring forth.

ဆံးမုၢ်—မၤ—Name of the month corresponding in part to September.

ဆံးဆၣ်—မၤ—Name of a month corresponding in part to October.

ဆံၣ်—မၤ—Urine.—မၤ—To be sour. Run out, as the contents of a vessel when tipped over, လူ့မၤ.

ဆံၣ်ခါ—မၤ—The bladder.

ဆံၣ်ကျိၣ်—မၤ—Ureters.

လၢဆံၣ်—မၤ—Alum, §600.

လၢဆံၣ်တုၣ်—မၤ—Blue stone, §600.

မိဆံၣ်—မၤ—A plant of several species belonging to *Alpinia*, or some nearly related genus.

ဆာ—မၤ—To return to the point of starting, a dividing point, joint; verbal affix, §212, 491; to be tight; to be sweet, §570.—မၤ—To desire; a thorny tree, genus *Erythrina*.

ဆာဆာ—မၤ—Occasionally, §35, 212, 499.

ဆာထၢၣ်—မၤ—To stand up.

ဆာထၢၣ်—မၤ—At the returning place, or time of commencement, §59.

သွၣ်ဆာထံ—မၤ—A tree, probably of the *Eleocarpaceæ* tribe, §659:3.

ဆာၣ်—မၤ—A mortar.

ဆာၣ်လၢ—မၤ—A hand paddy mill, (Maul.)

ဆာၣ်ပုၣ်— “ “ (Tav.)

ဆု—မၤ—To beat, pound in a mortar.

ကဆု—မၤ—A spur.

ဆုး—မၤ—To bew, bend down.

ဆူ—မၤ—To shoot forward with violence, as water over a rapid; as pain, when a sore is struck.—မၤ—A particle, §31. 44, 45, 213, 663:4.

သွၣ်ဆူ—မၤ—A tree of the genus *Laurus*.—မၤ—A plant of the genus *Kœmpferia*.

ဆူလၢ—မၤ—မၤ—Where? whither? §480:1, 508.

ဆူလၢဆူလၢ—မၤ—Where, whither, §508.

ဆူအံၣ်—မၤ—Here, hither, §213.

ဆူန့ၣ်—မၤ—There, thither, §213.

ဆူအံၣ်ဆူန့ၣ်—မၤ—Here and there, hither and thither, §213.

ဆူခံၣ်—မၤ—Hereafter.

ဆူညါ—မၤ—Hereafter, §480:2.

တၢ်ဆူညါ—မၤ—“ from this time, §431:2.

ဆူလၢတူ—မၤ—To wait, as for another person.

ထံလီၤဆူ—မၤ—A waterfall.

ဆူး—မၤ—To suck.—မၤ—to set on fire, warm at a fire.

ကဆူး—မၤ—An interstice, a particle, §45, 138, 494.

တၢ်ကဆူး—မၤ—Small rooms in a house.

ဆူးကွဲ—မၤ—The Hopea tree, §535, (Tav.) မိမိဝါ။

ဆူးသီ—မၤ—Tree of the genus *Cordia*, §535.

ဆူးပိၣ်—မၤ—Fragrant flowering tree of the genus *Michelia*. မိမိဝါ။

ဆူးသံး—မၤ—Tree producing a hard yellow wood.

ဆူၣ်—မၤ—To be strong, do by force; the hairs of the human body, the hairs or bristles of animals.

ဆူၣ်ထီၣ်မိၣ်—မၤ—Twist up the hair to a point on the head.

ဆူၣ်ဆူၣ်—မၤ—Strongly, §35.

အိၣ်ဆူၣ်အိၣ်ဆူၣ်—မၤ—To be in health.

သးဆူၣ်—မၤ—Resolute.

ဆု—မၤ—A tunic.

ဆုလု—မၤ—A triangular piece of metal beaten for the same purposes as a gong.

ကဆု—မၤ—The slow Loris. *Lemur tardigradus*, §552.

တဆု—မၤ—To shake, or jerk off—a single motion.

မိဆု—မၤ—A wing.

ဆုပျီၣ်—မၤ—A man's tunic.

ဆုညှိၣ်—မၤ—Woman's gown ornamented with seeds.

- ဆုထီး—အိတ်—Woman's gown without seeds.
 ဆုထီးရှု—အိတ်ဝတ်—Girl's gown before puberty,—a plain white cloth.
 ဆုဗြဲ—အိတ်—A jacket, (Maul.) အိတ်။
 ဆုကံ—အိတ်—Pgcho man's tunic.
 ဆုသီးဆု—အိတ်—The Sgau man's striped tunic.
 ဆုပလ္လင်—အိတ်—A flowering shrub, *Nyctanthes arbor tristic*, §628, Bur. ဆိတ်ပလ္လင်။
 ဆု—အိတ်—To dawn, as the day.
 ဆုနီ—အိတ်—To sit.
 လိဆုနီ—အိတ်—A chair or seat.
 ဆဲ—အိတ်—To set traps ; each side of the spine.—အိတ်—To sneeze.
 ဆဲ—အိတ်—To spear ; to set down or enter a name in a book, —အိတ်—A tree of the genus *Laurus*.
 နီဆဲ—အိတ်—The strip of bamboo that keeps the web of equal width, in Karen weaving.
 ဆဲဘိတ်—အိတ်—A reed-like plant of the genus *Phrynium*.
 ဆဲနီ—အိတ်—Pleaders, lawyers. Bur. နီနီ။
 ဆဲ—
 ဆဲဆဲ—အိတ်—Ten.
 ဆဲ—အိတ်—To stop.—အိတ်—a numeral affix, an adverbial particle, §18, 30, 214, 450, 498, 502, 509, 600.—အိတ်—Num. affix to suits at law, §429.
 လာဆဲ—အိတ်—Quickly, §34, 500.
 ဆဲကိတ်—အိတ်—To think.
 ဆဲမိတ်—အိတ်—Name common to several species of *Desmodium*, and applied sometimes to a species of *Dicerma*.
 ဆဲ—အိတ်—To pierce, insert an ornament in the hair or turban.
 တုဆဲ—အိတ်—To be pierced, or wounded.
 ဆဲကဲ—အိတ်—Pain, such as arises from having some extraneous body in the flesh, but applied to similar pains in the body.
 ဆဲသိ—အိတ်—To watch during the night.
 ဆဲဘဲ—အိတ်—To gather cotton pods.
 ဆဲ—အိတ်—To swear.
 ဆဲကဲ—အိတ်—To make a fire.
 ဆဲ—အိတ်—The barn door fowl ; a numeral affix, §488. With qualifying roots, the name of several birds, §604.
 ဆဲဗြဲ—အိတ်—The Taylor bird, *Sylvia sutoria*.
 ဆဲမိတ်—အိတ်—Paradise, or Indian fly-catcher.
 ဆဲမိတ်—အိတ်—Insect, a species of *Coccus*.
 ဆဲမိတ်—အိတ်—A flowering shrub, *Plumeria accuminata*. (Maul.) ဆိတ်။
 ဆဲမိတ်—အိတ်—A plant, *Globba Careyana*.
 ဆဲမိတ်—အိတ်—A tree of the tribe *Connaraceæ*.
 ဆဲမိတ်—အိတ်—Tree of the genus *Rourea*.
 ဆဲမိတ်—အိတ်—Name common to several species of *Physalis*, §450. (Tav.) ဆိတ်မိတ်—အိတ်—A monœcious shrub.
 ဆဲမိတ်—အိတ်—Tree, a species of *Bignonia*.
 ကဆိတ်—အိတ်—The elephant, §552.
 ဆဲ—အိတ်—To shove, push.
 ဆဲ—အိတ်—Be wild, undomesticated ; bamboo splints, §536.
 ဆဲ—အိတ်—To be ashamed.
 ဆဲ—အိတ်—To untwist.—အိတ်—to go round.
 ဆဲ—အိတ်—To turn round, as the head of a boat.
 ကဆဲ—အိတ်—To be smooth.—အိတ်—A sensation of smoothness of the flesh preceding a fever.
 ဆဲ—အိတ်—To be clear.
 ဆဲ—အိတ်—To guide.
 ဆဲ—အိတ်—To rinse clothes ; have the menses.—အိတ်—Thorns.
 မုဆဲ—အိတ်—Early in the morning.
 နီဆဲ—အိတ်—Scarlet.
 မိဆဲ—အိတ်—Inability in the eyes to gaze on an object.
 နီဆဲ—အိတ်—The rose.
 နီဆဲ—အိတ်—Shells of the genus *Pterocerus*, spiders.
 သုဆဲ—အိတ်—Thorny tree of the genus *Gardinia*,—
 နီဆဲ—အိတ်—a shrub of the family *Rubiaceæ*, and probably of the genus *Randia*.
 ဆဲ—အိတ်—Jest about love affairs.
 ဆဲ—အိတ်—To stamp with the foot ; make repeated incisions, as in a bamboo, to stamp it down and flatten it.
 ဆဲ—အိတ်—Generic term for plants of the sedge tribe.
 ဆဲ—
 ဆဲ—အိတ်—To avoid.
 ဆဲ—အိတ်—To tremble.
 ဆဲ—အိတ်—To scorch, §432.—အိတ်—a weight, the eighth of a rupee, two annas.—အိတ်—Name given to both *Casuarinas*, and Pine trees.
 ဆဲ—အိတ်—Head foremost.
 ဆဲ—အိတ်—Blossom, as fruit trees.—အိတ်—to give information to superiors.
 ဆဲ—အိတ်—Cut up into small pieces, §68.—အိတ်—a torch.—အိတ်—the Otter, §552.
 ကဆိတ်—အိတ်—Clean, clear.
 ကဆိတ်—အိတ်—Clean, clear, §35.
 ဆဲ—အိတ်—Strips of bark for strings ; the name of two species of *Hibiscus*, with bark producing such strings, §535.

ဆိုထံ—ဝမ္မဇာ—Hibiscus tiliaceus, (Lin.)
 ဆိုထိန်—ဝမ္မဇာ— “ macrophyllus.
 ဆွဲ—ဝါး—ဝါး—To insert.
 ဆွဲ—ဝါး—Generic name for crabs, §604.
 ဆွဲဘိတ်—ဝါး—Described as a large Scorpion, §616.
 (Tav.)
 ဆွဲဘိတ်— “ “ (Maul.)
 ဆွဲဝါး—ဝါး—Animal resembling a Lizard, probably a species of Salamander.
 နှုတ်—ဝါး—Generic name for bivalve shells, of the families Conchacea, Arcacea and Cardacea, §600. Bur. ၅၀၈

ည

ညါ—ဝါး—A particle, §32, 215, 442, 531:2, 638.
 လာညါ—ဝါး—A particle, §215, 638.
 လာညါမိ—ဝါး— “ §215, 638.
 လာညါအမိညါ—ဝါး— “ §215, 629.
 လာအမိအမိညါ—ဝါး— “ §215, 629.
 ဆူညါ—ဝါး—§33.
 ညါသူး—ဝါး—Tobacco, §535.
 ညှပ်—
 တက်ညှပ်—ဝါး—Rags, cloth.
 ညှပ်—ဝါး—To intreat.
 ကညှပ်—ဝါး—To persuade, urge.
 သညှပ်—ဝါး—The sappan wood tree, Caesalpinia sappan.
 ညှပ်—ဝါး—Fish, §604.
 တက်ညှပ်—ဝါး—Flesh.
 ပညှပ်—ဝါး—Be benumbed.
 ဖိညှပ်—ဝါး—A fragrant paraphyte.
 ညှပ်မိ—ဝါး—Have fever.
 သညှပ်—ဝါး—Generic name for several plants that produce Indigo.
 သညှပ်သွပ်—ဝါး—Asclepias tinctoria.
 သညှပ်အုပ်—ဝါး—Large tree, species of Careya, §535, (Tav.) ပကွဲ။
 သညှပ်အုပ်—ဝါး—Tree of the genus Barringtonia (Tav.)
 သွပ်ညှပ်— “ “ (Maul.)
 သွပ်လှည့်မိ— “ “ (Ran.)
 ညှပ်—ဝါး—Pile of fragments to burn.
 ကညှပ်—ဝါး—Be very small, as things when reduced to atoms.
 စိကညှပ်—ဝါး—Wholly.
 ညှပ်—ဝါး—To reject, throw away.
 သညှပ်—ဝါး—A scandent shrub of the genus Uvaria, §600 (Tav.)
 သီးညှပ်—ဝါး— “ “ (Maul.) မိတ်ပင်။
 ပညှပ်—ဝါး—Staging from which paddy is poured down for the wind to blow away the chaff.
 ညှပ်—ဝါး—To swell.

ညှပ်—ဝါး—To take aim.—ဝါး—To stretch out, as the hand or foot.
 ညှပ်—ဝါး—To be easy.
 ညှပ်—ဝါး—To be accustomed. §471, 527. “
 ညှပ်—ဝါး—ဝါး—ဝါး—ဝါး—ဝါး—Man in general, the Karens in particular, (Maul.)
 ကညှပ်—ဝါး—To refuse, deny.
 ညှပ်—
 ကညှပ်—ဝါး—Be awe inspiring.
 ကညှပ်—ဝါး—Be dread inspiring.
 ညှပ်—
 ကညှပ်—ဝါး—To growl. Man. (Tav.)
 သးကညှပ်—ဝါး—သးကညှပ်—ဝါး—ဝါး—ဝါး—Mercy.
 ညှပ်—ဝါး—To wither.
 ညှပ်—
 ပညှပ်—ဝါး—To persecute (Tal.) §575.

တ

တ—ဝါး—The numeral one.
 တ—ဝါး—ဝါး—A negative particle, §42, 650,—ဝါး—A formative prefix, §276, 511, 522, 712.
 တါ—ဝါး—A palm, Borassus flabelliformis, (Maul.) ဝါး။
 ကတါ—ဝါး—To change money.
 တါ—ဝါး—Thing, a particle, §227,
 တါခါး—ဝါး—A weed, Ladies bed straw, Molluga spargula. The same name is given to another species, M. stricta.
 တါခါး—ဝါး—An interjection, §54.
 ပတါ—ဝါး—Quicksilver, §600.
 သတါ—ဝါး—To span, with the thumb and first finger.
 တါ—
 ကတါ—ဝါး—To be obstructed.
 လီကတါ—ဝါး—လီကတါ—ဝါး—The vulture, of which there are two species.
 တါ—ဝါး—ဝါး—ဝါး—ဝါး—A particle, §46, 49, 369, 516.
 ချိတ်တါ—ဝါး—ဝါး—A shell of the genus Cyclostoma, §66, 600. (Tav.) ချိတ်တါ။
 တါ—ဝါး—ဝါး—Monkeys of the genus Macacus, §552.
 တါ—ဝါး—ဝါး—A large creeper with trifoliate leaves that produces a kind of Dragon's blood.
 တါ—ဝါး—ဝါး—A plant of the genus Vitis.
 တါ—ဝါး—ဝါး—A plant resembling a reed, a species of Saccharum.
 တါ—ဝါး—To bet,—ဝါး—A prefix to the names of several animals, and to fruit.
 ထိတ်တါ—ဝါး—The goose, §604.
 တါ—ဝါး—ဝါး—Monkeys of the genus Macacus, (Maul.) တါ။

- တံ-တံ-ဝါ-ဝါ-Bulbous roots.
 အဘိုးအဘိုး-ဒ်ဒ်ဒ်-Relations.
 တံတံ-တံတံ-Real, spoken of relatives.
 လီတံလီဆီး-လုလုလုလု-Accurately, §37.
 တံ-တံ-ဝါ-ဝါ-To cut with scissors, or a similar instrument.
 ချိတ်တံ-ချိတ်တံ-ဝါ-ဝါ-A common name for shells of the genus Unio, and Anadon, (Maul.) ချိတ်တံ-ဝါ-ဝါ
 ထီးတံ-ထီးတံ-ဝါ-ဝါ-Scissors, §530:2.
 နိတ်တံ-နိတ်တံ-ဝါ-ဝါ-A spit, §572.
 ကတံ-ကတံ-ဝါ-ဝါ-Shut.
 ကတံ-ကတံ-ဝါ-ဝါ-Be crowded into a narrow space.
 တံတံ-ထီးထီး-ဝါ-ဝါ-ဝါ-ဝါ-A species of *Cæsalpinia*, probably *C. sepiaria* (Tav.) တံတံ-ဝါ-ဝါ
 တံ-တံ-ဝါ-ဝါ-To draw out, make an effort; a particle, §519, 593.
 တံ-တံ-ဝါ-ဝါ-Species of eel, §616.
 ကတံ-မတံ-ဝါ-ဝါ-A jar.
 အတံ-အတံ-ဝါ-ဝါ-A friend.
 တံ-တံ-ဝါ-ဝါ-To be tumultuous.
 ကတံ-ကတံ-ဝါ-ဝါ-To be in an excited state; to transmigrate.
 တံ-တံ-ဝါ-ဝါ-To lop off, §68.-ဝါ-ဝါ-ဝါ-ဝါ-Generic name for ants.
 တံ-တံ-ဝါ-ဝါ-Small wasp that builds under leaves.
 တံ-တံ-ဝါ-ဝါ-The rainbow.
 ထီးတံ-ထီးတံ-ဝါ-ဝါ-A bamboo water bucket, §654:2.
 ကတံ-ကတံ-ဝါ-ဝါ-An extremity; superlative affix, §16, 138, 533.
 တံ-တံ-ဝါ-ဝါ-Have a cavity formed, as the turned edge of a tool.
 ကတံ-ကတံ-ဝါ-ဝါ-To form a cavity by turning together the edges of an article; the inside of a garment, the hollow formed by it.
 တံ-တံ-ဝါ-ဝါ-To grasp with the hand, a particle, §228, 542.
 နိတ်တံ-နိတ်တံ-ဝါ-ဝါ-A spoon, §60.
 နိတ်တံ-နိတ်တံ-ဝါ-ဝါ-A flowering tree of the genus *Michelia*.
 တံ-တံ-ဝါ-ဝါ-To ground as a ship; a superlative affix, §16, 229, 533.
 ဝါ-ဝါ-ဝါ-ဝါ-To stop a boat under way with the oars.
 တံ-တံ-ဝါ-ဝါ-A tree of the natural family *Myristicaceæ*.
 တံ-တံ-ဝါ-ဝါ-To arrive, a particle, §33, 44, 51, 230, 543,-ဝါ-ဝါ-Until, §453.
 တံ-တံ-ဝါ-ဝါ-How long? §230:2. a
 တံ-တံ-ဝါ-ဝါ-How far? "
 တံ-တံ-ဝါ-ဝါ-How long, §230:2. b.
 -ဝါ-ဝါ-ဝါ-ဝါ-How far, §230:2, b.
 တံ-တံ-ဝါ-ဝါ-So long, so far; as long as this.
 တံ-တံ-ဝါ-ဝါ- " " that.
 တံ-တံ-ဝါ-ဝါ- " " this.
 တံ-တံ-ဝါ-ဝါ- " " that.
 တံ-တံ-ဝါ-ဝါ-As long as, or as far as this.
 တံ-တံ-ဝါ-ဝါ- " " "
 တံ-တံ-ဝါ-ဝါ- " " that.
 တံ-တံ-ဝါ-ဝါ- " " "
 တံ-တံ-ဝါ-ဝါ-How long, how far.
 တံ-တံ-ဝါ-ဝါ-Of equal length with.
 တံ-တံ-ဝါ-ဝါ-Until now.
 တံ-တံ-ဝါ-ဝါ-Unto, when referring to place. } Following -o
 တံ-တံ-ဝါ-ဝါ-Until, " " time. } ther words.
 တံ-တံ-ဝါ-ဝါ-When, when commencing a clause.
 တံ-တံ-ဝါ-ဝါ-Then.
 တံ-တံ-ဝါ-ဝါ-Then.
 တံ-တံ-ဝါ-ဝါ-Then.
 တံ-တံ-ဝါ-ဝါ- " "
 တံ-တံ-ဝါ-ဝါ-Hereafter.
 ကတံ-ကတံ-ဝါ-ဝါ-To be stupified by astonishment.
 တံ-တံ-ဝါ-ဝါ-A pipe, or whistle.
 တံ-တံ-ဝါ-ဝါ-To receive, a particle, §541.
 တံ-တံ-ဝါ-ဝါ-To accept, §449:3.
 တံ-တံ-ဝါ-ဝါ-The Dorian.
 တံ-တံ-ဝါ-ဝါ-Small Palm, nearly related to the A-reca.
 တံ-တံ-ဝါ-ဝါ-Be cut, or broken off.
 တံ-တံ-ဝါ-ဝါ-
 ဝါ-ဝါ-ဝါ-ဝါ-Generic name for several species of *Barringtonia*, §600. (Tav.) ဝါ-ဝါ (သွတ်ညှိအုတ်ထံ Ran.)
 တံ-တံ-ဝါ-ဝါ-The margin of the floor, that extends beyond the sides of the house.
 တံ-တံ-ဝါ-ဝါ-To form, make.
 ထီးတံ-ထီးတံ-ဝါ-ဝါ-A small bird, Plover, §604. (Tav.)
 ထီးတံ-ထီးတံ-ဝါ-ဝါ- " " " (Maul.)
 တံ-တံ-ဝါ-ဝါ-Plant of the Gourd family, *Luffa acutangula*, တံ-တံ-ဝါ-ဝါ
 တံ-တံ-ဝါ-ဝါ-To throw, put in.-ဝါ-ဝါ-A particle, §188, 231, 428.
 တံ-တံ-ဝါ-ဝါ-
 တံ-တံ-ဝါ-ဝါ-The sulphuret of antimony, §600.
 တံ-တံ-ဝါ-ဝါ-To cook rice in bamboos.-ဝါ-ဝါ-Claws, as of a crab.
 ဝါ-ဝါ-ဝါ-ဝါ-Scorpions.
 တံ-တံ-ဝါ-ဝါ-Cut, or hew smooth.-ဝါ-ဝါ-To say, tell, (Maul.)
 တံ-တံ-ဝါ-ဝါ-
 တံ-တံ-ဝါ-ဝါ-To trust in, (Tal.)
 တံ-တံ-ဝါ-ဝါ-To break, or cut apart; an affix, §232, 537.
 တံ-တံ-ဝါ-ဝါ-To be left behind.
 တံ-တံ-ဝါ-ဝါ-To set on fire.
 တံ-တံ-ဝါ-ဝါ-To dispute, (Bur.) တံ-တံ-ဝါ-ဝါ

သိပ်-
ထိပ်တီး-ရိပ်ရောင်-သိပ်ရောင်-The water melon, §600-မအိတ်-
A variety of the plantain, or Banana.
ထဲ-ပစ်ဖျား-To crack open,-မိတ်-မိတ်-A particle, an exple-
tive, §233, 716-သိပ်-သိပ်-A small solitary wasp that builds
in holes.
ထဲက-မိတ်မိတ်-မိတ်မိတ်-A particle, §555. (Tav.)
ထဲထဲ-မိတ်မိတ်-Really, truly, §530:2.
ထိ-ရောင်-To strike against, as with the side.
ထိထိ-ရောင်ရောင်-Large house Lizard.
ပထိ-ပထိ-To learn, teach. (Tal.)
ထိ-ပထိ-To strike, pound; copper or brass.
ထိနီနီဖိစား-ပထိပထိဖိစား-To observe.-ပထိ-a handle, §68;
to bud, a bud.
ထိထိ-ပထိ-Silk.
ထိထိထိ-ပထိ-ပထိ-The mulberry tree, §600.
ထိ-ပထိ-To plan, determine,-ပထိ-ပထိ-To exchange money
from a larger to a smaller denomination.
ထိ-
ထိထိထိ-ပထိပထိပထိ-A tree producing a yellow gum, Gar-
cinia cambogia, §535.
ထိ-ပထိ-A numeral affix, §234, 520, 600.
ထိထိထိထိ-ပထိပထိပထိပထိ-A buffalo bell made of wood,-ပထိပထိ-
A bell made of metal.
ထိ-ပထိ-To make lines, a line, a seam; a bridge, §6912:
ကထိ-ပထိ-To talk, a word.
ကထိထိ-ပထိပထိ-Epilepsy, (Tal.)
ထိထိ-ပထိ-ပထိ-A name given to several trees, one so called is
a species of Grewia, §535, (Tav. Rang.) ထိထိ
ထိ-ပထိ-To bear loads on the head, place upon, lay obstruc-
tions in the way, a particle, §517, 235,-မထိ-မထိ-Be upright,
righteous-မထိ-The Palmyra palm, B. flabelliformis,
(Ran.) ထိထိထိထိ
ထိထိထိ-ပထိပထိပထိ-Betroth.
ထိထိ-ပထိပထိ-A particle, §518.
ထိထိထိထိ-ပထိပထိပထိပထိ-A flowering shrub of the genus Me-
mecylon, §600.
ထိထိ-ပထိ-ပထိ-To strike, §68.
ထိထိထိထိ-ပထိပထိပထိပထိ-A particle, §524.
ထိထိထိထိ-ပထိပထိပထိပထိ-An eruption of large sores.
ထိထိထိထိ-ပထိပထိပထိပထိ-A generic name for the grasses. §450.
ကထိထိ-ပထိ-A juncture, time or place of union.
ထိထိထိထိ-ပထိပထိပထိပထိ-Stop.
ပထိထိထိ-ပထိပထိပထိ-A large tree.
ထိထိ-ပထိ-To be thick.
ထိထိထိထိ-ပထိပထိပထိပထိ-Name of a tribe of people, (Bur.) ထိထိထိထိ
ထိထိထိထိ
ထိထိထိထိ-ပထိပထိပထိပထိ-A small plant of the Palm family.
ထိထိ-ပထိ-To lay across, dam up.-မထိ- Num. affix, §18, 238,
488.-ပထိ-A diminutive species of palm; a measure of
length, two miles. Bur. ထိထိထိထိ
ထိထိထိထိ-ပထိပထိပထိပထိ-To prostrate-ပထိပထိပထိ-A large variety of
plantains.
ကထိထိ-ကထိထိကထိထိ-ပထိပထိ-ပထိပထိပထိ-Arrange, put in or-
der.-ပထိပထိ-A shield.
ထိထိထိထိ-A species of Grewia (Maul.) ထိထိထိထိ
ထိထိ-ပထိ-The space in a crotch.
ထိထိ-ပထိ-To insert in a space between things; a numeral
affix, §528.
ထိထိ-ပထိ-A cotton tree, Bombax insignis, (Wall.) or the
related species B. malabaricum.
ထိထိ-
ကထိထိ-ပထိ-To frighten, drive away.
ထိထိ-
ပထိထိ-ပထိထိပထိထိ-ပထိပထိ-ပထိပထိပထိ-ပထိပထိ-ပထိပထိ-ပထိ-
praise.
ထိထိ-ပထိ-ပထိ-To shake, as a tree; a repeated motion.
ထိထိ-
ကထိထိ-ပထိပထိ-ပထိပထိ-To be slack.-ပထိ-ပထိ-A numeral affix,
§18, 139, 502, 536.
ထိထိ-ပထိ-ပထိ-Wipe or rub against an object; go on the mar-
gin or side of any thing.
ထိထိ-ပထိ-ပထိ-The Chinese §554:9. (Bur.) ထိထိထိထိ
ထိထိ-ပထိ-ပထိ-ပထိပထိ-ပထိ-A plant of the arum tribe.
ထိထိ-ပထိ-ပထိ-A large animal of the Lacerta tribe.
ထိထိ-
ကထိထိကထိထိ-ပထိပထိ-ပထိ-ပထိ-ပထိ-ပထိ-ပထိ-ပထိ-
Glitter.
ထိထိ-ပထိ-ပထိ-A door.
ထိထိ-ပထိ-ပထိ-A chasm, valley.
ထိထိထိထိ-ထိထိထိထိ-ထိထိထိထိ-ပထိပထိ-ပထိ-ပထိ-
Particle, §65.
ထိထိ-ပထိ-ပထိ-To mock,-ပထိ-ပထိ-To push as with a shovel or
spade.
ထိထိ-ပထိ-ပထိ-A sheath,-ပထိ-ပထိ-A ravine at the head of streams.
ထိထိ-ပထိ-ပထိ-To obstruct. An affix, §239.
ထိထိ-ပထိ-ပထိ-To be of sufficient capacity,-ပထိ-ပထိ-A fiddle.
ကထိထိ-ပထိ-ပထိ-To frighten, drive away.
ထိထိထိထိ-ပထိပထိပထိပထိ-ပထိ-ပထိ-ပထိ-ပထိ-
An anchor (Tal.)
ထိထိထိထိ-ပထိပထိပထိပထိ-ပထိ-ပထိ-ပထိ-ပထိ-
A tree resembling a species of Sterculia.
ထိထိ-
ထိထိ-ပထိ-ပထိ-To compare.
ထိထိ-ပထိ-ပထိ-Followers.
ထိထိ-ပထိ-ပထိ-To drag.
ထိထိ-ပထိ-ပထိ-To pile up, a numeral affix, §240, 521, 579,
(Tav.) ထိထိထိထိ
ထိထိထိထိ-ပထိပထိပထိပထိ-ပထိ-ပထိ-ပထိ-ပထိ-
Torches, §554:9.
ထိထိ-ပထိ-ပထိ-To resemble.
ထိထိ-ပထိ-ပထိ-A particle, §241, 545.

∞

- ထိ-ဘ-To weave.—ဘဝံ- Poetry.—ဘ- A span.—ဝ- To rake up, shovel up.
ထိခိန်-ဝံ- The mouth. (Tav.) ထိခိန်။
ထိခိန်ထိ-ဘု- Disease in children, sore mouth.
ပထိ-ပဘ- To skin.
ထီး-ဘ- Iron, §600; an affix, above, §242, 526.
ထီးခိန်-ဝံ- The mouth. (Maul.) ထိခိန်။
ထီးကဝံ- ဂရု- Worm-like reptiles, including probably, species of both Anguina and Cœcilia.
ထိန်-ဘ- Mouth of a stream; a loom.
ထိ-ဘိ- Water; an affix, accurately.
ထိနာ- ချိ- ရှိ- လှ- ပထိ- ဝံ- Petroleum, §600.
ရိုထိ- ဝံ- ဘိ- ရှိ- Water snakes.
ညှိထိ- ဝံ- ဘိ- ရှိ- Eels, §616.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Jujube tree, *Zizyphus jujuba*, (Tav.) ထိခိန်။
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- A dioecious fruit tree, Otaheitean gooseberry.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- A plant, *Melastoma malabathricum*, §450. (Tav.) ထိခိန်။
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Species of *Cæsalpinea*, တိန်ထိ။
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Generic name for several species of *Ixora*.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Sugar cane, §450.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Waves.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Accurately.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Bangles.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Bottle gourd, §600, (Maul.) ထိခိန်ထိ။
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- To hit, beat together as cymbals; a particle, §32, 242, 529; Num. affix, §243, 529.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Ancestors.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Formerly, anciently, §243, 529.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- “ “ §677.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- To see.—ဘိ- A particle, §244, 530.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- “ “ §530:1.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Continually, §34.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- To pick up.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Gather together.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Num. affix, §18, 138, 531:5.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- A bag, wallet.—ဘိ- Height, as of a man, §489:4.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- To hew even, make straight or even.—ဘိ- To draw out the voice.—ဘိ- A trap, §441.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- To pray.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- To pull, §561, 663:4; to play on the Jews-harp
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- The adhesive juice of plants.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- To roll up, Num. aff. §245, 532,—ဘိ- To kick, §68—ဘိ- Gold (Tal.)
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Eternal, §34.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- A creeper bearing a red plumb, *Elæagnus conferta*, §600.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- To rub off as with a rag, a repeated act; a wart.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- To be rich.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- To spit.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Spittle.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- To be perpendicular. Num. affix, §18, 246,—ဘိ- Lime, §600.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Be loose.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- An opening.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Braid as a mat or basket, §566, 603.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- An adverb, straight, §65.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Plant of the family *Melastomaceæ* and probably of the genus *Osbeckia*.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- A rich man (Bur.) ထိခိန်ထိ။
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Name of the month, corresponding in part to January and February.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- To be plump as a young child—ဘိ- *Membrum virile*.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Generic name for several species of *Ficus* (Ran.) ထိခိန်ထိ။
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- A small garment worn by men around the hips,—ဘိ- A particle, §24, 247, 425, 568, 593.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- How large? §24, 247.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- How large, §24, 247.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- How large.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- So large, this large.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- So large, this large.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- “ that “
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- “ “ “ “ “ “
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- As large as, as large as this.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- “ “ “ “ “ “ that.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- “ “ “ an equal quantity with.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- “ “ “ an equal quantity.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Only, (where the blank is supplied by a noun or pronoun.)
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Only, §424.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- To pull up, as a plant.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- To box, strike with the fist, §68, 677—ဘိ- A raft.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- To pour off water from boiled rice.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- A fern, a species of *Polypodium*.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- A thousand.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- To touch; a hog; with other roots affixed, jungle cats.—ဘိ- to make a landing as a ship or boat.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- Civit cat, probably *Viverra zibetha*.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- An animal of the weasel tribe.
ထိခိန်ထိ- ဝံ- ဘိ- ရှိ- White-tipped-ear *Paradoxure*.

[illegible]

- ခ်ခံအံ—bိဝံbိဝံစံ—So, thus, §24, 253:4, 611:3.
 ခ်ခံနံ—bိဝံbိဝံစံ—“ “ “ “
 ခ်ခံ—ခံ—bိဝံbိဝံစံ—As-so ; so-so ; thus-thus, §253:5, 609:1.
 ခ်—ခံ—bိဝံbိဝံစံ—As ; in like manner, §253:6, 609:2.
 ခံ—ခံ—bိဝံbိဝံစံ—“ “ “ “ §253:7, that, §253:10.
 ခံ—ခံ—bိဝံbိဝံစံ—That, in order that, §253:8, 609:3.
 ခံ—ခံ—bိဝံbိဝံစံ—Alike, equal, §39, 633, 635.
 ခံ—ခံ—bိဝံbိဝံစံ—Quills, §536.
 ခံ—ခံ—bိဝံbိဝံစံ—Wings.
 ခံ—ခံ—bိဝံbိဝံစံ—Ear ornaments.
 ခံ—ခံ—bိဝံbိဝံစံ—To rub, as in washing clothes.
 ခံ—ခံ—bိဝံbိဝံစံ—An act like that of a bird wiping its bill first on one side, and then on the other.
 ခံ—ခံ—bိဝံbိဝံစံ—Eggs ;—ဝံ—The testicles.
 ခံ—ခံ—bိဝံbိဝံစံ—The scrotum.
 ခံ—ခံ—bိဝံbိဝံစံ—To conceive ; a wheel, to be domesticated—ဝံ—Numeral affix to nests, §18, 254, 557—ဝံ—A drum beat at one end.
 ခံ—ခံ—bိဝံbိဝံစံ—To put in.
 ခံ—ခံ—bိဝံbိဝံစံ—The wheel of a carriage.
 ခံ—ခံ—bိဝံbိဝံစံ—A lamp.
 ခံ—ခံ—bိဝံbိဝံစံ—A small species of bee.
 ခံ—ခံ—bိဝံbိဝံစံ—Be shut in, in privacy,—ဝံ—ဝံ—ဝံ—an umbrella.
 ခံ—ခံ—bိဝံbိဝံစံ—Be bent over, as a tree.
 ခံ—ခံ—bိဝံbိဝံစံ—A pregnant woman who has no husband.
 ခံ—ခံ—bိဝံbိဝံစံ—A bastard.
 ခံ—ခံ—bိဝံbိဝံစံ—The Pleiades.
 ခံ—ခံ—bိဝံbိဝံစံ—Suckers.
 ခံ—ခံ—bိဝံbိဝံစံ—Rooms, §566 ; a particle, §261—ဝံ—To ride.
 ခံ—ခံ—bိဝံbိဝံစံ—To load, as a ship.
 ခံ—ခံ—bိဝံbိဝံစံ—To draw water ; a tree with an echinated fruit, (Maul.) ဝံ—
 ခံ—ခံ—bိဝံbိဝံစံ—Be muddy.—ဝံ—ဝံ—Num. affix, §18, 255, 624.
 ခံ—ခံ—bိဝံbိဝံစံ—Shadow, or reflected image.—ဝံ—ဝံ—Humble bee, §604.
 ခံ—ခံ—bိဝံbိဝံစံ—Be stable ; throw a shadow ဝံ—
 ခံ—ခံ—bိဝံbိဝံစံ—Softly, §35.
 ခံ—ခံ—bိဝံbိဝံစံ—Fruit tree, Sandoricum indicum.
 ခံ—ခံ—bိဝံbိဝံစံ—To fight ; be a short distance apart ; be short, as a person ; a verbal prefix, §28, 256, 550.
 ခံ—ခံ—bိဝံbိဝံစံ—Be covered as a walk.
 ခံ—ခံ—bိဝံbိဝံစံ—Frequently, §35, 256, 550:3.
 ခံ—ခံ—bိဝံbိဝံစံ—To avoid ; an enemy ; the fleshy part of a limb ; the core or germ of certain plants.
 ခံ—ခံ—bိဝံbိဝံစံ—To reproach.
 ခံ—ခံ—bိဝံbိဝံစံ—Have the germ shoot forth.
 ခံ—ခံ—bိဝံbိဝံစံ—Be fierce.
 ခံ—ခံ—bိဝံbိဝံစံ—Be fierce.—ဝံ—ဝံ—to reprove.—ဝံ—
 a city, (Tal.)
 ခံ—ခံ—bိဝံbိဝံစံ—An edge ; a binding, rim,—ဝံ—ဝံ—wall of a city.—ဝံ—ဝံ—a num. affix, §18, 257, 534.
 ခံ—ခံ—bိဝံbိဝံစံ—Name given to a field while clearing.
 ခံ—
 ခံ—ခံ—bိဝံbိဝံစံ—Mutter, grumble, complain.
 ခံ—ခံ—bိဝံbိဝံစံ—Tree of the genus Barringtonia, (Maul.) ဝံ—
 ခံ—ခံ—bိဝံbိဝံစံ—A family ; a partition.—ဝံ—ဝံ—Play on a ဝံ—
 ခံ—
 ခံ—ခံ—bိဝံbိဝံစံ—Cut, lop off, castrate ; the navel ; a hollow in a range of mountains.
 ခံ—ခံ—bိဝံbိဝံစံ—Eunuchs.
 ခံ—ခံ—bိဝံbိဝံစံ—To doubt.
 ခံ—ခံ—bိဝံbိဝံစံ—Be stunted.
 ခံ—ခံ—bိဝံbိဝံစံ—Nip off the tops of plants.
 ခံ—ခံ—bိဝံbိဝံစံ—A generic name for frogs.
 ခံ—ခံ—bိဝံbိဝံစံ—The duck tribe.
 ခံ—ခံ—bိဝံbိဝံစံ—A species of fern, (Tav.) ဝံ—
 ခံ—ခံ—bိဝံbိဝံစံ—A species of fern.
 ခံ—ခံ—bိဝံbိဝံစံ—Plants of the genus Crinum ; name of the month corresponding in part to May.
 ခံ—ခံ—bိဝံbိဝံစံ—To avoid, (Tal.)
 ခံ—ခံ—bိဝံbိဝံစံ—To be light fingered.
 ခံ—ခံ—bိဝံbိဝံစံ—To slap ;—ဝံ—ဝံ—a booth.
 ခံ—ခံ—bိဝံbိဝံစံ—A high booth, or tower.
 ခံ—ခံ—bိဝံbိဝံစံ—A water bucket.
 ခံ—ခံ—bိဝံbိဝံစံ—Each other, §23, 142, 423. (Tal.)
 ခံ—ခံ—bိဝံbိဝံစံ—The chevrotain, §552.
 ခံ—ခံ—bိဝံbိဝံစံ—To pluck fruit ; a particle, §157, 435.
 ခံ—ခံ—bိဝံbိဝံစံ—Sin, and the punishment of sin.
 ခံ—ခံ—bိဝံbိဝံစံ—High spring tribes.
 ခံ—ခံ—bိဝံbိဝံစံ—A generic name for several species of Loranthus, a parasite.
 ခံ—ခံ—bိဝံbိဝံစံ—A tree with an echinated fruit (Tav.) ခံ—
 ခံ—ခံ—bိဝံbိဝံစံ—A daughter in law, §10.
 ခံ—ခံ—bိဝံbိဝံစံ—To beat, §68—ဝံ—ဝံ—To compare, a comparison, §564:6—ဝံ—ဝံ—A numeral affix, §18, 258, 604—ဝံ—ဝံ—The midrib of a leaf.
 ခံ—ခံ—bိဝံbိဝံစံ—The midrib of a leaf.
 ခံ—ခံ—bိဝံbိဝံစံ—Put water on the fire to boil.
 ခံ—ခံ—bိဝံbိဝံစံ—Listen.
 ခံ—ခံ—bိဝံbိဝံစံ—Knock, §511.
 ခံ—ခံ—bိဝံbိဝံစံ—Hit, impinge against.
 ခံ—ခံ—bိဝံbိဝံစံ—Generic name for Owls.

- ဂျ—an extraneous substance in the flesh.
 နှိန်—ကုလုံး—ငှက်ပျံ—Coriander, §613, (Tav.) ဟိမိချုံ။ Bur.
 နှိန်
 နှိန်ချိန်—ကချိန်—A time piece, an hour.
 နှိန်ပိတ်—A weed, *Ludwigia parviflora*. Bur. နှိပ်ဆွတ်။
 နှိ—က—Night;—က—one form of the second personal pronoun, singular number, §19, 262, 561.
 နှိ—
 ကနှိ—ကံ—Gizzard.
 ကနှိ—ကံ—Put rollers under a log or boat to move it on, rollers.
 နှိ—
 ကနှိ—ကံ—Nipa Palm, §450.
 ကနှိ—ကံ—Be crowded.
 နှိ—ကံ—Year.—ကံ—Woman's petticoat.
 နှိ—ကံ—Sesamy plant, §596.
 ကနှိ—ကံ—Infold, fold into.
 နှိ—ကံ—Laugh.—ကံ—Day.—ကံ—ကံ—Border, shore.
 နှိ—ကံ—Smell.
 နှိ—ကံ—Be odoriferous; to kiss.
 နှိ—ကံ—Shell, *Clausilia insignis*, §66, 600.
 နှိ—ကံ—*Cyclostoma sectilabrum*, §66, 600.
 ကနှိ—ကံ—Be destitute of the sexual appetite.
 နှိ—
 ကနှိ—ကံ—Rise in irregularities.
 နှိ—ကံ—An angle, or external corner, (usually.)
 ကနှိ—ကံ—Space contained in an angle, or internal corner, (usually.)
 နှိ—ကံ—Horns.—ကံ—Overcome, §624, Bur. နှိ။ a particle, §264. (Tav.)
 ကနှိ—ကံ—Coral, the Corticiferous polypifera, §600.
 ကနှိ—ကံ—Sensation of nausea.
 နှိ—ကံ—The breast.
 နှိ—ကံ—Nipples.
 နှိ—ကံ—Milk.
 နှိ—ကံ—To enter.
 နှိ—ကံ—Particle, §31, 50, 264, 609:1, 716.
 ကနှိ—ကံ—There, yonder, §716.
 ကနှိ—ကံ—“ “
 ကနှိ—ကံ—Whatever, §716.
 ကနှိ—ကံ—What, §40, 573:1.
 ကနှိ—ကံ—Why, §40, 573:2.
 ကနှိ—ကံ—Bundle of branches after being taken from the tree.
 နှိ—ကံ—A palace, (Maul.)
 နှိ—ကံ—The brain.
 နှိ—ကံ—Larva of Musquitoes.
 နှိ—ကံ—Conch shell. At Maulmain, the Oyster, §600. ကံ။
 ကနှိ—ကံ—Flowering tree, *Mesua pedunculata*, §535.
 နှိ—
 ကနှိ—ကံ—Edge, border, the back of a knife.
 နှိ—
 ကနှိ—ကံ—Landing place.—ကံ—a tree, species of *Inga*, §535.
 နှိ—ကံ—Obtain; a verbal affix, §265, 267, 713:6.—ကံ—a comparative affix, §15, 265:5, 570. Forms adverbs, §36, 265:4, 567:5.
 နှိ—ကံ—An affix, §31, 46, 264, 266, 574.
 ကနှိ—ကံ—A particle, §50, 266.
 နှိ—
 ကနှိ—ကံ—To lean against, trust in.
 ကနှိ—ကံ—A form of the second personal pronoun, §19, 262, 561.—ကံ—A particle, §267.—ကံ—To thread alternately as in tying down a bamboo floor—ကံ—threads that divide the warp.
 ကနှိ—ကံ—A candle.
 ကနှိ—ကံ—A honey bee.
 နှိ—
 နှိ—ကံ—The Shan term for the person next in authority below the chief.
 ကနှိ—ကံ—A particle, §41, 149, 268, 610.
 ကနှိ—ကံ—“ §41, 688
 ကနှိ—ကံ—The pine apple, §600.
 ကနှိ—ကံ—Plants of the genus *Euphorbia*, §522, 535.
 ကနှိ—ကံ—To show.—ကံ—ကံ—A particle, §41, 269, 569, 608, 600.
 ကနှိ—ကံ—To show, §636.
 ကနှိ—ကံ—A particle, §371, 610.
 ကနှိ—ကံ—To be quieted, as a child after crying.—ကံ—A particle, §40, 270.
 ကနှိ—ကံ—Be stunted, spoken of children.—ကံ—A particle, §271, 476, 568.
 ကနှိ—ကံ—To wrestle.
 ကနှိ—ကံ—A palace, (Tav.) နှိ။
 ကနှိ—ကံ—The bill of a bird.—ကံ—The centre point of the upper lip.
 ကနှိ—ကံ—The larva of mosquitoes, §600. (Tav.)
 ကနှိ—ကံ—“ “ (Maul.)
 ကနှိ—ကံ—The white backed wood pecker.
 ကနှိ—ကံ—The needle-leaved *Asparagus*; *Asparagus acerosus*.
 ကနှိ—ကံ—To obstruct.
 ကနှိ—ကံ—To tremble, applied to living beings.
 ကနှိ—ကံ—A lake, or pond.
 ကနှိ—ကံ—To strike on the head in falling.

နီ-
နီဘိ-နာ့စာ- A plant of the genus Phrynium.
နီ-က- To be extensive have area, §31, 272, 566 ; an herbaceous -plant producing an oily seed ; name of a month
စာ- a tree of the family Apocynaceæ.
နီသ်-အံၤလိၤမိၤ- How large, or how wide ? §272.
နီသ်နီသ်-အံၤလိၤမိၤအံၤလိၤမိၤ- How large, or how wide, §272.
နီအံၤနီအံၤ-ကုၤအံၤကုၤအံၤ- How large.
နီအံၤ-ကုၤအံၤ- So large, this large.
နီနီအံၤ-ကုၤကုၤအံၤ- So large, this large.
နီနီ-ကုၤကုၤ- So " that "
နီနီနီ-ကုၤကုၤကုၤ- So " that "
နီအံၤသိး-ကုၤအံၤသိး- As large as, as large as this.
နီနီသိး-ကုၤကုၤသိး- " " " " " that.
နီသိးသိး-ကုၤသိးသိး- " " " an equal quantity with.
နီသိးသိး-ကုၤသိးသိး- " " " an equal quantity.
နီ-ကုၤ- " " " where the blank is supplied by a noun.
နီတက-ကုၤကုၤ- No one, §272.
နီတက-ကုၤကုၤ- " " "
နီတက-ကုၤကုၤ- No where "
နီခိ- A vessel, (Ran.) လိခိ။
ကနီ-စာ- The cross beams of a boat that keep its sides extended.-ကုၤ- Young animals approaching maturity.
ပနီ-ပနာ့ချိၤ- The small lime.
နီ-ကုၤ- To be real, true ; prefix of gender, §12, 273, 564, the person, often with reference to size-ကိၤ- Comparative affix, §265. (Maul.)-ဒုၤတုၤ- to interpose.
နီနီ-ကုၤကုၤ- Really, truly, §35.
နီခိ-ကုၤခိ- Real.
နီခိ-ကုၤခိ- "
နီခိ-ကုၤခိ- The living person while awake.
နီခိ-ကုၤခိ- A plant of the natural family Zingiberaceæ.
နီနီခိ-ကုၤနီခိ- A generic name for Patella formed shells.
နီ-
နီခိ-ကုၤခိ- The Chiton.
နီ-ကုၤ To observe, call to mind.
နီနီခိ-ကုၤနီခိ- A generic name for grass and weeds.-ကိၤ- a formative prefix, marking the instrument, §60, 274, 572-ကိၤ- verbal affix, §29, 274.
ပနီ-ကုၤ- A mark.
နီ-ကုၤ- To divide, share out, §462.
တနီ-ကုၤ- Some, §23, 275, 565.
ကနီ-စာ- Even, fine as cloth.-စာ- to put forth the spadix for fruit ; -ကုၤ- to be of the age of puberty, spo-

ken of females.
ကနီခိ-စာ- Even.
ပနီ-ကုၤ- An unmarried female of the age of puberty.
ပနီ-ကုၤ- To be spotted, as with an eruption.
သနီ-ကုၤ- Stakes that divide a stream for the purpose of catching fish.
နီခိ-ကုၤ- A species of the Indigo plant.
နီ-
ကနီ-ကုၤ- To sprawl, §68.
နီ-
ကနီ-ကုၤ- To be oblique, not straight or upright.
နီ-ကုၤ- The numeral seven ; the name of a month.
ကနီ-ကုၤ- To be bent down, as grass by the wind.
နီကုၤ-ကုၤ- The double Marigold, §628, (Tav.)
နီကုၤ။
နီ-
ကနီ-ကုၤ- A bugle, trumpet, (Tal.)
နီ-
ပနီ-ကုၤ- The Jack tree, §600. Bur. ဝိနီနီ။
နီ-ကုၤ- A generic name for yams.
နီနီ-ကုၤ- Sweet potatoes.
နီသ်-ကုၤ- The Tapioca tree, §628.

ဝ
ပ-ပ- The first personal pronoun, plural number, §19, 276, 575, a formative particle, §276, 575:1.
ပ-ပ- A father, §10.
ပ-ပ- A species of Vateria. (Bur.) ပ-ပ-
ကပ-ကုၤ- The mole cricket.
ပ-ပ- Species of Curcuma.
ပ-ပ- A flowering plant of the Lily family, and perhaps of the genus Eurycles.
ပ-ပ- To place, §676, -ပ- a verbal affix, §28, 277:1 683.
ပ-ပ- A verbal affix, §28, 277:1, 683.
ပ-ပ- See §277, 683:2.
ပ-ပ- Over and above, §53, 277, 546:7, 583, (Tav.)
ပ-ပ- To leave behind.
ပ-ပ- To place.
ကပ-ကုၤ- Over.
ပ-ပ- A formative prefix, (Tal.) §554:6, to bale water out of a boat, Bur. ပ-ပ-
ပ-ပ- Do good.
ပ-ပ- To regard.
သပ-သပ- A plant of the natural family Graminaceæ.
ပ-
ပ-ပ- Flat.

ပဲတရိ-ပရိဂေ-*A gateway, (Tal.)*

ဤ—

သဤ—ဤစွာ—To remit, as a fever.

၀

ဝါ—ဝါ—An affix of the male gender, §11, 289, 585; a tree, a species of *Artocarpus A. echinata*, §535.

ဝါတိ—ဝါ—An uncle, §10.

ဝါလ်—Below, §45. (Maul.) ဝါလ်။

ဝဲ—ဝဲ—To divide, split, cast lots, blossom; a formative particle, §64, 469, 584, 610.

ဝဲလ်ဝဲလ်ဝဲ—လုံလုံလုံလုံ—To be divided, scattered.

သွင်နံးဝဲ—ဝဲလ်ဝဲလ်ဝဲ—To appoint a day.

ဝဲဝဲ—ဝဲဝဲ—To reach the middle, the middle.

တိဝဲဝဲ—ဝဲဝဲ—The atmosphere.

တဲဝဲ—ဝဲဝဲ—The goat antelope, §552.

သဲဝဲလ်ဝဲ—ဝဲဝဲ—A particle, suddenly, unexpectedly, §65.

ဝဲဝဲ—ဝဲဝဲ—Be divided, branch off.

သွင်ဝဲဝဲ—ဝဲဝဲ—A generic name for Mangrove trees.

ဝဲ—ဝဲ—A Kyoung, or monastery. (Tal.)

တဝဲ—ဝဲ—An affix of number, §7, 222, 650, 651.

ထုကဝဲ—ဝဲ—To pray.

ဝဲဝဲ—ဝဲဝဲ—Ashes.

ဝဲကဝဲ—ဝဲဝဲ—Fire place, hearth.

ဝဲဝဲလ်ဝဲ—ဝဲဝဲ—Large part of a Karen room divided by the fire place.

ဝဲဝဲဝဲ—ဝဲဝဲ—Small part of a Karen room divided by the fire place.

ဝဲကွဲ—ဝဲဝဲ—The border of the fire place, fender.

ဝဲ—ဝဲ—A grand mother, §10—ဝဲ—Pus. Bur. ဖြည့်။

ဝဲဝဲ—ဝဲဝဲ—An old bulbous root.

ဝဲဝဲဝဲ—ဝဲဝဲ—The Crane-fly, Father long-legs, (Maul.) ဝဲဝဲဝဲ။

ဝဲဝဲ—ဝဲဝဲ—The shoulder.

ဝဲ—ဝဲ—The skin; breadth of the hand when folded; num. affix to hands' full.

ဝဲဝဲ—ဝဲဝဲ—To associate.

ဝဲ—

သဝဲ—ဝဲ—The Hog's plumb, a tree bearing an astringent fruit, §535.

ဝဲဝဲ—ဝဲဝဲ—On, §45, 290, 587.

ဝဲဝဲ—ဝဲဝဲ—Shoes.

ဝဲ—ဝဲ—Throw, as fuel, into the fire; a numeral adverb, §29, 291, 447, 588,—ဝဲ—To be distended.

ဝဲဝဲ—ဝဲဝဲ—The abdomen.

ဝဲဝဲ—ဝဲဝဲ—While, during, §34, 292, 614.

ကဝဲလ်ဝဲ—ဝဲဝဲ—To be inflated.

ဝဲလ်ဝဲ—Below, §45. (Maul.) ဝဲလ်ဝဲ။

ဝဲ—ဝဲ—To put on a turban, §55.

ဝဲဝဲ—ဝဲဝဲ—A turban, §525.

ဝဲဝဲလ်ဝဲ—ဝဲဝဲ—A woman's turban.

ဝဲဝဲ—ဝဲဝဲ—Pimples.

ဝဲ—ဝဲ—A grand father, §10—ဝဲ—A numeral affix, §18, 293, 559.

ဝဲဝဲ—ဝဲဝဲ—To awake from sleep.

ဝဲဝဲ—ဝဲဝဲ—An old man.

ဝဲဝဲ—ဝဲဝဲ—The flattened bamboos of which partitions are made.

ကဝဲ—ဝဲ—The stomach.

ဝဲဝဲ—ဝဲဝဲ—A tree the leaves of which are used with tumeric to dye green, a species of *Acacia*. ဝဲဝဲ။

ဝဲ—ဝဲ—To be startled, to start.

တဝဲ—ဝဲ—By accident, accidentally, §294:1, 507.

—ဝဲ—A particle, lest, §294, 2, 449:3.

ဝဲ—ဝဲ—To be short, §624:2,—ဝဲ—To carry a person on the back.

ဝဲဝဲဝဲဝဲ—ဝဲဝဲ—To be long and short, divided into factions.

ဝဲ—ဝဲ—A log, the beam of a harrow; a num. affix, §18, 295, 462, 590.

ဝဲဝဲ—ဝဲဝဲ—An old man ဝဲဝဲ။

ဝဲ—

ဝဲဝဲ—ဝဲဝဲ—To stroke with the hand, rub off dirt.

ဝဲ—ဝဲ—To be rough.

ကဝဲ—ဝဲ—To be uneven.

ဝဲ—ဝဲ—Chaff, husks.

ဝဲဝဲ—ဝဲဝဲ—The place where chaff lies.

ဝဲ—ဝဲ—To pull, as a string.

ဝဲ—ဝဲ—Beads—ဝဲ—A particle, §31, 296, 425, 480, 543, 612.

ဝဲ—ဝဲ—At, (prefixed to words denoting place.)

ဝဲ—ဝဲ—When, (prefixed to sentences.)

ဝဲဝဲ—ဝဲဝဲ—Where?

ဝဲဝဲဝဲဝဲ—ဝဲဝဲ—Where?

ဝဲဝဲဝဲဝဲ—ဝဲဝဲ—“

ဝဲဝဲဝဲဝဲ—ဝဲဝဲ—Where.

ကဝဲဝဲဝဲ—ဝဲဝဲ—What time, when?

ကဝဲကဝဲဝဲဝဲ—ဝဲဝဲ—What time, when?

ကဝဲကဝဲဝဲဝဲ—ဝဲဝဲ—What time, when.

ဝဲဝဲဝဲဝဲ—ဝဲဝဲ—Where.

ဝဲဝဲဝဲဝဲ—ဝဲဝဲ—“

ဝဲဝဲ—ဝဲဝဲ—Here.

ဝဲဝဲ—ဝဲဝဲ—There.

ကဝဲဝဲဝဲ—ဝဲဝဲ—At this time, then.

ကဝဲဝဲဝဲ—ဝဲဝဲ—“ that “ “

ကဝဲဝဲဝဲ—ဝဲဝဲ—At this place, here.

အထိမ်းအမှတ်-ဒါ့စကား-At that place, there.
 အထိမ်းအမှတ်-ဒါ့စကား-At this place, here.
 အထိမ်းအမှတ်-ဒါ့စကား-“ that “ there.
 အထိမ်းအမှတ်-ဒါ့စကား-Yonder, there, §716.
 အထိမ်းအမှတ်-ဒါ့စကား-Any thing. §296:3. b.
 အထိမ်းအမှတ်-ဒါ့စကား-Any where, §716.
 အထိမ်းအမှတ်-ဒါ့စကား-However, whatever, §612.
 အထိမ်းအမှတ်-ဒါ့စကား-Which?
 “ “ “ -အထိမ်းအမှတ်-“
 အထိမ်းအမှတ်-ဒါ့စကား-Which.
 အထိမ်းအမှတ်-ဒါ့စကား-As, whatever, (preceding a clause.)
 “ -အထိမ်းအမှတ်-“ “ “ “
 “ -အထိမ်းအမှတ်-“ “ “ “
 အထိမ်းအမှတ်-ဒါ့စကား-As much as, whatever, (following a verb.)
 “ -အထိမ်းအမှတ်-“ “ “ “ “
 “ -အထိမ်းအမှတ်-“ “ “ “ “
 အထိမ်းအမှတ်-ဒါ့စကား-Whoever, whosoever.
 “ “ -အထိမ်းအမှတ်-“ “ “ “
 “ “ -အထိမ်းအမှတ်-“ “ “ “
 အထိမ်းအမှတ်-ဒါ့စကား-Whoever, whosoever.
 “ “ -အထိမ်းအမှတ်-“ “ “ “
 “ “ -အထိမ်းအမှတ်-“ “ “ “
 အထိမ်းအမှတ်-ဒါ့စကား-As many as.
 “ “ -အထိမ်းအမှတ်-“ “ “ “
 “ “ -အထိမ်းအမှတ်-“ “ “ “
 အထိမ်းအမှတ်-ဒါ့စကား-Whichever, whatever.
 “ “ -အထိမ်းအမှတ်-“ “ “ “
 “ “ -အထိမ်းအမှတ်-“ “ “ “
 အထိမ်းအမှတ်-ဒါ့စကား-Whatever.
 “ “ -အထိမ်းအမှတ်-“ “ “ “
 “ “ -အထိမ်းအမှတ်-“ “ “ “
 အထိမ်းအမှတ်-ဒါ့စကား-To cut, clear land.
 အထိမ်းအမှတ်-ဒါ့စကား-Generic name for several plants of the families
 Asclepiadaceæ or Apocynaceæ.
 အထိမ်းအမှတ်-ဒါ့စကား-A species of cat fish.
 အထိမ်းအမှတ်-ဒါ့စကား-The young of any animal; a particle, §62, 297, 594,
 729:3.
 အထိမ်းအမှတ်-ဒါ့စကား-To be childless.
 အထိမ်းအမှတ်-ဒါ့စကား-A nephew.
 အထိမ်းအမှတ်-ဒါ့စကား-Animals, things in general.
 အထိမ်းအမှတ်-ဒါ့စကား-Very small. (Tav. Ran.)
 အထိမ်းအမှတ်-ဒါ့စကား-A tree, a species of Acacia, the fruit of
 which is used as a detergent for the head, ဖုဆိန်
 အထိမ်းအမှတ်-ဒါ့စကား-To blister.
 အထိမ်းအမှတ်-ဒါ့စကား-To be in harmony, embrace-မာ-Numeral affix,
 §18, 298, 628.
 အထိမ်းအမှတ်-ဒါ့စကား-Orphan.

အထိမ်းအမှတ်-ဒါ့စကား-A young man.
 အထိမ်းအမှတ်-ဒါ့စကား-To cook rice, dye thread-မာ-To flower, a flower,
 မာ-A crib, granery; a particle, §45, 46, 299, 586.
 အထိမ်းအမှတ်-ဒါ့စကား-A species of Fern, (Maul.) ခွန်ဖိခိန်မာ
 အထိမ်းအမှတ်-ဒါ့စကား-A chalcedony, carnelian, or agate,
 §600.
 အထိမ်းအမှတ်-ဒါ့စကား-Above, §45, 46, 299, 586.
 အထိမ်းအမှတ်-ဒါ့စကား-Below, “ “
 အထိမ်းအမှတ်-ဒါ့စကား-Besides, §45, 46, 299, 586.
 အထိမ်းအမှတ်-ဒါ့စကား-“ “ “
 အထိမ်းအမှတ်-ဒါ့စကား-To be light, buoyant, float.
 အထိမ်းအမှတ်-ဒါ့စကား-To seize, take hold of.
 အထိမ်းအမှတ်-ဒါ့စကား-To be diverging, as the radii of a circle.
 အထိမ်းအမှတ်-ဒါ့စကား-To separate.
 အထိမ်းအမှတ်-ဒါ့စကား-To sow-ပျံ-To be light, not heavy.
 အထိမ်းအမှတ်-ဒါ့စကား-White blotches on the skin.
 အထိမ်းအမှတ်-ဒါ့စကား-A small bird, §604.
 အထိမ်းအမှတ်-ဒါ့စကား-Bangles, §498:2.
 အထိမ်းအမှတ်-ဒါ့စကား-To fall down, as small things.
 အထိမ်းအမှတ်-ဒါ့စကား-Gentle showers.
 အထိမ်းအမှတ်-ဒါ့စကား-To be disheveled, as the hair.
 အထိမ်းအမှတ်-ဒါ့စကား-To anoint.
 အထိမ်းအမှတ်-ဒါ့စကား-A brake, Pteris amplexicaulis.
 အထိမ်းအမှတ်-ဒါ့စကား-To draw a thing through the hand to rub off the
 dirt, or as a branch to strip off the leaves.
 အထိမ်းအမှတ်-ဒါ့စကား-A hard timber tree, §535, Acacia xylocarpa, of some
 writers; Inga xylocarpa of others.
 အထိမ်းအမှတ်-ဒါ့စကား-To glance against, hit indirectly.
 အထိမ်းအမှတ်-ဒါ့စကား-To try with the finger, as the edge of a knife.
 အထိမ်းအမှတ်-ဒါ့စကား-To rip open, §68.
 အထိမ်းအမှတ်-ဒါ့စကား-To scatter or drop rice in the holes prepared for it.
 အထိမ်းအမှတ်-ဒါ့စကား-To be whole, unbroken as rice.
 အထိမ်းအမှတ်-ဒါ့စကား-To ram in, with a rod or stick.
 အထိမ်းအမှတ်-ဒါ့စကား-To pour out water, water plants, num. affix to
 piles, (Maul.)
 အထိမ်းအမှတ်-ဒါ့စကား-To assemble together.
 အထိမ်းအမှတ်-ဒါ့စကား-To pile up together, §579, (Tav.)
 အထိမ်းအမှတ်-ဒါ့စကား-“ “ (Maul.)
 အထိမ်းအမှတ်-ဒါ့စကား-Prickly heat.
 အထိမ်းအမှတ်-ဒါ့စကား-To assemble things together.
 အထိမ်းအမှတ်-ဒါ့စကား-The sink in a Karen house.
 အထိမ်းအမှတ်-ဒါ့စကား-A ring worm.
 အထိမ်းအမှတ်-ဒါ့စကား-A disease of the skin, when it peels off in scales.

- လက်ကတုန်-လုံ့ဟု-A friable stone, §600.
 တူ-ဟု-To be thin, §489:4.
 တူး-ဟု-To be near; a particle, §45, 305, 608.
 သတူး-ဟု-Plant of the natural family Compositæ.
 တုန်-ဟု-to dare, a particle, §306, 606.
 တုန်-အတုန်အတိတ်-ဟု-ဒ်ဟုဒ်တု-Merit, reward, fate.
 တု-ဟု-To roll, as cotton on a distaff-ဟု-ဗွတ်-ဟု-To pluck, as a single fruit.
 သတူး-ဟု-ဝေဟု-ဟု-A bean of several species of Phaseolus, §600.
 တု-ဟု-Bang, leaves of the hemp plant, *Canabis sativa*. Bur. တင်း။
 တုလင်းလင်း-ဟု-လင်းလင်း-Copperas, §600, Bur. တါလင်းလင်း။
 တု-ဟု-To put off clothes-ဟု-ဟု-to be flat; a num. affix, §18, 307, 576, 600, 604, 616.
 တုတု-ဟု-ဟု-Things flat, as boards or plates, §576.
 တု-ဟု-Be withered and fall; the cotton plant.
 တု-ဟု-ဟု-Cleaned cotton.
 တုတု-ဟု-ဟု-The ribbon fish, §616.
 တုတု-ဟု-ဟု-Hibiscus subdariffa, 'The Roselle plant, or Red Sorrel of the W. Indies.'
 တုတု-ဟု-ဟု-Hibiscus moschatus, (Roxb.)
 တုတု-ဟု-ဟု-This name is sometimes given to a species of *Thespia*.
 တုတု-ဟု-ဟု-The silk-cotton tree.
 တု-ဟု-
 ကတု-ဟု-ဟု-ဟု-A particle, §35.
 တုတု-ဟု-ဟု-A fish described as of the tribe Salmoninæ.
 တု-ဟု-The name of various things long and cylindrical, as plants with a single stem, the petiole of leaves, and the peduncle of flowers; a numeral affix, §18, 308, 616.
 တုတု-ဟု-ဟု-Continually, §34, 308.
 တု-ဟု-To bend, excite; to smear, as the point of an arrow with poison; a particle, §309, 611, 691-ဟု-ဟု-The cheek.
 တုတု-ဟု-ဟု-A fragrant herb of the Mint tribe.
 တု-ဟု-To bind up; a numeral affix, §18, 310, 613, -ဟု-A bud.
 တုတု-ဟု-ဟု-The knot of hair on a man's head.
 တုတု-ဟု-ဟု-Things like rotten wood ready to crumble to pieces.
 တုတု-ဟု-ဟု-The sensitive plant, also *Desmodium gyroides*.
 တု-ဟု-To be yellow-ဟု-ဟု-A spear-ဟု-ဟု-A numeral affix, §18, 311, 530, (Tav. Ran.)
 တုတု-ဟု-ဟု-At once, §34.
 တုတု-ဟု-ဟု-The jaundice.
 တုတု-ဟု-ဟု-A shell, *Bulimus atricallosus*, §600.
 တုတု-ဟု-ဟု-A lady bird beetle, §604.
 တုတု-ဟု-ဟု-The mango bird, §604.
 တုတု-ဟု-ဟု-A bird of the genus *Ixos*, §64.
 တုတု-ဟု-ဟု-The Hoopoe bird.
 တုတု-ဟု-ဟု-Large black squirrel with yellow breast and belly, probably *Sciurus bicolor*.
 တုတု-ဟု-ဟု-Yellow headed weaver bird, §604.
 တုတု-ဟု-ဟု-Wild palm, *Phoenix palustris*, §600. (Tav.)
 တုတု (Ran.) တုတု-ဟု-ဟု (Maul.)
 တုတု-ဟု-ဟု-Name given to several beans, usually of the genus *Dolichus*, as defined by Roxburgh. §600,
 တုတု-ဟု-ဟု-Flowering plant *Clitoria ternata*, §628, the same name is also given to the Sword bean.
 တုတု-ဟု-ဟု-Plant, a species of *Cissus*.
 တုတု-ဟု-ဟု-Yellow flowered species of *Celosia*, commonly called *Amaranthus*.
 တုတု-ဟု-ဟု-Name given to plants of different genera, one a species of *Urena*.
 တုတု-ဟု-ဟု-A kingdom.
 တုတု-ဟု-ဟု-A harpoon.
 တုတု-ဟု-ဟု-Species of *Rourea*, a flowering shrub.
 တုတု-ဟု-ဟု-A ship-ဟု-ဟု-ten millions.
 တုတု-ဟု-ဟု-*Cyamoposis psoraloides*, a native bean.
 တုတု-ဟု-ဟု-Be in prosperity, in good condition, -ဟု-ဟု-unsheath as a sword, -ဟု-ဟု-shed horns.
 တုတု-ဟု-ဟု-Tiger, §680.
 တု-ဟု-ဟု-Be domesticated.
 တု-ဟု-ဟု-Mucus, as of the eye.
 တုတု-ဟု-ဟု-To rest.
 တုတု-ဟု-ဟု-Be weary, §593.
 တု-ဟု-
 တုတု-ဟု-ဟု-Plant of the genus *Hedyotis*.
 တုတု-ဟု-ဟု-A bird, §604.
 တုတု-ဟု-ဟု-Described as resembling a partridge or grouse.
 တု-ဟု-Vapor.
 တု-ဟု-Weight of eight grains, an anna, the Kyens, a tribe of men in Burmah.
 တုတု-ဟု-ဟု-A bean, *Psophocarpus tetragonolobus*, §600.
 တုတု-ဟု-ဟု-Bean, a species of *Canavalia*, cultivated, §600.
 တုတု-ဟု-ဟု-*Canavalia virosa*, a wild species
 တုတု-ဟု-ဟု-Froth.
 တု-ဟု-To scatter, sprinkle from the fingers.
 တုတု-ဟု-ဟု-To dig and pile up.
 တု-ဟု-To vomit.
 တု-ဟု-To repair.
 တု-ဟု-To be silent.

တပ်တဘျီ-ဟံလ်ကျဲ-Sometimes, occasionally.
တုန့တဘျီ-ဝေယျာနလ်ကျဲ-Then.
အါဘျီ-ဒွါကျဲ-Many times.

ဘျိပ်-သုမ္ပ-Be blind, -ဇံဝေး-ကျဲ-Hall in a Karen house; a
zayat, (Maul.)
ကသံင်ဘျိပ်ခဲ-ဘုံဂေယျါ-Small tree growing on tide waters,
probably a species of Excoecaria.

၁

မ-မ-မ-A particle, §33, 315, 627.
မငါတန်-မူက-မူကမောကံ-Last year, §478. (Tav. Ran.)
မဂံတန်။ မထိ-မကံ-မဝံက- “ “ “ (Maul.)
မဂံ-မဝံက-An aunt, §10.

မတ-မတ-မတါ-Interrogative pronoun, §23, 316, 597.
မတလဲ-မတလဲ-Who?
မတလဲမတလဲ။ မတမတ-မတလဲမတလဲ-မတလဲမတလဲ-မတလဲ
ကမတလဲ-Who.
မတလဲ။ တပ်မတလဲ-မတလဲ-Why? (Maul.)
တပ်မတလဲတပ်မတလဲ-မတလဲမတလဲ-Why, (Maul.)
မတတက-တပါက-A certain one.

မနှ-မနှ-မနှါ-Interrogative pronoun, or adverb.
မနှလဲ-မနှါ-What?
မနှလဲမနှလဲ။ မနှမနှ-မနှါမနှါ-What.
မနှလဲ။ တပ်မနှလဲ-မနှါ-Why?
တပ်မနှလဲတပ်မနှလဲ-မနှါမနှါ-Why.
မှိုမနှလဲ-မှိုမနှါမနှါ-What.
မနှတကလဲ-မနှါမနှါ-Who? which?
မနှတရလဲ-မနှါမနှါ-Which?
မနှတဖဲလဲ-မနှါမနှါ-Which? what?

မါ-မါ-A wife, §10.
သံင်မါ-ဘုံမါ-A concubine.
မါသမီး-မါသမီး-မါသမီး-Sea, (Tal.)
မါနီ-ဘုံရွှေဖေဝံ-မါနီ-Terminalia, belerica.
ကမါ-မါ-မါ-A tank (Tal.); an Oyster, §600, (Tal. Tav.)
တမါတမါ-တမါတမါ-Spontaneously, §523, (Tal.)
သမါတွင်-ဒဝါ-A bard, chorister.
ကမါခိုင်-မါသ-မါသ-An undetermined species of Melia.
ကမါခိုင်ကမါ-မါသမါ-Neem tree, Melia azadiracta,
(Linn.)
ကမါခိုင်ဖြိုး-မါသမါ-မါသ-Pride of China, or wild Neem tree,
Melia azedarach.

မာ-

မာ-မာ-To be lost.
ကမာ-မာ-A debt, (Tal.)
မာလာကာ-The Guava, (Maul.) Bur. မာလာကာ။ နာကာ။
မာ-မာ-A son in law.
မာလိင်-မာလိင်-Order direct, (Maul.) မာလိင်။

- နိုင်မုန်ကိသုဉ်-ဝံ-ဝံ-Bengal Quince, (Tav.)
 မူ-မာ-To live.
 မူမိဉ်-မာမိဉ်-Heaven.
 မူမာ-မာမာ-A balustrade.
 သမူ-မာ-Live, -မာမာ-တၢ်သမူတၢ်ပယၢ်-မာမာမာမာ-A charm.
 မူ-မာ-
 ကမူ-ဝံ-Level off, wipe off.
 မူ-မာ-Marriage feast, (Tal.)
 သမူ-ဝံ-မာ-Measles, (Tal.)-ဝံမာမာ-ဝံ-ဝံ-Horse Mango, *Mangifera foetida*, §600. Bur. လမူတၢ်။
 သမာမူ-မာမာ-The soot that gathers on cooking pots.
 မူ-မာ-Dust or powder.
 ကမူသု-မာမာ-ဝံ-ဝံ-A large tree that gives its name to the north branch of the Tenasserim, regarded by the Karens as a species of *Lagerstrœmia*.
 မူ-မာ-To be sick from eating poisonous things, to be intoxicated, -မာ-မာ-To guide မိ။
 မူလိ-မာ-မာ-A sore.
 မူ-မာ-If, (Maul.)
 မူမာ-မာမာ-If be, but, §323, 713:3.
 မူမာမိဉ်မိဉ်-မာမာမိဉ်မိဉ်-မာမာမိဉ်မိဉ်-If it be thus, therefore.
 မူမာမိဉ်မိဉ်-မာမာမိဉ်မိဉ်-If it not be, but.
 မူ-မာ-မာ-Equivalent to the verb to be, like မိ, §323, 630-မာ-မာ-If.
 မူ-မာ-မာ-မာ-Because, §630.
 မူလိ-မာ-မာ-မာ-မာ-မာ-Because, §630.
 မူမိဉ်မိဉ်-မာမာမာ-Therefore.
 ကမူမိဉ်-မာမာမာ-Not merely that.
 မူဆူ-မာမာ-Strongly, §36, 323.
 မူထံ-မာမာ-Accurately, §36, 323.
 မူ-မာ-Nails, hoof.
 မူ-မာ-မာ-Fire.
 မူမာမာ-မာမာ-Coals of fire.
 မူမာမာ-မာမာ-မာ-မာ-Shells of the smaller species of *Cyclotoma*, §66, 600.
 မူမာမာ-မာမာ-မာ-မာ-A plant of the ginger family and probably of the genus *Alpinia*, မိလိမူ။ Some Karens apply the same name to the Burman. မိမိမိတၢ်။ *Gloriosa superba*.
 မူ-မာ-Cooked rice.-မာ-မာ-If, (Tav.)
 မူမာ-မာမာ-If be, but, (Tav.)
 မူသု-မာမာ-A setting pole.
 မူမာမာ-မာမာ-မာ-မာ-The name of several shells, principally of the genus *Melania*, §66, 600.
 မူမာမာမိဉ်မိဉ်-မာမာမာမာ-မာ-မာ-Shells of the genus *Turritella*, Screws.
 ကမူလိ-မာမာ-မာ-မာ-Plants of several species of *Amaranthus*, §554:9.
 သမူ-မာ-မာ-Name given to several trees of the genus *Eugenia*, (Tav.) သမူ။
 မူမာမာ-မာ-မာ-Cooked rice beaten into a glutinous body.
 မူမာမာ-မာ-မာ-မာ-Rice water, congee.
 မူ-မာ-မာ-To vegetate, a tooth.
 မူ-မာ-A name given to creepers of the genera *Entada* and *Mucuna*, §600, (Tav.) မိလိ။
 မူမာမာ-မာ-မာ-A creeper remarkable for its large pod, *Entada Puscætha*.
 မူမာမာ-မာ-မာ-A species of *Mucuna*, Cowage.
 ကမူ-မာ-မာ-A widow, or widower; be in widowhood.
 သမူမာ-မာ-မာ-A cat.
 သမူမာမာမာ-မာ-မာ-မာ-A tree with alternate leaves bearing a small berry.
 မူ-မာ-A tail.
 မူ-မာ-The eye, face.
 မူမာ-မာ-မာ-Before, §45, 46, 324, 629.
 လာမူမာမာ-မာ-မာ-Besides, §324, 629.
 လာမူမာမာ-မာ-မာ-မာ-
 မူမာမာ-မာ-မာ-မာ-To be dizzy, or faint.
 မူမာမာ-မာ-မာ-မာ-Forehead.
 မူမာမာ-မာ-မာ-မာ-To have the countenance fall.
 မူမာမာ-မာ-မာ-မာ-A goat, (Maul.) §552. မူမာမာမာ။
 ကမူ-မာ-မာ-A knot in wood, and the like.
 မူ-မာ-Sand, §638.
 မူမာမာ-မာ-မာ-Bamboos in the roof to which the thatch is fastened. (Tav.)
 ကမူမာ-မာ-မာ-A tree that produces Sandal wood.
 မူမာမာ-မာ-မာ-A plant of the ginger tribe, (Tav.) မူမာမာ။
 မူ-မာ-A mole, or natural mark.
 မူ-မာ-
 မူလိကိ-မာ-မာ-The constellation of the cross.
 ကမူ-မာ-မာ-To hold a concert of different parts, as birds.
 သမူမာမာ-မာ-မာ-မာ-A weed of two species, *Sida acuta*, and *S. stipulata*.
 မူ-မာ-A kind, §549. Bur.
 မူမာ-မာ-The willow tree, (Ran.) Bur. မိလိ။
 ကမူ-မာ-မာ-To inflame and swell up, as from the bite of an insect.
 သမူမာ-မာ-မာ-A fish, described as of the Carp family.
 မူ-မာ-A mother, an affix of gender, §11, 326, 631:2.
 မူမာ-မာ-မာ-မာ-The primary, from which derivatives proceed, the body, main or principal thing.
 မူမာမာ-မာ-မာ-မာ-A bird, *Cuculus orientalis*, §604.
 မူမာမာ-မာ-မာ-မာ-Black pepper, §600. (Tav.)
 မူမာမာ-မာ-မာ-မာ- (Maul.)
 မူမာမာ-မာ-မာ-မာ-Chillies, capsicum, §583.
 မူမာမာ-မာ-မာ-မာ-The whirling water beetle, (Maul.) မိလိ။

- လွှဲဒီး—
 ဖိမိတ်—ဖိမိတ်—Globba Careyana, 'ဆိမိတ်'။
 တက်တက်မိတ်—တက်တက်မိတ်—Denee worm.
 မိတ်—မိတ်—Rise up; a segar.
 ကမိတ်—မိတ်—Knot, bulb, protuberance.
 မိတ်—မိတ်—မိတ်—Tinder, (Maul.)
 သမိတ်—သမိတ်—Particle, §41, 372, 689.
 သမိတ်—သမိတ်—သမိတ်—“ “
 တက်ကမိတ်—တက်ကမိတ်—Betle, including all its parts, §632.
 သမိတ်—သမိတ်—သမိတ်—Question, examine, (Tal.)
 မိတ်—မိတ်—To wish, a particle, §327, 631:2.
 တက်မိတ်—တက်မိတ်—Grieve.
 မိတ်—မိတ်—To lead, drag; a gong.
 မိတ်—မိတ်—A lick, a small box resembling a pill box—မိတ်—မိတ်—bit, mouthful of food.
 မိတ်—မိတ်—a large still pot.
 မိတ်—မိတ်—Short time, §634.
 မိတ်—မိတ်—Recent, §548.
 ကမိတ်—မိတ်—The spleen.
 မိတ်—မိတ်—Particle, §40, 328, 608, 614.
 မိတ်—မိတ်—Generic name for sharks of the genus Squalus.
 မိတ်—မိတ်—Generic name for hammer-headed sharks of the genus Zygaena.
 မိတ်—မိတ်—A large creeper of the genus Entada, (Maul.) မိတ်။
 မိတ်—မိတ်—To chew partially.
 မိတ်—မိတ်—A short time, §527:3.
 မိတ်—မိတ်—Messengers, (Tav. Ar.)
 မိတ်—မိတ်—Name common to various kinds of water beetles.
 မိတ်—မိတ်—Large water beetles, the Dytiscidae.
 မိတ်—မိတ်—Whirling water Beetles, the Girini, or whirlwigs.
 မိတ်—မိတ်—A name given by some to the water skipper, ကမိတ်။
 မိတ်—မိတ်—A tree of the family Elæocarpeæ.
 မိတ်—မိတ်—Suck—မိတ်—A particle, §40, 328.
 သမိတ်—မိတ်—To succeed in obtaining, as in hunting.
 မိတ်—မိတ်—To bark, a particle, see မိတ်—မိတ်—wild areca tree.
 သမိတ်—မိတ်—The tamarind tree, Tamarindus indica.
 မိတ်—မိတ်—A narrow spade, for planting.
 တက်မိတ်—မိတ်—To straddle, expand.
 မိတ်—
 ကမိတ်—မိတ်—Small insects, of the genus Thrips.
 မိတ်—မိတ်—To do or say at random.
 မိတ်—မိတ်—Wake up wild.
 မိတ်—
 မိတ်—မိတ်—Generic name for several species of Leea, §600, (Tav.)
 မိတ်—မိတ်—Generic name for several species of Leea, §600, (Maul.)
 ကမိတ်—မိတ်—Small fragments, dust.
 တက်မိတ်—မိတ်—A stranger, §511.
 မိတ်—
 မိတ်—မိတ်—A tree of the natural family Apocynaceæ, producing a species of lance wood, Bur. မိတ်။
 မိတ်—မိတ်—A precious stone.
 မိတ်—
 တက်မိတ်—မိတ်—A robber, §522.
 မိတ်—
 မိတ်—မိတ်—A soft rock, slate clay containing magnesia, called by some chloritic slate, §600. Bur. မိတ်။
 မိတ်—မိတ်—Cannon.
 မိတ်—
 တက်မိတ်—မိတ်—An elephant's trunk, the lateral branches of certain creeping plants.
-
- ဝ
 ဝ—ဝ—First personal pronoun, singular number, §329, 636.
 ဝါ—ဝါ—Num. affix, applied to cuds of betle and the like, to make such cuds, §330.
 ဝါ—ဝါ—Formative particle, in terms connected with the rigging of a ship,—ဝါ—followed by မိတ်, both, alternately, §173, 452.
 ဝါ—ဝါ—Mast.
 ဝါ—ဝါ—Sail.
 ဝါ—ဝါ—Ropes connected with the sail.
 ဝါ—ဝါ—Stays of a mast.
 ဝါ—ဝါ—Both sides, alternately, §173, 452.
 ဝါ—ဝါ—“ “ “ “
 ဝါ—ဝါ—To tear, the wild plantain, §450, 600.
 ကဝါ—ဝါ—Defend, protect,—ဝါ—draw out a thread towards a person, in spinning.
 ကဝါ—ဝါ—Particle, §35.
 မိတ်—ဝါ—Cyclostoma sectilabrum.
 ဝါ—ဝါ—Musa glauca.
 ဝါ—ဝါ—Species of Smilax.
 ဝါ—
 တဝါ—ဝါ—To guess.
 ဝါ—ဝါ—Native wrapper.
 ဝါ—ဝါ—To stretch forth the hand, as when about to strike—
 ဝါ—ဝါ—A pronoun, §329, 636.
 ကဝါ—ဝါ—A hundred.
 သဝါ—ဝါ—Tree producing a very sour fruit.
 ဝါ—ဝါ—Be long, in time.

ယံဝ်ယံဝ်-ဟံးဟံး-Particle, §34, 639.
 တယံဝ်တယံဝ်-ဟံးဟံး-Not long, a short time, §34, 639:2.
 ဝယံဝ်-ဟံးဟံး-Accuse, blame, §582.
 ယံဝ်-ဟံးဟံး-Be distant, num. affix, §330, 644.
 ယံဝ်-
 ကယံဝ်-ကယံဝ်ကယံဝ်-ဟံးဟံး-ဟံးဟံး-To ornament, ornaments.
 ဝယံဝ်-ဝယံဝ်-Dividing ridge of a range of mountains.
 ယံဝ်-
 တယံဝ်-ဟံးဟံး-Possess weight.
 ယံဝ်-ဟံးဟံး-Particle, §41, 332, 512, 514.
 ယံဝ်-ဟံးဟံး-To regret.
 ယံဝ်-ဝယံဝ်-Descend, as from a house or ship, disembark.
 §660, 713:3, ယံဝ်-ဟံးဟံး-To give a name-ဟံးဟံး-A generic name for rats and mice, §552.
 ယံဝ်ယံဝ်-ဟံးဟံး-A mouse, -ဟံးဟံး-The pole star.
 သးသယံဝ်-ဟံးဟံး-Feel a desire for the society of persons from whom we are separated.
 တယံဝ်ယံဝ်-ဟံးဟံး-A disease ; a species of erysipelas.
 တယံဝ်-ဟံးဟံး-A species of axis deer, §552.
 သယံဝ်-ဟံးဟံး-To be desolate.
 ယံဝ်ယံဝ်-ဟံးဟံး-A fern.
 ယံဝ်-ဟံးဟံး-To be dim sighted.
 ယံဝ်-ဟံးဟံး-A verbal affix, §333, 465.
 ယံဝ်-ဟံးဟံး-To swallow-ဟံးဟံး-Numeral affix to names, §334, 648.
 တယံဝ်ယံဝ်-ဟံးဟံး-Eclipse of the moon, §647.
 တယံဝ်ယံဝ်-ဟံးဟံး- " sun.
 ကိတ်ယံဝ်-ဟံးဟံး-The gullet.
 ယံဝ်-ဟံးဟံး-To stretch forth the hands towards an object-ဟံးဟံး-A period, specially the appointed period of man's life, §454, -ဟံးဟံး-num. affix, §335, 640.
 ယံဝ်-
 ယံဝ်ယံဝ်-ဟံးဟံး-To respect.
 ယံဝ်-ဟံးဟံး-A hare, or rabbit, Bur. ယံဝ်
 ယံဝ်-ဟံးဟံး-To fly, -ဟံးဟံး-to dive.
 ဆယံဝ်-ဟံးဟံး-A shooting star.
 ယံဝ်ယံဝ်-ဟံးဟံး-ဟံးဟံး-A bird, §604.
 ကယံဝ်ယံဝ်-ဟံးဟံး-The long armed ape, §552.
 ယံဝ်-
 ယံဝ်ယံဝ်-ဟံးဟံး-One of the Cicades, heard singing at eve, (Maul.) ယံဝ်ယံဝ်
 ယံဝ်-ဟံးဟံး-A pronoun, §329, 636.
 ကယံဝ်-ဟံးဟံး-A small tree of the palm family-ဟံးဟံး-Numeral affix to small skeins of thread, (Maul.) ကွပ်
 ယံဝ်-ဟံးဟံး-The numeral five.
 ကယံဝ်-ဟံးဟံး-All, every, §146, 425.
 ကယံဝ်-ဟံးဟံး-A small species of Garcinia, သပ်ချီးချပ်

ယံဝ်-ဟံးဟံး-To cut, mince.
 ယံဝ်-ဟံးဟံး-A small strip of thread, or bark, or bamboo.
 ယံဝ်-
 ကယံဝ်-ဟံးဟံး-A generic name for trees of the Cathocarpus section, of the genus Cassia. §335.
 ယံဝ်-ဟံးဟံး-To be deep.
 အထူအထူ-ဟံးဟံး-Eternal.
 တယံဝ်-ဟံးဟံး-A snare for catching fowls, -ဟံးဟံး-To stretch forth the neck, as a fowl.
 ယံဝ်-ဟံးဟံး-To carry loads on a stick across the shoulder ; a numeral affix, §336, 646.
 တယံဝ်-ဟံးဟံး-To stretch up the body, or shake one's self.
 ဆယံဝ်ယံဝ်-ဟံးဟံး-The constellation of Orion.
 ယံဝ်ယံဝ်-ဟံးဟံး-A crane, or stork, §604.
 ယံဝ်-
 ဆယံဝ်ယံဝ်-ဟံးဟံး-Be apprehensive.
 ယံဝ်-ဟံးဟံး-The Shan tribe.
 ယံဝ်ယံဝ်-ဟံးဟံး-The scaly Ant-eater, §616,
 ကယံဝ်ယံဝ်-ဟံးဟံး-A large timber tree with rosaceous flowers.
 ဝယံဝ်-ဟံးဟံး-A fabulous being, a dragon.
 ယံဝ်-
 သယံဝ်-ဟံးဟံး-Tumeric, §450.
 ယံဝ်-ဟံးဟံး-To tread, trample.
 ယံဝ်ယံဝ်-ဟံးဟံး-Tread, press down.
 ယံဝ်ယံဝ်-ဟံးဟံး-The loins.
 ယံဝ်ယံဝ်-ဟံးဟံး-A girdle.
 ယံဝ်ယံဝ်-ဟံးဟံး-A woman's girdle.
 ယံဝ်-
 ယံဝ်ယံဝ်-ဟံးဟံး-Brother in law.
 ယံဝ်-ဟံးဟံး-Particle, §722.
 တယံဝ်-ဟံးဟံး-Noose to catch fowls. Bur. တယံဝ်
 ယံဝ်-ဟံးဟံး-Be fair as the weather ; the dry season, §527.
 ကယံဝ်-ဟံးဟံး-Particle, §34, 639.
 ကယံဝ်ကယံဝ်-ဟံးဟံး- " §35.
 ဝယံဝ်-ဟံးဟံး-The Burmans, (Maul.)
 ဝယံဝ်-ဟံးဟံး- " (Tav.)
 ယံဝ်-ဟံးဟံး-To flow ; Jehovah.
 ယံဝ်-ဟံးဟံး-A weight, a grain.
 ယံဝ်-ဟံးဟံး-To persecute, §575, (Tal.) ယံဝ်
 ယံဝ်-ဟံးဟံး-Shrew mice, §552, (Tav.) တယံဝ်
 နီသံယံဝ်- " " (Maul.)
 တယံဝ်-ဟံးဟံး-A promontory.
 ယံဝ်ယံဝ်-ဟံးဟံး-Plant, Pavetta tomentosa, §535.

ရ

- ရီ-
တရီ-ရေ-To open out things that diverge from a centre, as a fan,-ခရ-Net or fish trap, that floats with the tide.
တရီ-ရေ-Conical excrescences that grow from the roots of trees in ground that is overflowed.
ရိ-
ကရိ-ဘရ-Plough, or harrow.
ရိ-
သရိ-ဒေ-Large earthen bowl, bason.
လရိ-လရ-ကရ-HELL, Bur. ငရ။
ရ-တရ-မရ-လရ-တရ-Species of Diospyrus growing on tide waters.
ရိ-
သရိ-ဒေ-Teacher.
ရ-ဟ-To melt.-ဟ-ဟ-To exult over a person in dispute.
ရိ-
ရိ-ခရ-ခရ-Shelf, at the side of a house.
တရိ-Creeping plant, found on tide waters.
ရိ-
သရိ-ဒေ-Large jar,-ခရ- Fetters.
ရိ-တရ-To grind, as by rubbing between two stones.
တရိ-ခရ-ဟ-ဟ-Various articles, rubbed together for a condiment.
ရိ-ရိ-ဟ-ဟ-Roll, as a wheel or hoop, to spin round, as tops and other things flat and circular.
တရိ-ရေ-ဟ-ဟ-Around, surround.
ရိ-ခရ-ဟ-ဟ-Plant, a species of Kempferia.
ရ-
ကရ-ခရ-ဟ-ဟ-Fence, enclosure, §147, 468-ဝရ- numeral affix, §18, 147, 559.
ပရ-ဟ-ဟ-News, §658.
ရိ-ဟ-ဟ-Coarse mat bags.
ရ-ဟ-ဟ-A mane, fin, serrated leaf, and the like.
ရိ-
ရိ-ဟ-ဟ-Plant, a species of Croton, Bur. တရိ-
သရိ-ဟ-ဟ-
ရ-
ကရ-ခရ-ဟ-ဟ-Frame to sustain the piper beetle plant
ရိ-ဟ-ဟ-A forge.
ရိ-ဟ-ဟ-To pull down, as a building.
ရ-ဟ-ဟ-To associate.
ကရ-ရိ-ဟ-ဟ-To be bare as an animal of hair, or a tree of leaves-ဟ-ဟ-To scream out from fear.

ရ-

- သရ-ဟ-ဟ-Saurian reptile, §616-ဟ-ဟ-Margin, shore.
ရိ-
ရိ-ဟ-ဟ-Plants of the genus Sida, သရိ-ဟ-ဟ-
ရ-
တရ-ရေ-ဟ-ဟ-To file, rasp, or saw-ရေ-ဟ-ဟ-Elephant driver's hook.
ပရ-ဟ-ဟ-The water melon.
ရိ-
ရိ-ဟ-ဟ-Charm to produce love.
ရ-
ကရ-ဟ-ဟ-Narrow ravine.
ရိ-ဟ-ဟ-To scatter, pour out.
ရိ-ဟ-ဟ-To unite substances that will melt or dissolve together.
ရိ-
ရိ-ဟ-ဟ-To steer.
သရိ-ဟ-ဟ-Zayat, (Tal.)
ရိ-
ကရိ-ဟ-ဟ-Tree, *Heritiera littoralis*, Bur. တရိ-
ရိ-ဟ-ဟ-Coarse basket.
ကရိ-ဟ-ဟ-Shed for paddy, to give the signification of obscure language.
မရိ-ဟ-ဟ-Small pox, (Tal.)
မရိ-ဟ-ဟ-Small pox.
မရိ-ဟ-ဟ-Chicken pox.
ရိ-
ကရ-ဟ-ဟ-A windlass.
ရိ-ဟ-ဟ-To arrange in order-ရိ-ဟ-ဟ-Ten rupees.

င

- လိ-ဟ-ဟ-A color, blue; and applied also to some shades of green-ဟ-ဟ-The moon.
တလိ-ဟ-ဟ-A box, §568, 600.
လိ-ဟ-ဟ-A bison, §552.
ထိ-ဟ-ဟ-A bird, resembling the blue rock thrush.
လိ-ဟ-ဟ-Verbal affix, §654.
လိ-ဟ-ဟ-A particle, §339, 653 Bur. လိ-ဟ-ဟ-
လိ-ဟ-ဟ-Though, §656 (Tav.)
လိ-ဟ-ဟ-“ “ “ (Maul.)
လိ-ဟ-ဟ-A particle, §433.
အလိ-ဟ-ဟ-A custom.
လိ-ဟ-ဟ-To chip out, the under part, a particle, §32, 430, 657.
လိ-ဟ-ဟ-Below, §657.
လိ-ဟ-ဟ-“
လိ-ဟ-ဟ-“
ကလိ-ဟ-ဟ-To boil, to be noisy-လိ-ဟ-ဟ-A particle.

- တလင်း-ခရီး-A fish trap.
 လေး-ဟ်-To be wonderful, a particle, §658; a plant of the Yam family.
 လေး-ဟ်-A wonder, a miracle.
 လေးကလပ်-ဟ်-ခရီး-A particle, §658.
 တလေးမူး-ဝေးမူး-A bride, or bridegroom.
 ကလေး-ဟ်-ဟ်-Ten thousand.
 ကလေးကိ-ဟ်-ဟ်-Then.
 ချိပ်လေးဝ်-ချပ်အုလ်-A generic name for bivalve river shells of the genera Unio, Anadon, and Cyrena, (Tav.) ချိပ်တံင်။
 လေးဆါ-ဟ်-ဟ်-A nettle.
 လေးဖး-ဟ်-ဟ်-Tea.
 တလေးသး-ဟ်-ဟ်-A plant of the Labiatæ or mint tribe.
 လပ်-ဟ်-A leaf, a flag.
 လပ်ခဲ-ဟ်-ဟ်-Thatch, denees.
 သလပ်-ဟ်-ဟ်-To open, spread out, §68:8.
 လေး-ဟ်-Great-great grandchild.
 မုလေး-မေး-ဟ်-To enjoy.
 လေးကိ-ဟ်-ဟ်-ဟ်-Reputation, honor, glory.
 အဆီအလေး-ဟ်-ဟ်-Beauty.
 ကလေး-ဟ်-ဟ်-To be bright so as to show objects by reflection, or by being transparent-ဟ်-A fabulous spirit.
 လေး-ဟ်-An affix of past time, §342, 641, 662.
 လေး-ဟ်-Locus impudicus.
 ချိပ်ကွပ်လေး-A grass, Andropogon aciculatus.
 လေး-ဟ်-To string around the neck as beads; a generic name for birds of the Eagle and Hawk tribe, §604 a book, ဟ်-ဟ်-To string, pierce.
 ချိပ်လေးဝ်-ဟ်-ဟ်-Shrub producing an edible berry.
 လေးခိပ်-ဟ်-ဟ်-A plant, §600, Species of Zizyphus.
 ကလေး-ဟ်-ဟ်-To invite, entice.
 တလေး-ဟ်-ဟ်-To slip, slide.
 ပလေး-ဟ်-ဟ်-To twist, writhe, and go free.
 လေးလှေ-ဟ်-ဟ်-A particle, §68:8.
 လေးခိပ်-ဟ်-ဟ်-Creeper, Bauhinia anguina.
 လေး-ဟ်-ဟ်-Uncover, excoriate.
 လေး-ဟ်-Generic name for Squirrels.
 လေးလှေ-ဟ်-ဟ်-To roll.
 လေးလှေ-ဟ်-ဟ်- " §68:8.
 လေးခိပ်-The Orange, Bur. လေးခိပ် (Maul.) ချိပ်တံင်။
 ဝေးကလပ်-ဟ်-ဟ်-To dance.
 လေး-ဟ်-ဟ်-Grand child.
 လေးလေး-ဟ်-ဟ်-To be old.
 လေးလေး-ဟ်-ဟ်-Particle, §343, 566:2, 661, 631:1.
 လေးလှေ-ဟ်-ဟ်-Unsteady, §68:8.
 ကလေး-ဟ်-ဟ်-The wind.
 ကလေးအသး-ဟ်-ဟ်-Change the clothes.
 ကလေးထေး-ဟ်-ဟ်-South, §627.
 ကလေးခိပ်-ဟ်-ဟ်-North, "
 ကလေးကလပ်-ဟ်-ဟ်-Unsteady, §68:8.
 သလေး-ဟ်-ဟ်-Swollen glands, -ဟ်-a leech.
 လေး-ဟ်-To be complete, -ဟ်-Particle, §13, 31, 33, 44, 45, 52, 344, 444, 448, 554, 663.
 လေး-ဟ်-A quiver.
 တလေး-ဟ်-ဟ်-To pass, go beyond, (Tal.)
 သလေး-ဟ်-ဟ်-A cup, or bowl, such as are made of metal.
 လေး-ဟ်-A stone, §600.
 ကလေး-ဟ်-ဟ်-Nodules of clay.
 ကလေး-ဟ်-ဟ်-To feel, with the hand.
 လေး-ဟ်-To be ended, finished; a particle, §345, 664, -ဟ်-The world, (Tal.)
 လေးအသးအတနီ-ဟ်-ဟ်-Exhaust every effort.
 လေး-ဟ်-To found, set down as posts, -ဟ်-a maggot.
 ကလေးကလပ်-ဟ်-ဟ်-The rolling of globules, §68:8.
 သလေး-ဟ်-ဟ်-A pit fall.
 သလေး-ဟ်-ဟ်-A species of convolvulus resembling the sweet potatoe.
 လေး-ဟ်-To be warm, a particle, §54, 346, 665.
 တလေး-ဟ်-ဟ်-The Taleings, §646.
 လေး-ဟ်-To exaggerate.
 လေး-ဟ်-To sacrifice; to nourish, (spoken of human beings, Tav.)
 အလေးအလေး-ဟ်-ဟ်-A custom.
 ကလေး-ဟ်-ဟ်-A sound, a word.
 လေး-ဟ်-ဟ်-Exceed moderation, as in eating, (Tav.)
 ကလေး-ဟ်-ဟ်-A tribe, kind.
 သေးကလေးကလေး-ဟ်-ဟ်-To be excited by desire.
 လေး-ဟ်-To cover with clothes.
 လေးကလပ်-ဟ်-ဟ်-Purple.
 ချိပ်သလေး-ဟ်-ဟ်-A scull cap, a crown.
 လေး-ဟ်-To bathe, §603:15. To exceed bounds (Maul.) -ဟ်-Thread.
 လေးခိပ်-ဟ်-ဟ်-A species of Pandanus.
 လေးသွပ်ခိပ်တံင်-ဟ်-ဟ်-To go beyond the law, transgress.
 လေး-ဟ်-A term applied to several fibrous vegetable substances.
 လေး-ဟ်-To pour, -ဟ်-be purged.
 -ဟ်-To bore as with an awl, -ဟ်-to bore with a red hot iron.
 လေး-ဟ်-The cholera.
 ကလေး-ဟ်-A thick species of ratan with a large leaf.
 လေး-ဟ်-A pumpkin of several species, §600.
 လေးခိပ်-Cucurbita Pepo, Roxb. (Tav.)

- လှိုင်ဘိ—Cucurbita Pepo, (Maul.)
 တာ်လှိုင်—ဝေါ—The rib of a mountain.
 တလှိုင်မိန်—ဝါးမိန်—A magician.
 လှိုင်—လါး—To put off, as a jacket.—လှိုင်—with the negative, to be of no utility, §624:1.
 လှိုင်—ဒွါး—Snatch and pull away.
 ကလှိုင်—ဘုရား—Algæ. Messenger, (Tal.)
 လှိုင်—လှိုင်—To follow,—လှိုင်—to shave.
 လှိုင်—လှိုင်—Water goglet.
 လှိုင်—လှိုင်—Clean the seed from cotton.
 လှိုင်—လှိုင်—လှိုင်—Porpoise.
 လှိုင်—လှိုင်—To light, give light,—လှိုင်—to frighten, try. Particle, §347,—လှိုင်—Precipice.
 လှိုင်—လှိုင်—To try, tempt.
 လှိုင်—လှိုင်—Red headed Wood-pecker, §604.
 လှိုင်—လှိုင်—To spin,—လှိုင်—Shell, a cowry, §600.
 လှိုင်—လှိုင်—Go backwards and forwards, §68:8.
 ကလှိုင်—လှိုင်—Scatter, spread, §68:8,—လှိုင်—Kidney.
 လှိုင်—လှိုင်—Lick, taste; a cart, §645,—လှိုင်—a splinter, num. affix, §348, 434.
 လှိုင်—လှိုင်—Roll, as any thing cylindrical or globular,—လှိုင်—Roll backwards and forwards, as in setting a razor.
 လှိုင်—လှိုင်—Tree of the genus Adenanthera.
 လှိုင်—လှိုင်—Wear away by rubbing.
 ကလှိုင်—လှိုင်—Scandent species of bamboo, with a very small cavity.
 လှိုင်—လှိုင်—လှိုင်—Particle, §38, 496, 656, 668.
 လှိုင်—လှိုင်—လှိုင်—To the end, fully.
 လှိုင်—လှိုင်—လှိုင်—Shells of the genera Helix, and Vitrina, §66, 600.
 လှိုင်—လှိုင်—Name of a month, January in part.
 လှိုင်—လှိုင်—Water leech.
 လှိုင်—လှိုင်—Name given by some to one of the Cidades, ကီဝါ
 လှိုင်—လှိုင်—To exchange,—လှိုင်—Substantial part of a thing,—လှိုင်—wages.
 လှိုင်—လှိုင်—လှိုင်—Wages, §568.
 ကလှိုင်—လှိုင်—Sail through the air.
 လှိုင်—လှိုင်—Strip up the clothes,—လှိုင်—The pomegranate, §600.
 လှိုင်—လှိုင်—Become a hireling.
 လှိုင်—လှိုင်—To be wide.
 လှိုင်—လှိုင်—လှိုင်—See-saw motion, §68:8.
 ကလှိုင်—လှိုင်— “ “ go in a zigzag manner.
 လှိုင်—လှိုင်—Run out, as from a vessel with holes in the bottom.
 ကလှိုင်—လှိုင်—To lengthen; a particle, §65, 664.
 လှိုင်—လှိုင်—To scorch.
 လှိုင်—လှိုင်—Borax, Bur. လှိုင်
 ကလှိုင်—လှိုင်—The stream behind an island, not the main channel, §68:10.
 လှိုင်—လှိုင်—A particle of interrogation, §31, 40, 350, 667.
 ကလှိုင်—လှိုင်—A particle, §427, 227.
 လှိုင်—လှိုင်— “ §620.
 လှိုင်—လှိုင်—To go;—လှိုင်—to mix together a dry substance and a liquid.
 လှိုင်—လှိုင်—Bird, the darter, §604.
 လှိုင်—လှိုင်—To spread out as grain to dry, to leave the felled trees to dry, §660—လှိုင်—a burial place,—လှိုင်—a verbal affix, §351, 638, 670.
 ကလှိုင်—လှိုင်—A particle, §373.
 တလှိုင်—လှိုင်—Carry, or send a message.
 လှိုင်—လှိုင်—To learn, study.
 လှိုင်—လှိုင်—To borrow.
 လှိုင်—လှိုင်—လှိုင်—To play.
 တလှိုင်—လှိုင်—A go between, §511.
 လှိုင်—လှိုင်—Teach to speak, as a new language, to make efforts for this purpose; §519, 650, to handle, to devour as a demon; a particle, §352, 669,—လှိုင်—Numeral affix, §18, 352, 551, 616.
 ကလှိုင်—လှိုင်—To wallow, a wallowing place.
 လှိုင်—လှိုင်—Verbal prefix, §46, 373, 690.
 လှိုင်—လှိုင်—To pay a fine, or debt.
 လှိုင်—လှိုင်—Have a covetous attachment to one's possessions.
 ကလှိုင်—လှိုင်—A demon, (Tal.) §419, appease by a present, (Tal.) §696:2—လှိုင်—a measure, the sixteenth of a bushel.
 လှိုင်—လှိုင်—To take a form, conceive—လှိုင်—A lump, numeral affix, §353, 617, 671—လှိုင်—A palm, §604.
 လှိုင်—လှိုင်—To be straight, to split into straight portions, §68, the surface of any body; an affix, §45, 354, 674—လှိုင်—A prefix, §354:1, 673—လှိုင်—A great grand child.
 လှိုင်—လှိုင်—The itch, §227.
 လှိုင်—လှိုင်—To deceive,—လှိုင်—Thunder.
 လှိုင်—လှိုင်—Covet, desire.
 လှိုင်—လှိုင်—A particle, §430, 432 (Tav.)
 လှိုင်—လှိုင်—A vessel, usually of crockery ware, §604.
 တလှိုင်—လှိုင်—To be empty.
 ကလှိုင်—လှိုင်—A particle, §35, 581.
 လှိုင်—လှိုင်—A bottle.
 လှိုင်—လှိုင်—A membrane—လှိုင်—A tree, §535 wild sandal wood.
 လှိုင်—လှိုင်—A fish of the carp family, လှိုင်
 လှိုင်—လှိုင်—A place—လှိုင်—Straw.

- နီလိလိ—ဟိၤလိ—A particle, §432, 659.
 တလိလိတလိလိ—ဝံဝံ—“ §34, 447, 497.
 လိလိ—လိလိ—To be old.
 လိလိ—လိလိ—A bed.
 လိလိ—လိလိ—A chair, §600.
 လိလိ—လိလိ—Sweet flag, §628.
 ပလိ—ပလိ—Be careful, take heed.
 လိလိ—လိလိ—Covetousness, Bur. လိလိ
 လိ—
 ကလိကလိ—ဝံဝံဝံဝံ—Affix to verbs of speaking, to
 speak like a Foreigner, §68:8.
 ကလိလိကလိလိ—ဝံဝံဝံဝံ—Dun frequently, ‘be al-
 ways harping on the same subject.’
 လိ—
 ကလိ—လိ—To be depressed in the centre, sag.
 လိ—A particle, §356.
 လိ—လိ—To descend, a particle, §357, 660—လိ—a closing
 affix.
 သလိ—လိ—To pity, after anger usually.
 ကလိ—လိ—A serpent of the Python tribe,—လိ—to be
 blasted, die after bearing fruit, as the bamboo—လိ—ဝံဝံ—
 a numeral, 100,000.
 လိလိလိ—ဝံဝံဝံဝံ—Name given by different Karens to
 different small birds, by some to the house sparrow, by o-
 thers to the yellow headed weaver bird.
 လိ—
 ကလိ—လိ—Obliquely, crookedly.
 လိ—
 ပလိ—လိ—To twist, as a strand of thread.
 လိ—လိ—The numeral four; a generic term for doves.
 လိလိလိ—လိလိလိ—Probably the three-toed quail.
 လိ—လိ—လိ—To coax, allure.
 လိ—
 သလိလိ—လိလိ—လိလိ—The olive Bur. သလိလိ

- ဝါ—လိ—To be white.
 လိလိ—လိလိ—Alabaster, §600.
 လိလိလိ—လိလိလိ—Chalk, or magnesia.
 ဝါလိလိ—လိလိလိ—ဝံဝံဝံဝံ—The white heron, or pad-
 dy bird, §604,—လိလိလိ—lilac—a flowering shrub of the ge-
 nus Mussœnda.
 သဝါ—လိလိ—The sweating stage of intermittant fever.
 ဝါလိလိ—လိလိ—Pandanus odorotissimus, (Maul.) သလိလိ
 ဝါ—လိ—To paddle, flap—ဝါ—a particle, §357, 487.
 ဝါလိ—လိလိ—A paddle.
 သလိလိ—လိလိ—လိလိ—A rudder.

- ကဝါ—လိ—Described as the Pancreas.
 ဝါလိ—လိ—Large tree of genus Garcinia.
 ဝါ—လိ—To scratch, rake, paw,—ဝါ—a tribe of men living in
 Siam, a part of whom formerly lived in Tavoy.
 ကဝါ—ဝါ—To scratch away a clear place.—ဝါ—Generic
 name for several trees of different genera and species,
 §600.
 လိလိလိ—လိလိလိ—လိလိလိ—On that side, or on the
 other side, §32.
 ဝါ—ဝါ—ဝါ—To shake; around;—ဝါ—every, §357, 676.
 ဝါဝါ—ဝါဝါ—Around, §676.
 ဝါ—လိ—To go under and pass through, to twist up the hair
 passing the end under and through to from a knot,—
 ဝါ—a generic name for Bamboos.
 ဝါလိလိ—လိလိလိ—Go in, or through side ways.
 ဝါလိ—လိလိ—A trap which spears the animals it catches.
 ဝါ—ဝါ—A husband;—ဝါ—an upright pole for creepers to
 run on.
 ဝါ—လိ—To carry loads on the back, §650; num. aff. §358,
 ဝါ—lilac—a small species of bamboo rat,—ဝါ—lilac—a prophet,
 §527:3,—ဝါ—lilac—a weight of four grains, half an anna—
 ဝါ—lilac—a hillock, as an ant hill, a grave, and the like.
 ဝါလိလိ—လိလိလိ—Be idle, lit. carry idleness.
 ဝါလိ—လိလိ—လိလိ—Be patient, lit. carry meekness.
 ဝါလိလိ—လိလိလိ—Be angry, lit. carry anger.
 ဝါ—လိလိ—To have a limb asleep.
 သဝါ—လိလိ—To go around spirally.
 ဝါ—ဝါ—To fan.
 ဝါလိလိ—လိလိလိ—To afford medical aid, whether a practi-
 sing physician, or not.
 ဝါလိလိ—လိလိလိ—Species of Kempferia, ဝါလိလိ
 ဝါ—ဝါ—To twist, a numeral affix to things twisted up, as a
 bunch of beads—လိလိ—a generic name for several species
 of ficus, such as usually produce fruit in bunches, §535.
 သိလိ—“ (Maul.)
 ဝါလိ—ဝါလိ—To twist, or be twisted as the thread on a screw;
 to twist or stretch one’s self.
 ဝါလိလိ—လိလိလိ—A rudder.
 သလိလိ—လိလိ—“ the part in the water.
 ဝါ—
 သဝါ—လိလိ—To suck.
 သဝါ—လိလိ—Name applied to various things that move in,
 or resemble concentric circles; as a whirlwind, whirlpool,
 —ဝါလိ—apex of a univalve shell,—ဝါလိ—the marks on
 the balls of the fingers.
 ဝါ—လိ—To be agreeable, as food,—ဝါ—lilac—a prefix, §28, 359,
 611:2,—ဝါ—lilac—to bend down, as the limb of a tree.
 သဝါ—လိလိ—“ as a tree in a perpen-
 dicular position.
 သဝါလိလိ—လိလိလိ—Name given to imported liquorice, and also

သီးပိ—Bengal Quince, (Maul.) နီမုန်ကီသွန်။
 သိပ်—ဝေ့—Instruct, command.—ဝပ်—Seed without a kernel.
 ကသိပ်—ပသိပ်—ဝေ့—Spongy parts of fruit,—ဝပ်ဝပ်—the
 lungs, pith, and the like; to be spongy.
 တက်ကသိပ်—အေ့ပေ့—Any thing soft and spongy, sponge.
 ဟိပ်ခိပ်ကသိပ်—လွေဝပ်ပေ့—Place where the earth is soft
 and elastic.
 စီးသိပ်ကသိပ်—ဈေးသေ့သီး—The spongy part of a coco-
 a nut.
 သိ—ဘ—To strike, §68, to be new, §56, num. affix, §18,
 386, 693, a verbal affix, §386, 693.
 သိ—ဝေ့—A command, (Tal.)
 သိသိတနာ—ဘုဘုကံ—Particle, §693.
 သိသိတနာ—ဘုဘုကံ— “ “
 သိတနာကျာ—ဘုကံချေ— “ “
 သိတနာကျာ—ဘုကံချေ— “ “
 လာသိ—လဲဘု—လဲဘု— “ §34, “
 လာဈာလာသိ—လဲဈာလဲဘု—
 သိတူ—ဘုဘု—Three stringed harp
 သိတူ—ဘုဘု—A tray.
 သိခါ—ဘုဘု—Plant of the genus Mormordica, §600, (Maul.)
 ခါး။
 သိသိပ်—ဘုဘု—ဘုဘု—An imaginary central mountain.
 ဟိပ်သိသိပ်—ဘုဘု—Bird of brilliant plumage, §604.
 သိဗြိတ်—ပုလဲဈာ—ဝပ်ပုလဲဈာ—Tree, Xylocarpus grana-
 tum, §535.
 သိခါ—ဝေ့သိ—The Shaddock, (Tav.) သိဗြိတ်။
 သိလှိုင်—လဲဈာ—Generic name for trees of the Ebony fam-
 ily.
 စီးသိ—ဘုဘု—ဘုဘု—Buddhist priest.
 ဂုသိ—ဝေ့ဘု—Cobra, or spectacle snake.
 သိကရဲ—ခရဲဈာ—Fruit tree, species of Eleocarpus,
 သိပ်—ဝေ့—Noise, to make a noise.—လဲလဲ—study, Bur. သိ။
 §500,—ဝေ့—Insect of several species, belonging to the
 genus Cimex, §604.
 သိပ်ဝဲကလဲ—ဝေ့ဝပ်ဝေ့—Backbite.
 သိပ်ဝဲ—ဝေ့ဝေ့—Scrapings of bamboos.
 သိပ်သိ—ဘုဘု—Three fourths of a rupee.
 ဩ—ဈာ—Fall as dust, leaves, and the like.
 ဩ—ဈာ—A disease, an eruption.
 ဩ—ဈာ—ဈာ—Plant of the Arum family, ဟိပ်ဩဈာ။
 ဩ—ဘု—Polish with a knife. §68.
 ဩ—ပေ့ဘု—Make to be heard, to send a message or
 order
 တက်ဩဈာ—အေ့ဈာ—Become fair weather.
 တဩ—ဘုဘု—An echo.
 ဩ—
 တက်နာဩ—အေ့ဈာ—Species of Cæsalpina, (Maul.) တိပ်လိ။
 တက်နာဩ— “ “ (Ran.)

သွါ—ဈာ—Rounds in a ladder.
 သွပ်—
 သွပ်ခိပ်—ဈာဝပ်—Burning ground, or grave.
 သွပ်—ဘု—Nest; a species of Millet, §613.
 သွပ်သွပ်—Small variety of the genus Citrus, (Tav.) generic
 name for several species at Maulmain.
 ကသွပ်—ချေဈာ—To whisper.
 ကသွပ်—ဈာ—Particle, §37, 516.
 သွပ်—ဈာ—Be wrinkled.
 သွပ်—ဈာ—Blood.—ဘု—A crest.
 သွပ်—ဈာ—Conical hand net.
 သွပ်—ခရဲဈာ—A month, March, in part, (Tav.)
 သွပ်—ဈာ—ဝေ့ဈာ—Plant of the Arum tribe.
 သွပ်—ခရဲ—Taxes, §497,—ဈာ—a chain,—ဈာ—wattles.
 သွပ်ခိပ်—သွပ်ဈာ—Side of the room to which the feet lie.
 သွပ်—ဈာ—Polish, point with a knife, §691:2.
 သွပ်လဲ—ဈာ—Charcoal.
 လာသွပ်လဲ—လဲဈာ—Stone coal. §600.
 သွပ်—ဈာ—To abate, as the waters of a river,—ဈာ—to strike,
 cut, §68,—ဈာ—A tree, Lagerstroemia regina, §535,
 (Tav. Ran.) ဈာ။
 သွပ်—
 တာသွပ်—အေ့ဈာ—A monkey, §552.

ဟ

ဟါ—ဈာ—Evening, dusk. §62.
 ဟါမာ—လဲဈာ—Be lost.
 သိတူဟါ—ဈာ—The evening star.
 ဟာ—ဈာ—ဝေ့—To walk,—ဈာ—to be spicy, the sensation of hav-
 ing the circulation obstructed, to have a limb asleep.
 ဟာဈာ—ဟာဈာ—ဈာ—ဈာ—Be destroyed.
 ဟာဈာ—ဈာ—ဈာ—A fool.
 ကဟာ—ဈာ—Phlegm.
 ဟာဈာ—ဈာ—To go astray.
 ဟာ—ဈာ—Particle, §40, 387, 700, (Maul.)
 ကဟာ—ချေဈာ—Spinning wheel.
 ဟိ—
 ကဟိ—ဈာ—Species of Sacharum, §450.
 ဟိ—ဈာ—ဈာ—To take.
 ဟိ—ဈာ—ဈာ— “
 ဟိပ်—ဈာ—House; a num. affix, §388, 467.
 ဟိပ်လိ—ဈာ—The placenta.
 ဟိပ်လိ—ဈာ—Deserted house.
 ဟိပ်—ဈာ—Teak tree, §535.
 ဟာ—ဈာ—To steam, cook by steam—ဈာ—a pot with
 holes in the bottom for steaming.
 ဟာဈာ—Interjection, §401.

- တာမာ-ဝံဖံဖံ-ဝံဖံဖံ-The abdomen.
 တာမာဆါ-ဝံဖံဖံ-A common euphemism.
 တာမာဆါလားအဝံ-ဝံဖံဖံ-The dysentery.
 တာမာမာမာ-ဝံဖံဖံ-ဝံဖံဖံ-Distension of the bowels, costiveness.
 တာမာမာမာ-ဝံဖံဖံ-ဝံဖံဖံ-Cholic pains.
 တာမာ-Tree with pinnate leaves, and minute flowers.
 တာ-
 တာမာမာ-ဝံဖံဖံ-Interjection of wonder, admiration, or surprise. §389.
 တု-ဝံ-ဝံ-ဝံ-To hatch, brood, hug, -ဝံ-ဝံ-ဝံ-cleaned rice, §463, 476.
 တု-ဝံ-ဝံ-Cast, as a net.
 တုက-ဝံ-ဝံ-Be costive.
 တုက-ဝံ-ဝံ-ဝံ-Have an abortion.
 တုဆါ-ဝံ-ဝံ-The pains of childbirth.
 တုကွပ်တု-ဝံ-ဝံ-ဝံ-A midwife.
 တု-ဝံ-ဝံ-To steal, a particle, §390, 680.
 တု-ဝံ-ဝံ-To be heard.
 နံတု-ဝံ-ဝံ-To hear.
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-To be noised abroad, be famous.
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-Hold a funeral feast, §590.
 တု-ဝံ-ဝံ-To shake.
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-Earthquake.
 တု-ဝံ-ဝံ-ဝံ-Anoint as with salve.
 တုကလ-ဝံ-ဝံ-Sweet potato.
 တုကလ-ဝံ-ဝံ-ဝံ-Species of Convolvulus, C. pes. caprae.
 တု-ဝံ-ဝံ-To hate-ဝံ-ဝံ-a color, green; applied also to some shades of blue.
 တု-ဝံ-ဝံ-To give; §490:4, a prefix, §391, 592.
 တု-ဝံ-ဝံ-To come.
 တု-ဝံ-ဝံ-A particle. §392, 702.
 တု-ဝံ-ဝံ-To be open.
 တုကလ-ဝံ-ဝံ-ဝံ-To be open, without obstruction to the sight.
 တုထိသိသိ-ဝံ-ဝံ-The barking deer, (Maul.) §552.
 တု-ဝံ-ဝံ-The collar bone.
 -ဝံ-ဝံ-The knapsack harness.
 တုထိသိသိ-ဝံ-ဝံ-The lower part of the hames.
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-The upper " thick end.
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-Band that goes round the head.
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-Upper cord going around the basket.
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-Lower " "
 တုထိသိသိ-ဝံ-ဝံ-To exercise a species of witchcraft.
 တုထိသိသိ-ဝံ-ဝံ-A species of reed.
 တု-ဝံ-ဝံ-To drive away-ဝံ-ဝံ-to be salt-ဝံ-ဝံ-a staging in a tree, (Tav.) §489:4.
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-The shaddock, (Maul.) သိသိ။
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-Coriander seed, (Maul.) နံနံ။
 တုထိသိသိ-ဝံ-ဝံ-To cry-ဝံ-ဝံ-a measure, both hands full, -ဝံ-ဝံ-a particle, (Tav.) §40, 393, 520, 700.
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-The earth.
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-A plant of the genus Smilax, §450.
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-A tree of the genus Cratœva.
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-Lemon grass, (Maul.) သိသိ။
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-A plant, Spilanthes amella.
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-A weed, Polanisia icosandria.
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-A plant of the Arum tribe, (ဝံ-ဝံ)။
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-An herb resembling Lemon Balm.
 တုထိသိသိ-ဝံ-ဝံ-ဝံ-An herb of the family Labiatae.
-
- 30
- အ-ဝံ-ဝံ-The third personal pronoun, §13, 45, 394, 703, 713:5.-ဝံ-ဝံ-a particle. §708.
 အ-ဝံ-ဝံ-An interjection, §705.
 အ-ဝံ-ဝံ-ဝံ-ဝံ-To be numerous, an interjection, §375, 706.
 အ-ဝံ-ဝံ-An interjection, §638, 716.
 အ-ဝံ-ဝံ-An interjection, §394:9, 397, 432, 463, 706.
 အ-ဝံ-ဝံ-ဝံ-ဝံ-Asas, §54, 707.
 အ-ဝံ-ဝံ-ဝံ-ဝံ-An interjection, §54, 396.
 အ-ဝံ-ဝံ-ဝံ-ဝံ- " §54.
 အ-ဝံ-ဝံ-ဝံ-ဝံ-The passion flower, §628.
 အ-ဝံ-ဝံ-ဝံ-ဝံ-Salt.
 အ-ဝံ-ဝံ-ဝံ-ဝံ-Rock salt. Bur. သိသိ။
 အ-ဝံ-ဝံ-ဝံ-ဝံ-Moss, §613.
 အ-ဝံ-ဝံ-ဝံ-ဝံ-The inhabitants of the Deva heavens.
 အ-ဝံ-ဝံ-ဝံ-ဝံ-A species of early glutinous rice, §450.
 အ-ဝံ-ဝံ-ဝံ-ဝံ-To watch over, -ဝံ-ဝံ-To breathe with difficulty.
 အ-ဝံ-ဝံ-ဝံ-ဝံ-To be narrow; -ဝံ-ဝံ-to put forth convolute leaves as the plantain, -ဝံ-ဝံ-Fœces; (Tav.) mucus of the nose, rust.
 အ-ဝံ-ဝံ-ဝံ-ဝံ-A particle, §31, 32, 46, 54, 98, 264, 398, 647, 709.
 အ-ဝံ-ဝံ-ဝံ-ဝံ-A particle, §46, 398, 713:5.
 အ-ဝံ-ဝံ-ဝံ-ဝံ- " §50, 398.
 အ-ဝံ-ဝံ-ဝံ-ဝံ-To be evil, -ဝံ-ဝံ-Wicked, §477.
 အ-ဝံ-ဝံ-ဝံ-ဝံ-Be defiled, §432.
 အ-ဝံ-ဝံ-ဝံ-ဝံ-A particle, §37, 400, 711.

- အာအာ—ဝှာအာ—An interjection, §54, 583.
 နှိတ်အာ—နှိတ်အာ—To be deaf.
 သအာ—အံ့—To steam.
 အာ—အာ—An interjection, §399.
 အာ—အာ—To consent,—အာ—a cloud, အာ—အာ—a particle, Yes, §41, 54, 401, 710, 726.
 အာ—
 အာအာ—အာအာ—Particle, §54.
 အာ—
 ကအာ—ကအာ—To groan.
 အာ—အာ—To suffocate, grieve.
 လိအာ—လိအာ—To suffocate, drown.
 သအာ—သအာ—သအာ—သအာ—To mourn, grieve.
 အာအာ—အာအာ—To stutter.
 အာအာ—အာအာ—A toad, §604, (Tav.) ကိကိ။
 အာ—အာ—အာ—To be putrid, rotten,—အာ—to sing,—အာ—to consent.
 အာအာ—အာအာ—To testify.
 အာအာ—အာအာ—Save.
 ကအာ—အာ—To pull strips of bark from a tree.
 အာအာ—အာအာ—A fish nearly related to the Carp, §604, (Maul.) အာအာ။
 အာ—Particle, (Tav.) §402, 497:2.
 အာ—အာ—To blow.
 အာအာ—အာအာ—Blow forcibly,—အာ—to put in the hand and take out; to pry out,—အာ—to be hot, spicy,—အာ—to feel hot, as when unwell.
 အာ—အာ—Bricks.
 အာ—အာ—A tumbler made of bamboo, (Tav.)
 အာ—အာ—To praise; a trap, the common mouse trap, §441.
 အာ—အာ—The white ant, §600.
 သအာ—အာ—Pain in the stomach, §500.
 မအာ—အာ—Pain in the eyes.
 အာ—
 အာအာ—အာအာ—A plant of the Orchis tribe.
 အာ—အာ—An interjection of mingled surprise and apprehension, §403, 721.
 သအာ—အာ—Ginger, §450.
 အာ—အာ—To bite—အာ—Fæces, Maul.
 အာအာ—အာအာ—Pain.
 အာအာ—အာအာ—To expel fæces.
 အာအာ—အာအာ—“ flatus.
 သအာအာ—အာအာ—To be decided, determined.
 သအာအာ—အာအာ—To feel savage.
 တာအာအာ—အာအာ—To gnash the teeth.
 တာအာအာ—အာအာ—Grind the teeth.
 အာ—အာ—To open, as the mouth.
 အာ—အာ—To love; permit, consent.
 အာအာ—အာအာ—To approve.
 အာအာ—အာအာ—To betroth.
 အာအာ—အာအာ—To commit adultery.
 အာ—အာ—Hollow, §638,—အာအာ—a particle, §54, 404, 714.
 ကအာ—အာ—To be hollow as a tree, §489:4.
 သအာ—အာ—The hollow of the body, the thorax.
 အာ—အာ—To open, as a door or box: figuratively, to open the signification of obscure language, §691:2.
 အာ—အာ—အာ—အာ—အာ—To be, to exist, a particle, §45, 405, 718.
 အာအာ—အာအာ—To have, followed by the thing possessed.
 သအာအာ—အာအာ—Have compassion, followed by the person exciting compassion.
 သအာအာ—အာအာ—To purpose to, intend to; followed by a verb and its adjuncts.
 အာအာ—အာအာ—To stay.
 အာအာ—အာအာ—Cohabit.
 အာအာ—အာအာ—To protect, defend.
 အာအာ—အာအာ—To howl, yell.
 အာအာ—အာအာ—To appear.
 အာအာ—အာအာ—To visit.
 အာအာ—အာအာ—Assemble together.
 အာအာ—အာအာ—To crow as a cock.
 အာ—အာ—To drink.
 ကအာ—အာ—An opening, recess.
 သအာ—အာ—To lose strength, as a spirituous liquid.
 အာ—အာ—A jacket, §603, 604, (Tav.) ဆာအာ။ Bur.
 အာအာ။
 အာ—အာ—A plant from which a hemp is made, Crotalaria juncea.
 အာအာ—အာအာ—Face up.
 အာအာ—အာအာ—Face down.
 အာ—အာ—To eat, to live on the produce of a field, or the revenues of a city or country, a particle, §394:9, 708.
 အာအာ—အာအာ—To question, ask, (Maul.)
 သအာအာ—အာအာ—A bay.
 အာအာ—အာအာ—A particle, §54, 717.
 အာအာ—အာအာ—To deliver over.
 အာ—အာ—A third personal pronoun, §409, 703.

C

ငါ-တ-တၢ်-မၤ-မၤ-A particle, §40, 54, 408, 642, 637, 724, 726.

ငါ-ငါ-တ-တ- " §47, 724:3, -တၢ်-interjection, §723.

ငါ-တ-Particle, §404.

ငါ-ငါ-တ-တ-Particle, §724:3.

ငါ-တ-တ-တ-တ- " equivalent to No. §54.

ငါ-တ-Particle, §47, 410, 430.

ငါ-ငါ-တ-တ-Synonymous with ငါ-ငါ- and ငါ-ငါ-

ငါ-ငါ- " (Arr.)

ငါ-တၢ်-တၢ်-The characteristic of the vocative, §13, 411, 436, 725.

ငါ-တၢ်-တၢ်-တၢ်-တၢ်-An interjection, §54.

ငါ-တၢ်-An interjection, §412.

ငါ-တၢ်-တၢ်-Rays of light.

ငါ-တၢ်-A particle, §414, 717.

ငါ-တၢ်-တၢ်-Harmoniously, in harmony.

ငါ-တၢ်-တၢ်-Accurately.

ငါ-တၢ်-တၢ်-Strongly.

ငါ-တၢ်-တၢ်-Firmly.

ငါ-တၢ်-တၢ်-Quickly.

ငါ-တၢ်-တၢ်-In an agreeable manner.

ငါ-တၢ်-တၢ်-Well.

ငါ-တၢ်-တၢ်-Ably.

ငါ-တၢ်-တၢ်-Properly.

ငါ-တၢ်-A particle, of negation, §42.

ငါ-တၢ်-တၢ်-A particle, synonymous with ငါ and ငါ 415, 149:5, 417, 458:2, 610.

ငါ- " §41, 415.

ငါ-တၢ်-တၢ် " §41, 149:5, 415, 569.

ငါ-A particle.

ငါ-ငါ-တၢ်-တၢ်-တၢ်-တၢ်-A Particle, §416, 715, 718, 718:2.

ငါ-တၢ်-A particle, §417, 728.

ငါ-တၢ်-တၢ်-And, §46, 418. (Tav. Arr.)

ငါ-ငါ-တၢ်-တၢ်-Both - and, §46, 727. "

ငါ-ငါ-တၢ်-And, §66. "

ငါ-တၢ်-A particle, §617, 618, 728.

g'edg-eg'edg-Strongly.
g'edg-eg'edg-Firmly.
g'edg-eg'edg-Quickly.
g'edg-eg'edg-In an agreeable manner.
g'edg-eg'edg-Well.
g'edg-eg'edg-Ably.
g'edg-eg'edg-Propriety.
g'edg-eg'edg-A particle, of negation, §42.
g'edg-eg'edg-A particle, synonymous with g' and g', §11.
1485, 417, 458, 610.
g'edg-eg'edg- " §41, 475.
g'edg-eg'edg- " §41, 475, 415, 569.
g'edg-eg'edg-A particle.
g'edg-eg'edg-A particle, §416, 716, 718.
718, 719.
g'edg-eg'edg-A particle, §417, 758.
g'edg-eg'edg-And, §416, 418. (Tim. Ant.)
g'edg-eg'edg-Both-and, §416, 737. "
g'edg-eg'edg-And, §66.
g'edg-eg'edg-A particle, §617, 618, 758.

g'edg-eg'edg-A particle, §416, 418, 617.
g'edg-eg'edg- " §417, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

PGHO, OR SHO, INDEX.

62.

စ-က-a formative prefix, §419.

ဒုစ—ကိ—Make flaring, or oblique incisions,
§554:1.

n၂၈-နီၤကီၤ-Flaring ear plug, in the form of a frustum of a cone, §452.

බෑ-කි—a flaring fish trap made of a single bamboo, (Maul.) බ.

ນົກ-85-To be of utility or advantage, §609:1.

၂၁၂
 ဂျီနီယူဂျီယူဒါး—တဝိတ်တသိတ်—of no use.

၁၀၇-ခိုင်းအမှု- Suffer something, or render services
by order of government.

၂၇၈-နီကါ-မာလာကါ-The Guava, \$600. ('Tav.)
 ၂၇၉- " " " " (Maul.)

မေ့ရဲ-ကပ္ပိရဲ-Plant of the genus *Paratropia*,
nearly related to Ivy.

မ-ကိ-ဒေမဒေဂဒါ-တၢ်ကိတၢ်ခဲ-Difficult, §655:1,
490:3-be in difficulty, trouble, ။၀၁၁၁

• -ṭṭi—A flaring fish trap, (Tav.) ᠒᠙ᠨ.

-ᄎᄋ-verbal affix, do in return, back again.

—ᄎᄎ—To spit and roast, §421.

—ဆာ်ဆာ်—About, nearly, qualifying numerals, §428, 430, 543:3.—တု်—about, nearly, qualifying verbs.

ဗမာစာ-ဖိကန်-တကန်-A flowering tree, *Gardenia coronaria*, §628.

ဇမ္ဗူ-တကိုင်-အ ဖလောရီဒါ၊ ၆၂၈.

ငါးမျိုး—ကံ့ကုန်—The domestic pigeon, *Columba intermedia*, §604. “The tame Indian pigeons, are clearly derived from the wild *C. intermedia*, as those of Europe are from *C. livia*.”—Blyth.

အမာလအံ့-ညီကဒ်-ညီကဉ်ကံး-Adverb, easily, very easy.

The use of 𑂔—as a verbal affix, not being noticed in the Grammar, the following examples are added here.

ချစ်၊ ဓာတ် ၁ ဟု။ ထု ဒီဟိ ဝံဟိ ဂမ္ဘ ဂမ္ဘ၊ ဝံဟိ

မေ အင်္ဂါ ဟောပြောချက်။ ကံအားဖြင့် လူတို့က သိသမျှ၊ မြန်

၈၅၂ ဘီ. ခု. ၈၅၂ ဘီ. ခု.

The following remarks on ခေ-ဆင်ဆင်-တွ်—as a par-

ticle are too valuable to be lost. “**မ**—In Pgho comes nearer to our word nearly : as they always understand by it, as in the examples given nearly ten, nearly two hundred. If the number exceed ten (or any given number) they say, instead of **ဒေဝ မ ၂၀၀၀** **မ**; **ဒေဝ ၂၀၀၀ ကျိမ် မ**. I have at several different times bestowed considerable attention upon this point, and as near as I can learn this is universally the case; I almost every day hear, when referring to a given number **ဒေဝ မ** **ဒါ** i. e. it is not less, (but implying more,) also in speaking of an unknown number, which is more than a given number, if it do not exceed more than one or two, it is called **ကျိမ်** as **ဒေဝ ၂၀၀၀ ကျိမ် မ** is in constant use.” (*Bray.*)

[illegible]

୧-ପ୍ରାଣ- To be filled up distended, as the stomach with food.

—ဆိန့်—filled up, obstructed, as the nostrils when suffering from a cold.

မိုးကူး—To close up, §525, to adhere to, to cling to as creeping plants, §691:2; a small copper coin, the 12th of an anna; to bind, tie up; from the Taleing word for fish it is prefixed to the names of several fish; with the negative, not enough, inadequate.

စော့ဘုံမှ-ကံတိုင်-Shut.

ဝဗ္ဗဗေ-ဟုးကး-Be full, costive.

စာစုံ—ညှိမိကပါ—A fresh water fish with a head like a species of *Anastomus*. The Sgau ကးထီး is a different fish. See ဟဒ္ဒါမာ.

မေပၤမၤဆၢ-မၤဍုၤ-ကးပရၢ-A large salt water cat
fish, §616.

ଝାଲୁ-କଂଳା—A generic name for flat fish, but most commonly applied to fish of the Ray family.

မုၢ်ဝဲ-ကဲးဝဲ- Fish of the genus *Pristis*, Saw-fish,
 §616.

မာဘီဖေ-ညှပ်ဆူမဲ-ညှပ်ဒိုမဲ-A fish of the genus
Lates. Bur. ကါတပေါင်း။

မာဒါ-ညှိမ်းစါ-A fresh water fish described as of the Carp tribe.

[illegible]

မွေမွေ-ကနကန-Softly,

ချော့-ကကျူး—affixed to verbs of motion in the signification of bending down, cowering down.

ချော့-ကျူး—A generic name for two or three plants of the Asclepia tribe.

ချော့-ကိုး—To have a mode of communication between two points. ဖွဲ့.

ချော့-ခါး—A mixture, condiment, §578.

ချော့-ကျိုး—A musical instrument, not seen in the Provinces, but found in Burmah. It is made of metal and resembles most the kettle drum, but is beaten at both ends.

ချော့-ကျိုး—A small place under cultivation, a garden. ဥပ.

ချော့-ကျိုး—'A breastwork and trench.' ချော့.

ချော့-မင်္ဂါ—A small plant sold for greens in bazar.

ချော့-မင်္ဂါ—To mix, §549.

ချော့-မင်္ဂါ—A pagoda,

ချော့-ကျိုး—A garden or small field under cultivation, §685. ဥပ.

ချော့—The worm of a still, a straight bamboo.

ချော့-ကျိုး—Gaudama. ငှေ.

ချော့-ကျိုး—To smite, a numeral affix, §446.

ချော့-ကျိုး—An axe, §543:2.

ချော့-ကျိုး—သွပ်ကျိုး—Plant of the custard apple tribe, §645.

ချော့-ကျိုး—သွပ်ကျိုး—A tree producing a yellow gum, *Garcinia cambogia*, §535.

ချော့-ကျိုး—To hook, as hang up by a hook; to plough.

ချော့-ကျိုး—Large tree of genus *Garcinia*. ချော့.

ချော့-ကျိုး—သွပ်ကျိုး—A small species of *Garcinia*.

ချော့-ကျိုး—To be striped, or banded, crosswise.

ချော့-ကျိုး—The tapir, §552.

ချော့-ကျိုး—သွပ်ကျိုး—A bird resembling a Wagtail.

ချော့-ကျိုး—an axe with the head made to move on its handle.

ချော့-ကျိုး—'To have a keen appetite for'; a lake, with a river running through it, any place in a river where the water is still, §18:2, 489:4.

ချော့-ကျိုး—သွပ်ကျိုး—Covet, desire what we do not possess.

ချော့-ကျိုး—သွပ်ကျိုး—အိပ်သကွဓိ—a generic term for a tribe of small birds, some of which resemble the American Humming birds. They are supposed to live on the honey of flowers, and hence their systematic name *Nectarinidae*, the Karen name ချော့ကျိုး and the Burman name ဝန်ပွင့်စုတ်. They are known however to devour small insects, as well as suck the juices of flowers. More than a dozen different species have been sent up to Calcutta from these Provinces and Arracan. They are

called Sun birds by some writers, and Honeysuckers by others, §604.

ချော့-ကျိုး—သွပ်ကျိုး—Plaintains, §459, 568.

ချော့-ကျိုး—To tickle.

ချော့-ကျိုး—Num. affix, §440.

ချော့-ကျိုး—သွပ်ကျိုး—This root is affixed to verbs to indicate that the act is performed for amusement or pleasure.

ချော့-ကျိုး—သွပ်ကျိုး—Walk for pleasure, §431, 445.

ချော့-ကျိုး—သွပ်ကျိုး—လိပ်ကျိုး—To play.

ချော့-ကျိုး—သွပ်ကျိုး—a bee that builds in holes or hollows, §604.

ချော့-ကျိုး—သွပ်ကျိုး—species of salt water prawn.

ချော့-ကျိုး—သွပ်ကျိုး—Loose, (Tav.) §660 ချော့.

ချော့-ကျိုး—သွပ်ကျိုး—To untwist.

ချော့-ကျိုး—သွပ်ကျိုး—To make slight incisions, to write, §425.

ချော့-ကျိုး—သွပ်ကျိုး—To loose. §460. ချော့. (Maul.) ချော့.

ချော့-ကျိုး—သွပ်ကျိုး—Dismiss, ချော့.

ချော့-ကျိုး—သွပ်ကျိုး—ညှပ်ကျိုး—The Paradise fish which produces Isinglass, *Polynemus sele*, §604.

ခ.

ခ—A formative particle.

ခချော့—ကျိုး—Barnacles, §600.

ခချော့—ကျိုး—To break; §426, 509, ခချော့. to divine by breaking a splint of bamboo, §509.

ခချော့—ကျိုး—သွပ်ကျိုး—A howdah or saddle, according as it is applied to an elephant or a horse.

ခချော့—ကျိုး—သွပ်ကျိုး—Any thing soft and spongy, sponge.

ခချော့—ကျိုး—သွပ်ကျိုး—သွပ်ကျိုး—Place where the earth is soft and elastic.

ခချော့—ကျိုး—သွပ်ကျိုး—to traffic; §708, to bear an exorbitant price, be scarce, ခချော့.

ခချော့—ကျိုး—သွပ်ကျိုး—High, or exorbitant price.

ခချော့—ကျိုး—သွပ်ကျိုး—Giant monsters, man eaters.

ခချော့—ကျိုး—သွပ်ကျိုး—Put on a wrapper, (Scrip. Cat. 14:9,) ခချော့.

ခချော့—ကျိုး—သွပ်ကျိုး—To be bitter, the chin.

ခချော့—ကျိုး—သွပ်ကျိုး—သွပ်ကျိုး—A weed, Ladies bed straw, *Molluga spargula*. The same name is given to another species, *M. stricta*.

ခချော့—ကျိုး—သွပ်ကျိုး—Tree of the genus *Artocarpus*.

ခချော့—ကျိုး—သွပ်ကျိုး—သွပ်ကျိုး—A tree, *Cassia nodosa*, §535.

ခချော့—ကျိုး—သွပ်ကျိုး—သွပ်ကျိုး—A small fresh water fish from two to four inches long, described as of the Carp tribe.

ခချော့—ကျိုး—သွပ်ကျိုး—သွပ်ကျိုး—The mango fish, *Polynemus paradiscus*, §604.

ခချော့—ကျိုး—သွပ်ကျိုး—သွပ်ကျိုး—To step, lift up the foot as in stepping over a thing, a numeral affix to traps and snares, §441.

ချီး-ကဲ-To burn, (Tav.) ချီး.
 ဧမချီး-ဆိပ်ကဲ-To make a fire, (Tav.) ဧမချီး.
 ချီးဟူး-ဘာဘိကိပ်-Large black squirrel with yellow
 breast and belly, probably *Sciurus bicolor*, §616.
 ချီး-ကဲ-To burn. (Maul.) ချီး.
 ဧမချီး-ဆိပ်ကဲ-To make a fire.
 ချီး-ခဲ-Calumniate.
 ချီး-ခဲ-Be covered with thick jungle, or weeds
 §460.
 ချီး-
 လှူချီး-လှူခွ-The squash gourd, or red gourd, *Cu-*
curbita maxima, §600.
 ဟေချီး-ဘုခွ-Indian corn, §450.
 ချီး-ခံ-That which is contemplated as the hinder
 extremity of any thing. Figuratively, it is applied
 to time. Affixed to a personal pronoun, it may be
 rendered by the objective case of that pronoun,
 §448.
 ချီး-အံ-In some applications equivalent to
 width, §489:4.
 ချီးခွဲ-ခံကွိပ်-Buttocks, ၄၃.
 လခါချီး-လာအလိပ်-After him, her, it, or them;
 or afterwards.
 လခါချီး-လာခံကွ-Afterwards.
 လခါချီး-လာခံ-Behind, (when referring to place.)
 “ “ Afterwards, (when referring to time.)
 လခါချီး-လာခံတခု-Afterwards.
 ချီးခံ-လာခံ-Hereafter, thereafter.
 လခါချီး-လာခံလာလိပ်- “ “
 “ လာခံလာခံ- “ “
 ချီးခံ-လာခံ-ဆူခံဆူညါ- “ “
 “ ခံ- ဆူခံဆူခံ- “ “
 “ လာခံလာညါ- “ “
 လခါချီး-လာခံ-လာခံ-Anciently.
 “ လာခံလာလိပ်- “ “
 လခါချီး-လာခံ-လာခံ-Last.
 ချီး-ထိပ်ခွ-The name of two small species of
 horn-bill, §604. see ချီးခံ.
 ချီး-မုခ်ကျွန်းခံ-A fire brand.
 ချီး-ခဲ-To scatter, pour out.
 ချီး-
 ချီးခံ-သင်ခွပ်ခိပ်-Fruit tree, *Averrhoa carambola*,
 §535.
 ချီးခံ-ခွတ်လွှပ်-Bold, boldly.
 ချီး-ကံ-To tie with a ligature; put on a girdle;
 creases.
 ချီး-ခံ-Reason, cause, (Tal.) Sometimes pro-
 nounced ချီး.
 ချီးခံ-ဟေခါ-မုခ်ကျွန်းခံ-Why? For, §445.
 ချီးခံ-ဟေခါ-ဟေခါ-တပ်အခံတပ်အခံ-Perhaps,
 §445.

ခါး-ခါး-To be strong; ၄၄. fixed.
 ခါး-ကျား-To be strong, permanent, §684.
 ဒိမ်ခါး-ခါး-Strongly, ၁၁၃.
 ဒိမ်ကုဒိမ်ခါး-ခါး-“ An error in Sgau Index, ကာ, for ဒိမ်ကုဒိမ်ခါး.
 ခါး-
 ခါးဗွဲ-ယိုးဒါး-“ A woman's girdle.
 တုပခါး-စိပကာ-“ Sodomy.
 ခါး-ဝါး-A thing that rises above the common level, as the roots of a fallen tree torn up by its roots. Applied especially to the horny casque on the head of Hornbills.
 ခါးဝါးလှ-ကုဝါးလှ-“ Applied to land, uneven, rolling land.
 ခါး-
 ခါးဝါး-ဝါး-A trap, §441, 663:2.
 ခါး-ခါး-To wind thread on a ball.
 တုခါး-ခါး-A hammer.
 ခါး-ကါး-ကါး-A numeral affix, §446, 554:4.
 ခါး-
 လှခါး-လှခါး-Run out, as the contents of a vessel when tipped over.
 ခါး-ခါး-To dig, §561, ၁၁၁. sometimes.
 ခါး-ခါး-“To raise by putting supporters underneath.”
 ခါး-တု-“To raise up an article by putting blocks under it, Bur. ၁။
 ခါးလှ-ခါးလှ-To dig and pile up.
 ခါး-တု-“To pillow up, raise up with pillows.
 ခါးခါး-ခါး-“A pillow.
 ခါးခါးလှ-ခါးလှ-“Ground nuts, Arachis hypogea. §600.
 ခါး-ကါး-To pull oars, §452,
 ခါး-“Prefixed to adverbs of number, equivalent to some.
 ခါးဝါးခါးဝါး-တုတု-တုတု-Sometimes, occasionally, §447, 500.
 ခါးလှခါးလှ-တုတု-“ “
 ခါးဝါးခါးဝါး-တုတု-“ “
 ခါး-ဝါး-To be bent down, as the limbs of a tree with fruit.
 ခါး-ခါး-Smoke, to ascend as smoke or vapour.
 ခါး-တု-Vapor.
 ခါးခါး-တုတု-“An adverb, §474, 554:8.
 ခါး-ခါး-Jelly fish, corresponding to the Linnean genus Medusa, Bur. ၁။
 ခါးခါး-ခါး-“Bold, boldly, §554:1.
 ခါး-ကါး-to hew, fell, §456, 543:1.
 ခါးခါးဝါး-ဝါး-“Name of a month, January in part.
 ခါးခါးဝါး-ဝါး-“ February in part.

၁၅၁၈၁၅၁၈-သ၍၅၁၅၁၅၁၅-Both sides alternately.

- ခွဲ-ကရို- Shed for paddy, to give the signification of obscure language.
- ခွဲ-ကြိ- To bind fast, to confine, as in stocks.
- ခွဲ-ခွဲ- နိုင်တိုင်- A bell made of metal.
- ခွဲ-တံ- ကုကဆီသွပ်- Species of Mushroom, eaten by the Karens.
- ချ-ချ-ကျ- To be bare.
- ချ-ခပ်-ကျ- A bald head.
- ချ-ပက-ချ-ချ-ကျ-မနာ- Really, wholly, to the purpose, §490.
- ဖျာ-ချ-ဖျာ- Ashes.
- ဖျာ-ချ-ဖျာ-ဖျာ- Fire place, hearth.
- ဖျာ-ချ-ဖျာ-ဖျာ- The border of the fire place, fender.
- ချ-ချ- Wood ashes.
- ချ-ချ-ချ- Lye.
- ချ-
- ဟံချ-ခပ်-ကျ-ကျ-ခပ်- The snapping beetle, or skip-jack, §604.
- ခွဲ-ချ-ကျ- To be slack, ခွဲချ.
- ချ-ချ- a disease in children, the Marasmus.
- ချ-ချ- Cook by boiling, not including rice.
- ချ-ချ-ထိ- Warm water, boiled water.
- ချ-ကျ- To be depressed in the center, sag.
- ချ-ကျ- A coil, or bundle of rope coiled up, §684.
- ချ-ချ- a cross-bow.
- ချ-ချ-ခွဲ-ခွဲ-ခွဲ-ခွဲ- Seeds, kernels in the body.
- ချ-ခွဲ-ခွဲ-ခွဲ-ခွဲ- A boat. §489:4.
- ချ-ချ- A plant of the yam tribe; name of a month, April.
- သချ-ချ-သချ-ချ- To be undetermined, vascillating.
- ချ-ချ-ခွဲ-ခွဲ- The flea, §600.
- ချ-
- သချ-ချ- To tuck up a garment behind.
- ချ-ချ- To fold, double up; §422, a generic name for turtle, §604.
- လုံချ-ချ-သချ-ချ- Flint, §600.
- ချ-ချ-ချ-ချ-ချ- Quickly, §449, quick, §456.
- ချ-ချ-ချ-ချ-ချ- a creeper, used in medicine.
- ချ-ချ-ချ-ချ-ချ- A water insect resembling a species of Aega.
- ချ-
- ချ-ပက-ချ-လုံ-လုံ- Wholly, §656, 668.
- ချ-ကျ- Spinning wheel, §450.
- ချ-ချ-ထိ- Cold water.
- ချ-ချ-ကျ- A pestle.
- ချ-ချ-သလုံ- Roll, as any thing cylindrical or globular, §460, 567:4.
- ချ-ချ-ချ- The Cicada in its pupa state.
- ချ-
- ချ-ချ-ချ- The dysentery.
- ချ-ချ-ချ- Cholic pains.
- ချ-ချ-ချ- A winnowing fan.
- ချ-ချ-ချ- To be quick, §713, sometimes written ချိ.
- ချ-ချ-ချ- Quickly.
- ချ-ချ-ချ- Quickly, §449.
- လုံချ-ချ-ချ- Quickly, §500 (misplaced, it ought to have been in after §498.)
- ချ-ချ- a fathom.
- ချ-ချ- To talk, a word, §420.
- ချ-ချ- To press down, §525.
- ချ-
- သချ-ချ-သချ-ချ- To be undetermined, vascillating.
- ချ-ကျ- To shut down, as a lid; the thing that shuts down, §660.
- ချ-ချ-ကျ- Shut up, hide from sight.
- လုံချ-ချ- Capsize as a boat.
- ခွဲချ-ချ- The long piece of thatch that is put over the ridge pole, or over the corners of the roof of a house; used figuratively in the signification of the principal thing.
- ချ-ချ-ချ- To turn over, push over.
- ချ-ချ-ချ- Face down.
- ချ-ကျ- To put on a hat.
- ချ-ချ-ချ- A native hat.
- ချ-ချ- To reach unto; particle, §456.
- လုံချ-ချ- Before, §456.
- ချ-ကျ- a swamp.
- ချ-ချ- Generic name for the testaceous Mollusca, §66:1, 600.
- ချ-ချ-ချ- Operculum of a univalve shell.
- ချ-ချ-ချ- Name sometimes applied to Cyclostoma nobilis. ချ-ချ-ချ.
- ချ-ကျ- To excavate, as a rock; to cross a stream, to interpret, a trough, thing excavated.
- ချ-ကျ- Manner, custom, habit, or language.
- ချ-ကျ- Question precisely.
- ချ-ကျ- A ravine at the head of streams.
- ချ-ကျ- A stream.
- ချ-ချ- Set up, as sheaves of grain.
- ချ-ချ- To tilt up.
- ချ-ချ- Described as a large Scorpion, §616.
- ချ-ချ- The back, on upon, §457.
- ချ-ချ-ချ- “ “
- ချ-ချ-ချ- “ “
- ချ-ချ-ချ- “ “

- ဒီချော့ဒီချော့—အပြာခိန်ချာဃံ—The outside, as of a vessel, box, door, and the like.
- ချို—
- ချို—သိပ္ပံချို—သွပ်ပုန်ကျက်—Large sticks of firewood, §446.
- ချို—ချာန်—Generic name for many species of *Ficus*, corresponding to that section of the genus, nearly, in which the fruit is single, or in pairs, §535, 450.
- ချိုဝံး—ချိုဝံးဝံးဝံးဝံး—ချာန်ဒါ—Name given by some Karens, to the Peepul, or *F. religiosa*. ခ. ဂ.
- ချိုဝံး—ကသိန်ချာန်—Plant of the *Apocynæ* family, and probably of the genus *Tabernæmontana*.
- ဗေချိုဝံး—ဟိချာန်—Species of *Curcuma*.
- ချိုဝံး—ခါးသီး—Middle.
- တံချိုဝံး—middle of the stream, ဇေ. ခ. ဂ.
- ခွေ့—ကတိန်—To be slack. ခ. ဂ.
- ချော—ကျိ—
- ဇောချော—စိကျိ—Immodest.
- ချော—ချိန်—a mat, §439.
- ချော—ခွဲ—To be whole, unbroken as rice.
- ချိုချော—ပိန်ချိ—The Cicada in its pupa state.
- ချော—ကျိ—Rafters, of a house.
- ချော—ဝန်ခိ—A trap which spears the animals it catches, §441.
- ဘုဂံချော—သီတနံကျိ—all day. §693, 697.
- ဘုဂံချော—သီတနံကျိ—“night.
- ဘုဂံချော—သွတနံကျိ—All day.
- ဘုဂံချော—သွတနံကျိ—“
- ချေ—
- မုချေ—သန်ခိကျိ—The tamarind tree, *Tamarindus indica*.
- ချွဲ—ကျိ—an affix, §458.
- ဗံချွဲ—ကျိကျိ—Behold, §645.
- ဗံ—ဗံချွဲ—ကျိကျိ—အံး—အံးကျိကျိ—To watch over.
- ချွဲ—ချိ—affix, marking the male gender in intelligent beings, §459.
- ချွဲ—ချွဲ—တချိ—Cousin; term of salutation, §459, 420.
- မချွဲ—မချွဲ—မချွဲ—Take the dress and appearance of a man, spoken of women, ခ. ဂ.
- မချွဲ—မချွဲ—မချွဲ—မချွဲ—A male, a man, §459. ခ. ဂ.
- ချွဲ—ဝန်—To scratch, rake, paw.
- ချွဲ—ကျိ—‘To put up a curb.’
- ချွဲ—ကဝန်—Generic name for several trees of different genera and species, §600.
- ချွဲ—ချွဲ—a large tree bearing a pod. ခ. ဂ.
- ချွဲ—တီး—Reel, as thread.
- ချွဲ—ကျိ—A circle, semicircle, a coil, §684.
- ဗေချွဲ—ဗေကျိ—A flowering plant, the *Clerodendron*, of which there are two or three species, §628.
- ချွဲ—ချွဲ—ချွဲ—ချွဲ—A noose.
- ချွဲ—ချွဲ—To drive, as fowls by extending the arms, to pursue as a tiger passing in stealth from one side of the road to the other, seeking a favorable opportunity to pounce upon his prey, §452.
- ချွဲ—ကျိ—To watch for evil.
- ချွဲ—ကျိ—A pruning hook, or similar instrument.
- ချွဲ—ကျိ—A million, §604.
- ချွဲ—ကျိ—A suit at law, §429, 554:4.
- ချွဲ—
- ဗချွဲ—သညာဇာန်—ဗချွဲ—Large tree belonging to the genus *Careya*, named in honor of Dr. Carey; *C. arborea*, §535. (Tav.)
- ချွဲ— “ “ “ (Maul.)
- ချွဲ—ချွဲ—Instrument made of two rollers to clean cotton, ‘native cotton gin.’
- ချွဲ—ဗချွဲ—ဗချွဲ—သညာဇာန်—Generic name for several species of *Barringtonia*, §600.
- ချွဲ—ချွဲ—A generic name for several species of *Lacerta*, §616.
- ချွဲ—ချွဲ—ချွဲ—*Lacerta stellis*, the blood sucker.
- ချွဲ—ချွဲ—ချွဲ—The sand Lizard.
- ချွဲ—ချွဲ—ချွဲ—The flying Lizard.
- ဗချွဲ—သညာဇာန်—သညာဇာန်—A fresh water fish more than a yard long, described as a large species of cat fish.
- ချွဲ—ချွဲ—To comb, the numeral nine, §446.
- ချွဲ—ကျိ—To cast, throw, ခ. ဂ. a verbal affix, §460.
- ချွဲ—ကျိ—To reject, throw away.
- ချွဲ—ကျိ—To throw, put in. ခ. ဂ.
- ချွဲ—ကျိ—A *Limulus*, or king crab, §604.
- ချွဲ—ကျိ—A trumpet blown in with a tongue on the side, §600.
- ချွဲ—သညာဇာန်—A tree producing a drupe.
- ချွဲ—ချွဲ—A tree, a species of *Bignonia*, §535.
- ချွဲ—ချွဲ—To angle. The fishing tackle in general, or sometimes the hook alone, §441.
- ချွဲ—ချွဲ—တချွဲ—Fishing line.
- ချွဲ—ချွဲ—တချွဲ—“rod.
- ချွဲ—ချွဲ—တချွဲ—“hook.
- ချွဲ—ချွဲ—သညာဇာန်—a plant of the natural family *Rubiaceæ*.
- ချွဲ—ချွဲ—သညာဇာန်—a small animal of the genus *Tupaia*, §616.
- ချွဲ—ချွဲ—To sweep, dust with a brush or broom.
- ချွဲ—ချွဲ—ချွဲ—ချွဲ—a brush or broom, §572.
- ချွဲ—ချွဲ—To pick, as a torch with a stick; pick out, as boiled rice from the pot.
- ချွဲ—ချွဲ—ချွဲ—To stir up, or around.
- ချွဲ—ချွဲ—ချွဲ—To draw a person's attention to an object by touching him.
- ချွဲ—ကျိ—A million, ခ. ဂ. §604.

A small owl heard hooting and screeching every night in Tavoy, is probably of the modern genus *Athene* species of which have been sent up from

[illegible]

The following species are said to be poisonous.

ခန့်ဒိန္နဝဇာ—ကုသိန်ဂီ
 ခန့်ဒိန္နဒွာ—ကုသိန်ဝါ
 ခန့်ခဝံဌာ—ကုသိန်သွန်
 ခန့်မာလဒဗျာ—ကုသိန်တိအဟု
 ခန့်မာလဒဒွာ—ကုသိန်တိအဝါ
 ခန့်ပဇာ—ကုသိန်
 ခန့်ဌာပဗျာ—ကုသိန်ဝိန်
 ခန့်ဗေဝံဇာ—ကုသိန်ဒိန်
 ခန့်ပာဗ္ဗဒဗျာ—ကုသိန်ဌာ
 ခန့်ဝဇာ—ကုသိန်
 ခန့်ဒဗျာ—ကုသိန်
 ခန့်ဗေဝံဇာ—ကုသိန်

စမ္မုတ္တိာ ခံဝံဘိဝံ—ကုတော်စူလီလိ

စာအုပ်အမည်—ကုသလဝိသုဒ္ဓိ

စာပေဗိမာန်—ကုမ္ပဏီလီမိတက်

စာ့တု-ကုသီး-A fungus said to be an excellent vermifuge ဘုမိာ်.

[illegible]

ဒုစာ-ဆု-To seek, (Tav.) ဒုစာ.

291-8-A generation, §472, 677.

စၵ-ဆှ်-Verbal affix; together, together with,
 §471, 472. Numeral adverb, §471.

စာစာ-ဆီဆိုင်-To mix.

७१-६-To have a slight eruption.

ဗၢၣ်-ဒဗၢၣ်ဒဗၢၣ်-ဗုး-ဇုး-ဇုးအသံဉ်-A hill field,
 §430.

၁၅-တို—To expose to flames, either to broil as meat, scorch as a boat, or consume as a corpse, ၄၉. §660:1, 729.

၁၂၅-ဆု-*To seek*, §543:1. (Maul.) ဆု.

၁၅၁-၁၇-The numeral six, §531:5.

၁၂-အရှာ-To seek.

ဒုတိယဒုတိယ-Seek, ၆၄.

စမ္မ-ခုန့်—A generic name for several plants of the arum tribe.

၂၅၁-၁၆-၁၆-Go and return the same day.

မာစာပေ—ညှိလှိုင်—A fish described as a species of cat fish, but it may belong to the Spirobranchidæ, as some of the ညှိလှိုင် do.

ဒုတိယ-ဗိ—To burn partially, as in singeing off,
hairs or feathers, or in grilling meat.

၁၀၂-ဃိဝ်—‘Confine, press as with the hand or a weight’; to trace along, follow a stream, a prison.

၁၀၆-အိ- To assist, or stand ready to assist persons
or children in danger of falling.

စဝံၵ်း—ဝိး—Bee's wax, the numeral eight, \$455.
name of the month corresponding in part to July,
plants of the genus *Morinda*.

ဥဉ်စပ်—ရဲဉ်စပ်—ကျိးဃိး—ကျိးဃိး—Insect of the Bee
tribe, that produces the pitch-like substance used
in caulking boats.

၅၂၁-ဝိဉ်း-*To congeal.*

- ဖမာပဝေ—ဖိပစိ—A flowering plant introduced from America, *Polianthes tuberosa*, §628.
 ဝေ—ရှည်—To straighten what is crooked.
 ဘုံဒဝေ—သွင်အစိ—The summit of a tree. ၁၂၃.
 ဝေ—ပူ—Numeral affix to places, §484, 490:3, 516:1.
 ဝေ—ရှည်—To crawl. ၁၀၀.
 ဘုံဝေ—ဒေသိသိ—A phosphorescent centipede.
 ဝေ—ကလေး—Scandent species of bamboo, with a very small cavity.
 ဝေ—ရှည်—A verbal affix, §432, 456, 485, 682. ၆.
 ဝေ—ရှည်—A tribe of men, perhaps the Cambodians.
 ဝေ—ခေမ—ပိသတ္တ—ပိသဒေ—Species of grass, *Elusine indica*, §600.

G

- ဂေ—ခါ—To be soft, flexible, weak, §136.
 ဂေ—ကဝါ—The body of any thing; a master, lord, self, §420, 619, 420.
 ဂေ—ခါ—Master, owner, abbreviated from ဂေ.၇၄.၇၄.
 ဂေ—ဂေ—ဂေ—ခါ—The body; real.
 ဂေ—ဂေ—ကတဲကတဲ—ကခါကခါ—Softly, gently, §487.
 ဂေ—သေ—weak in mind.
 ဂေ—ခါ—A large sweep net, with the negative, to be of no importance.
 ဂေ—ဆာ—Food for animals, ၃၀. bait.
 ဂေ—ဝေ—ဝေ—ဝေ—ဝေ—ဆာ—ဆာ—Quadrupeds, animals in general.
 ဂေ—ဝေ—ဝေ—ဝေ—To abuse with obscene language.
 ဂေ—ဝေ—ဝေ—ဝေ—Name of a month corresponding in part to October.
 ဂေ—ဆါ—To be sick, §530, severe, §490:7, sore, 445.
 ဂေ—ဝေ—ဝေ—ဝေ—Sickness, §430.
 ဂေ—ဆါ—To sell, §460.
 ဂေ—သေ—Feel annoyed.
 ဂေ—ဝေ—ဝေ—“ ၆.
 ဂေ—ဝေ—ဝေ—To leap, as a beast on his prey.
 ဂေ—ဝေ—ဝေ—ဝေ—Creeping plants, growing on trees, from which fiddle strings are made. ဂေ.၇၄.
 ဂေ—ဝေ—ဝေ—ဝေ—Small tree growing on tide waters.
 ဂေ—ဝေ—ဝေ—Day time, §431.
 ဂေ—ဝေ—ဝေ—ဝေ—Severely, §567:3.
 ဂေ—ဝေ—ဝေ—ဝေ—Come in despite of difficulties, §704.
 ဂေ—To sing.
 ဂေ—ဝေ—A verbal affix, beseeching, §486, 545, 608.
 ဂေ—ဝေ—Join.
 ဂေ—ဝေ—ဝေ—Accurately.
- ဂေ—ဆေ—To sew, make a return, ၁၄၁.
 ဂေ—ဝေ—ဝေ—ဝေ—Species of screw pine, bearing a fragrant flower, *Pandanus odorotissimus*, §628, (Tav.)
 ဂေ—ဝေ—ဝေ—ဝေ—Plant, a species of *Cissus*.
 ဂေ—ဝေ—ဝေ—ဝေ—A plant of the genus *Vitis*.
 ဂေ—ဆါ—Extend in a straight line, in a series; as the posts of a house, soldiers in the ranks, and the like, numeral affix to things in a line, or series, §488; 663:2. the barn door fowl.
 ဂေ—ဝေ—ဝေ—Be different, distinguished.
 ဂေ—ဝေ—ဝေ—to erect a scaffold around a tree.
 ဂေ—ဝေ—ဝေ—Large fowls raised by the Burmans.
 ဂေ—ဝေ—ဝေ—Small Karen fowls.
 ဂေ—ဝေ—ဝေ—Fowls with black bones.
 ဂေ—ဝေ—ဝေ—Wild fowls, small like the Karen domestic fowl.
 ဂေ—ဝေ—ဝေ—A species of wild fowl the male of which is described as having two spurs.
 ဂေ—ဝေ—ဝေ—Tiger cat, §552.
 ဂေ—ဝေ—ဝေ—A generic name for several small birds of the family *Sylviadæ*, or warblers.
 ဂေ—ဝေ—ဝေ—The Tailor bird, *Sylvia sutoria*; sometimes referred to the genus *Orthotomus*.
 ဂေ—ဝေ—ဝေ—One of the Bulbuls, the Indian fly-catcher. ၂၇၀၈.
 ဂေ—ဝေ—ဝေ—A bird of the genus *Ardea*, a grey Heron, often called the water hen, §604.
 ဂေ—ဝေ—ဝေ—A beetle of the *Curculio* tribe, §600.
 ဂေ—ဝေ—ဝေ—An insect, *Coccus adonidum*, or a related species, §604.
 ဂေ—ဝေ—ဝေ—A generic name for worms; *Vermes* or *Annelides*.
 ဂေ—ဝေ—ဝေ—Worm-like reptiles, including probably, species of both *Anguina* and *Cæcilia*, §616.
 ဂေ—ဝေ—ဝေ—A generic name for butterflies, §604. (Maul.) ဂေ—ဝေ—ဝေ.
 ဂေ—ဝေ—ဝေ—A tree of the tribe *Connaraceæ*.
 ဂေ—ဝေ—ဝေ—Tree of the genus *Rourea*.
 ဂေ—ဝေ—ဝေ—Generic name for several species of *Ixora*, ဂေ—ဝေ.
 ဂေ—ဝေ—ဝေ—Tree of the genus *Bignonia*, *B. indica*, §535. (Maul.) ဂေ—ဝေ—ဝေ.
 ဂေ—ဝေ—ဝေ—a tree producing a yellowish wood, slightly fragrant, used by the native women to perfume themselves.
 ဂေ—ဝေ—ဝေ—Species of *pandanus*, or screw pine.

[illegible]

Gō——A coffin.

ဖုၤဝံၤဝံၤ—Elders, used especially when quoting the sayings of Elders, §488:2.
 ဖံၤဝံၤ—မံၤဝံၤ—A father, or mother in law.
 ဖမၤဝံၤ—မုၢ်ဝံၤ—Woman of mature age.
 ဖါၤဝံၤ—မံၤလီၤသ့ဝံၤ—To have the countenance fall.
 နၢၤဝံၤ—ဆံးအါလဲၣ်—How much? (Scrip. Catechism, 4:5.)
 နၢၤဝံၤ—သ့ဝံၤခိၣ်—Shelf in a Karen house, near the roof.
 ဝံၤဝံၤ—ခိၣ်ခိၣ်—An enigma, riddle.
 နာ—ခါ—To be few, scarce, §506, 530:3.
 နာ—ခါ—To lessen, §57.
 ဝံၤဝံၤ—ကတုၤ—To be stupified by astonishment.
 ဝံၤဝံၤ—ဝံၤဝံၤ—ဝံၤဝံၤ—ဝံၤဝံၤ—A servant, §692.
 ဝံၤဝံၤ—A person, synonymous with ဝံ.
 နာ—ခါ—To separate.
 နာ—ခါ—Stars.
 နာ—ခါ—ဆံးခိၣ်—Comets.
 နာ—ခါ—ဆံးလူၤ—Shooting stars.
 နာ—ခါ—ဆံးတူၤ—The milky way.
 နာ—ခါ—Be wild, undomesticated; bamboo splints, §536.
 နာ—ခါ—A market, §449. ဂၢ.
 နာ—ခါ—မုၢ်သီ—A nat, a term of respectful salutation, §695.
 နာ—ခါ—ညံၣ်ဆံၣ်ဝံၤ—A fish described as a species of Barbel, differing from နာ—ခါ in having the sub-operculum, inter-operculum, and ends of pectoral, ventral, and caudal fins red.
 နာ—ခါ—ဝံၤ—Tin, §549, 600, 646; a net thrown with the hand.
 နာ—ခါ—ဝံၤ—Lead, §600.
 နာ—ခါ—ဝံၤ—Peacock.
 နာ—ခါ—ဝံၤ—Wild rice. နာ—ခါ.
 နာ—ခါ—ဝံၤ—Plant of the genus Vitis, §600.
 နာ—ခါ—ဝံၤ—The crested peacock pheasant, genus Polyplectron, §604.
 နာ—ခါ—How many, how much, §505 (Maul.)
 နာ—ခါ—Name given to many bivalve shells, more usually နာ. §600.
 နာ—ခါ—To scream out from fear.
 နာ—ခါ—ကိးဝံၤ—Call loudly.
 နာ—ခါ—Generic name for bivalve shells, of the families Conchacea, Arcacea and Cardiacea, §600. Bur. ခုတ်။
 နာ—ခါ—A steep bank.
 နာ—ခါ—To tear, §460, 660.
 နာ—ခါ—ဆံး—A jacket, §603, 613, 604.
 နာ—ခါ—Name of one of the tribes of Karens, §703:1.

နွဲ့ရွာ—ထွန်ဗါဏိဏိ—Insect belonging to the phasma tribe.
 ဝံဃာ—ထိပ်သဒ္ဓါ—Bird, probably a species of Lanius.
 နှုတ်—အနှုတ်—To be poor, in adversity, ၁၄၆. ၁၄၇. to suffer, §425, 466.
 အနာ—တၢ်ဒိဉ်တၢ်နး—Suffering, §437, 448.
 နွဲ့အု—ကျပ်မင်—To come on the face in falling, ၂၇၂.
 ဝံဃာ—ဝံဃာ—Dawn, §627.
 နွဲ့ဝံဃာ—ကပြီၤကပြီၤဘိ—Be variegated with red and yellow.
 ဝံဃာ—ဝံဃာ—A salt water fish resembling the Mackerel, and is a member of the related tribe, the Leinæ.
 နွဲ့—Interrogative adverb, §508.
 နွဲ့—Where? whither? §420, 480:1, 508. ဝံဃာ.
 နွဲ့—Where, whither, §508.
 နွဲ့—Where.
 နွဲ့—Which? ၁၁.
 နွဲ့—To be cowardly.
 နွဲ့—Inability in the eyes to gaze on an object.
 နွဲ့—To be dishevelled, as the hair.
 နွဲ့—The Hoopoe bird.
 နွဲ့—The shoulder. (Tav.) နွဲ့.
 နွဲ့—To be startled, to start,
 နွဲ့—By accident, accidentally, §294:1, 507, 449:3.
 နွဲ့—to be spicy, the sensation of having the circulation obstructed, to have a limb sleep.
 နွဲ့—A sensation of smoothness of the flesh preceding a fever.
 နွဲ့—To be cool, §490:1.
 နွဲ့—The shoulder. နွဲ့. (Maul.)
 နွဲ့—To shave off irregularities or angular edges, drawing the article between the knife and finger.
 နွဲ့—To draw a thing through the hand to rub off the dirt, or as a branch to strip off the leaves.
 နွဲ့—To polish by cutting from the person.
 နွဲ့—The name of a tribe of Karens, §703, 448.

နံပ-ပြဲ—Have an eruption of small pustules.
 နံပ-ဇာန်သွံ—Pimples.
 နံပဇာ-နံပဇာဝံ—Prickly heat.
 နံပလံ-ဆိန်လိပ်—The Salwen river.
 နံပလံလေ့လံ—A very large stream, or body of water.
 နံာ-ဆိ—A weight, the eighth of a rupee, two annas.
 နံာ-ပဏ္ဍိ—Scaffolding from which paddy is poured down for the wind to blow away the chaff.
 နံာ-ပြဲ—To pour down paddy for this purpose.
 ဘနံာ-ရေခံာ-သဘွံ—Rush on a person or thing with an intent to seize. ၂၀. ၄၆. ၁၁၈.
 နံဝ-သဗြာ—Brush, rubbish.
 နံဝ-သဘာ—A mass of brush, or bushes. ၁၁၈.
 နံဝ-ဗြာ—To ram in, with a rod or stick.
 ဘံာနံဝ-သွံခါ—To strain out the water in washing rice.
 ချံာနံဝ-ညိ—To reject, throw away, §460.
 ဘံာနံဝ-နီသံး—A syringe.
 နံာ-ဆိ—Name given to both Casuarinas, and pine trees.
 နံာနံဝ-သဗြာ—To shake as a bottle with water, a basket with its contents in a stream, or a gargle in the throat.
 နံာနံဝ-ဆွဲဆွဲ—To tremble.
 နံာနံဝ-တဝီ—To gather the dirt from a thing, as leaves out of paddy with the hands.
 နဝ—
 နဝ-ကပြဲ—Be dazzling.
 နဝ-ဆိ—To abate, as the waters of a river.
 မာ ခံဝ န နဝ ဘာ လူ ခံဝ န ဘွဲ့ လိ. မာ ခံဝ ခ
 ရော ဘာ လူ ခံဝ န ဘွဲ့ ဘာ. မာ လာ မာ ချာ န ခေ
 လ ချာ ခံဝ န ခေ ပဗာ ဂါဝါ လာ ခါခါ. လာ.
 ခေ ခါ ခံဝ န ကံဝ ခါ ခေ ပါ ခါ န ကံဝ ခါ ခေ ခါ
 ခေ ခါ လာ ခါ ကံဝ ခံဝ လာ ခါ ကံဝ ခံဝ လာ ခါ
 ခါ ခါ ခါ. မာ န လာ လာ. ခါ ခါ ခါ ခါ ခါ
 ခါ လာ. ခါ ခါ လာ ခါ ခါ. မာ ခါ ခါ, မာ ခါ ခါ.
 မာ ခါ လာ, မာ ခါ ခါ မာ မာ လာ.
 နဝ-ဘဗြာ—At once, §509. (Tav.) ဘာဗာ.
 နဝ-ဆိ—Adverb qualifying verbs of speaking when two or more persons are talking. ၁၆၅.
 နဝ-ဗြာ—A ring worm.
 နဝ-ဆိ—a torch.
 နဝ-ဆွဲ—To bow, bend down. ၁၁၈.
 နဝ-ဗြာ—Fruit just formed.
 နဝ-ဗြာ-မာနဝ-မာဗာ-မာဗာ (Tav.) မာဗာ
 မာဗာ (Maul.) Be possessed of super-human powers, §391, 429.
 နဝ-ပဗြာ—A fabulous being, a dragon. ၁၁၈.

နဝ-သကီ—Together, §368:1, 510.
 နဝ-ဆိ—To visit, §456.

၈

နဝ—A formative prefix, §511, 522, 712
 နဝ-တဝါ—To change money.
 နဝ-တဝါ-တဝါ—the Palmyra palm, B. flabelliformis, §535.
 နဝ-ဗြာ—A connective particle, §420, 516, 554.
 နဝ-တဝါ-တဝါ-သတဝါ—A particle, §516.
 နဝ-တဝါ-တဝါ-တဝါ—A shell of the genus Cyclostoma, §66, 600.
 မာ-မာ-မာ-မာ—Because, §630.
 မာ-မာ-မာ-မာ—Because, §630.
 မာ-မာ-မာ-မာ—Therefore.
 နဝ-တဝါ—To carry loads on the head, §538, obstruct, overcome in argument; a num. affix, §517.
 နဝ-တဝါ—To straddle, expand.
 နဝ-တဝါ—Betroth. ၄.
 နဝ-တဝါ—A particle, §518.
 လာဗာဗာ-လာဗာဗာ—Exhaust every effort.
 နဝ-တဝါ—To be thick, §489:4.
 နဝ-တဝါ—To draw out, make an effort; a particle, §519, 593, 595.
 နဝ-တဝါ—Really, truly. နဝ-တဝါ.
 နဝ-တဝါ—Petroleum, §600. လူခံဝ ခံဝ.
 နဝ-တဝါ—Entreat, supplicate (Tal.)
 နဝ—
 နဝ-တဝါ—An adverb, straight, §65.
 နဝ-တဝါ—To shake.
 နဝ—
 လာဗာဗာ-လာဗာဗာ—The sulphuret of antimony, §600.
 နဝ-တဝါ—To dispute, (Bur.) တဝါ.
 နဝ-တဝါ—To hew even, make straight or even.
 နဝ-တဝါ—A particle, §555, 454,
 နဝ-တဝါ—Really, truly, §530:2.
 နဝ—A particle, an expletive, §233, 716. ခ. ၁၁၈.
 နဝ—
 နဝ-တဝါ—a booth.
 နဝ-တဝါ—A high booth, or tower.
 နဝ-တဝါ—To form, make, §543:1.
 နဝ—
 နဝ-တဝါ—The water melon, 600.
 နဝ—
 နဝ-တဝါ—To be in an excited state; to rise up, to transmigrate.

၅၇၅- A particle used at the end of dependant clauses, as in the following examples င.,

၆၅

ခပ်ခပ်-ခပ်ခပ်-ခပ်ခပ်-Mouth of a bottle, cave, or the like.

- ဘုံစပ်—ခိုင်ဆိုင်—A stump.
 ဘုံရံ—တူရံ—The Dorian, §520, 535.
 ဘုံ—ကြံ—A plough, or harrow. (Tal.) §450.
 ဘုံ—ကတား—To form a cavity by turning together the edges of an article; the inside of a garment, the hollow formed by it.
 ဘုံဝံ့—သွပ်ဝံ့—Suckers.
 ဘုံ—ကြံ—A chasm, valley.
 ဘုံလှေ—ဘုံလှေ—ကတား—A mountain.
 ဘုံမံ—ကရု—Humble bee, §604. ဘုံမံ.
 မဘုံ—မဘုံ—ခိုင်တိုင်—မဘုံ—Castor-oil plant.
 ဘုံဝံ့—also ဘုံဝံ့—တားချုပ်—grasp with the hand, §542. Num. affix, §542.
 ဂဝံ့—ခိုင်တိုင်—A spoon, §60.
 ဘုံ—ထုပ်—A bag, wallet.
 ဘုံ—တူ—To receive, a particle, (Tal.) §541.
 ဘုံဒေ—တူလိပ်—To accept, §449:3.
 ဘုံ—ခိုင်—To receive, suffer, §541. & Bur. ခံ။
 ဘုံဒေ—တူလိပ်—To testify.
 ဘုံဘုံ—တူလိပ်—Save.
 ဘုံ—တူ—To restrain, to bear, endure, §432.
 ဘုံဘုံ—ထုပ်—A bamboo water bucket, §654:2.
 ဘုံဘုံ—ထုပ်—ထုပ်—The sink in a Karen house, place for the water.
 ဘုံ—တူ—To tie up hanks or skains of thread.
 ဘုံ—တူ—To be childless.
 ဘုံ—ခိုင်—Capacity to receive, as a basket.
 ဘုံ—တူ—To be of sufficient capacity.
 ဘုံ—တိုင်—To plan, determine.
 ဘုံ—ကတား—A juncture, time or place of union. & §508, 543:4.
 ဘုံ—တိုင်—Stop. &.
 ဘုံ—တိုင်—What time, when?
 ဘုံ—တိုင်—What time, when?
 ဘုံ—တိုင်—What time, when?
 ဘုံ—တိုင်—At this time, then.
 ဘုံ—တိုင်—“ that “ “
 ဘုံ—တိုင်—Place, §650.
 ဘုံ—တိုင်—To be rich.
 ဘုံ—တိုင်—A setting pole.
 ဘုံ—တိုင်—Be long, high, §474, 489:4; an affix, §433, 527.
 ဘုံ—တိုင်—To be stupified by astonishment.
 ဘုံ—တိုင်—To wonder, be astonished.
 ဘုံ—တိုင်—Any one, (Tal.) §250, 562.
 ဘုံ—တိုင်—“ “ “
 ဘုံ—တိုင်—Birds with long bills, as snipes, §604.
- ဘုံ—တိုင်—Shells of the genus Pteroceras, §600.
 ဘုံ—တိုင်—The man next in authority under the chief.
 ဘုံ—တိုင်—Gold, (Tal.) §600.
 ဘုံ—တိုင်—A prison, §574. Bur. ထောင်။
 ဘုံ—တိုင်—A thousand.
 ဘုံ—တိုင်—To strike with the elbow, §68.
 ဘုံ—တိုင်—A raft, §663:4.
 ဘုံ—တိုင်—A creeper bearing a red plumb, Elæagnus conferta, §600.
 ဘုံ—တိုင်—To make lines, & a line, §456, rule, as paper, §691:2, a seam; a bridge, §691:2.
 ဘုံ—တိုင်—The string that binds up the hair.
 ဘုံ—တိုင်—Still, silent, §426.
 ဘုံ—တိုင်—Particle, §426.
 ဘုံ—တိုင်—A large variety of plantains.
 ဘုံ—တိုင်—Flowering plant of the family Orchidaceæ.
 ဘုံ—တိုင်—To grasp with the hand, a particle, §542.
 ဘုံ—တိုင်—A particle, §31, 296, 425, 480, 543, 612.
 The printing of this particle, and its derivatives, has, while this work has been going through the press, been changed to ဘုံ. It is so pronounced sometimes, and ဘုံ is heard occasionally. See remarks under ဘုံ.
 ဘုံ—တိုင်—At, (prefixed to words denoting place.)
 ဘုံ—တိုင်—When, (prefixed to sentences.)
 ဘုံ—တိုင်—All, §425.
 ဘုံ—တိုင်—Where?
 ဘုံ—တိုင်—Where?
 ဘုံ—တိုင်—“ “ “
 ဘုံ—တိုင်—Where.
 ဘုံ—တိုင်—Here.
 ဘုံ—တိုင်—There.
 ဘုံ—တိုင်—At this time, then.
 ဘုံ—တိုင်—“ that “ “
 ဘုံ—တိုင်—At this place, here.
 ဘုံ—တိုင်—At that place, there.
 ဘုံ—တိုင်—At this place, here.
 ဘုံ—တိုင်—“ that “ there.
 ဘုံ—တိုင်—Yonder, there, §716.
 ဘုံ—တိုင်—Any where, §716.
 ဘုံ—တိုင်—As, whatever, (preceding a clause.)
 ဘုံ—တိုင်—As much as, whatever, (following a verb.)

၁၃၈-ထိဒါ-To be at enmity.

a conjunction, sometimes a preposition, §516,
554. ဝၢ်.

ဝၢ်-ဒဲ-To slap. ၄၃.

ဝေါ-ဝေါ-ထဲ-A particle, an expletive, §716.

വീര്യം-താകാ-A particle, §555, 457. വീര്യം.

စေ့စေ့-ကဲကဲ-သက်သက်-Each other, §423.

(Tal.) ๑.

ပဝေါ-ပဒဲ-The chevrotain, §552.

၆၁၆၁၂—၆၁၆၁၂၀၀၆၁၆၁၂—တၢ်ဒီးတး—တၢ်ဒီးတူၣ်
 တၢ်ဒီးတး—Sin, and the punishment of sin, §437,
 554:3, 674.

မိမိ-ဒေဝ-အ သမီးတော်၊ § 10.

ဝိၣ်-ဒီး-လၢ-A connective particle, §516, 554.

Now printed. 6s.

କଞ୍ଚିତ—§423. an error of the press for କଞ୍ଚିତ.

၁၆၂၈-ဒေရ်- A water bucket.

മോക്ക-ഉക്ക-High spring tides.

ပဝေါ-သဲ-A generic name for several species of Loranthus, a parasite, ပဝေါ.

ဝဲၵ်း—ရှု—ဒဝေဒဝဲၵ်း—ဒဝဲၵ်းဒဏှာ—အမှုအသိး—Be
fierce.

ဝိသုဗ္ဗေ—ဝိသုဗ္ဗေ—ထိန်ကံန်—it is pronounced both ways at Tavoy, a generic name for several species of Parrots, and Parroquets. Four species of this family are distinguished; but without a qualifying root, the common parroquet seen in flocks, *Palærmis torquatus*, §604.

ဝေါ့ဗၢ်စၢ်ခံၤ—ထိပ်ကံၣ်ဆွဲ—A small parroquet.

ဝေါ့ဗလေဒဂျာဂ်—ထိန်ကိုင်ဆွဲ—A very small parrot or
parroquet with a red rump. ဒဝံၤလၢဂၢၤသုၤမး
ဂၤလၢၤ. Probably 'The little red rump Lari-
keet.' Some say this is the same as ဝေါ့ဗ
လေဝံၤလၢ, but they are probably different spe-
cies.

ဝေါ့ဗ်လ်ဟ်—This is a foreign species and is distinguished by the Karens from the others not only by its color, but also by its longer tail.

ဘုံခါး—ထိန်တံငါး—A species of Parrot or paro-
keet that never flies in flocks.

ခေါ့ဖ် ဓာယျါဒါ—ထိန်ကံဉ်ဒိဉ်လဲဉ်—Generic name for:
Gulls.

ဝေဖို့-ကဒ္ဒ-Be stunted.

ဝဝယ-ဝွ-ဝွ- a large tree bearing a pod.

ခေမာပံ့—ကိရ်—A species of grass with a fragrant root of the genus *Andropogon*, ၆၆၀. (Maul.)
ခေမာပံ့.

၁၇၅-၅၁—To conceive ; ၄. ၆၃. a wheel, to be do-
mesticated.

၂၆၁-လွှဲအဝါ—The wheel of a carriage.

စာအုပ်အမျိုးအစား—A pregnant woman who has no husband.

တမ္ဘာ့သား-ဟူသောစကား-**A bastard.**

ဝိ-ဒိ-ဝိ-A connective particle, sometimes

ဝံ့ၵုၵု-သိဒ္ဓိ- Small posts of a house.

n.

၎င်း-နံ-The pine apple, \$600.

ဂျာနလ၊ နှစ်စဉ် အေအေ ဇာဒ် ဘာ့စ် ဟိန်း၊ ဗီဒီယို
 နှစ် ၁၀၀ နှစ် အေအေ ၁ နှစ်၊ နှစ်စဉ် အေအေ ၁ နှစ်
 အေအေ ဂျာနာ ဂျာနာ အေအေ ၁၀၀။ နှစ်စဉ် အေအေ
 ဘီဒီ ဘီဒီ။ နှစ်စဉ် အေအေ အေအေ အေအေ အေအေ
 အေအေ ၁၀၀။ နှစ်စဉ် အေအေ ဘီဒီ အေအေ အေအေ
 အေအေ အေအေ အေအေ အေအေ အေအေ အေအေ
 အေအေ အေအေ အေအေ အေအေ အေအေ အေအေ

[illegible]

ဗာဏုဒါမာ—ညှပ်လှေခိန်—Porpoise. ဗာလုံခိန်

ပ.

ပ—ပ—The first personal pronoun, plural number, §420, 575, a formative particle, §575:1.

ဂဝံပဗာဏုဒါမာ—The cheek. (Maul.) ဂဝံပဗာဏုဒါမာ

ပဗာဏုဒါမာ—ဝါရမံ—Virtues, Pali ဝါရမံ

ပပမိ—ပပ်သလင်း—Flat.

ပ—ပပမိ—ဘွန်ဘွန်—Things flat, as boards or plates, §576.

ပပမိ—ကဘွန်—To be flat.

ပ—ဘွန်—Numeral affix to things flat, §576.

ဘုံပ—သွန်ဘွန်ဘွန်—A board, §489:4, 521.

ပ—ပ—A formative prefix, (Tal.) §554:6, to bale water out of a boat, Bur. ပက်

ပပဝံ—ပပကူ—Do good.

ပပမိ—ပပကံ—To regard, §554:6.

ပပကံ—ပပကံ—ပပကံ—ပပကံ—To regard.

ပပ—ပပ—A plant of the natural family Gramineae.

ပပပပ—တပပပ—Disorderly.

ပပ—ပပ—သိမ်းကလင်း—Suddenly, §426.

ပပ—ပပ—A plant from which a hemp is made, *Crotalaria juncea*.

ပပ—ပပ—A plant from which Arrow root and Sago are made at Mergui, *Tacca pinnatifida*.

ပပ—ပပ—Large tree of the genus *Laurus*, စပေခိန်.

ပပ—ပပ—The sea, Bur. ပပလယ်

ပပ—ပပ—ဝံပပပပ—သိမ်းကလင်း—Tree, *Xylocarpus granatum*, §535. (Tav.)

ပပ—ပပ—“ “ “ “ (Maul.)

ပပ—ပပ—ခွန်ဘိတ်ခိန်ခိန်—ခိန်ခိန်ခိန်ခိန်—The Hermit crab that takes possession of empty shells.

ပပ—ပပ—သံခိန်ခိန်—Waves.

ပပ—ပပ—A weed, a species of *Jussieuia*.—ကခိန်ခိန်—Species of *Corchorus*. Bur. ခိန်ခိန်

ပပ—ပပ—A pipe.

ပပ—ပပ—ခိန်ခိန်—A species of *Jambosa*.

ပပ—Silently. ခခ.

ပပ—ပပ—သိမ်းကလင်း—Stealthily, §65:3. စပေခိန်

ပပ—ပပ—ပပ—ဘွန်ကလင်း—Particle, silently, §426.

ပပ—ပပ—ကလင်းကလင်း—Affix to verbs of speaking, to speak like a Foreigner, §68:8.

ပပ—ပပ—Slender species of bamboo, found on water courses, §522.

ပပ—Reed. Mat. 27:30.

ပပ—To be small, §430.

ပပ—ပပ—တခိန်—တခိန်—A little, §577.

ပပ—ပပ—အပြေအပြေ—Small things.

ပပ—ပပ—Palm of the genus *Corypha*, whose leaves are used for writing on, §609. (Tav.) ဖာ.

ပပ—ပပ—တခိန်တခိန်—Gradually..

ပပ—ပပ—တခိန်တခိန်—A little.

ပပ—ပပ—To fight as a hog with tusks ; to dip up with the hand ; a num. affix, §578.

ပပ—ပပ—ဘွန်ဘွန်—Things flat, as boards, or plates, §576.

ပပ—ပပ—ကဘွန်—To be flat.

ပပ—ပပ—To be complete, ခ. ခ.

ပပ—ပပ—ဝါရမံ—ဝါရမံ—A door, §525.

ပပ—ပပ—ဝါရမံ—ဝါရမံ—A gateway, (Tal.)

ပပ—ပပ—First person plural after the verb, §425, 575:3.

ပပ—ပပ—Rule, govern, §624, (Tal.) ပပ.

ပပ—ပပ—တခိန်—Name applied to the spathe of flowers of the palm family.

ပပ—ပပ—Rule, (Tav.) ပပ.

ပပ—ပပ—The call of a deer, or tiger.

ပပ—ပပ—Gimlet, or auger.

ပပ—ပပ—အခိန်—A large Karen basket, usually a fixture in the house.

ပပ—ပပ—အပြေအပြေ—Small things.

ပပ—ပပ—To open, Bur. ဖွင့်

ပပ—ပပ—ကဘွန်—ကဘွန်—Be swelled up with the Dropsy.

ပပ—ပပ—To bank up, as a paddy field.

ပပ—ပပ—To pile, (Bur.) ; a story, (Tal.) §579.

ပပ—ပပ—တပပ—A considerable quantity, indefinite, §579:3.

ပပ—ပပ—ဘွန်—A numeral affix to piles, §579:1.

ပပ—ပပ—Numeral affix to piles, ဝံပ §203, 579.

ပပ—ပပ—သံခိန်ခိန်—Waves.

ပပ—ပပ—A particle, suddenly, unexpectedly, §65.

ပပ—To read, §561, (Maul.) ဖာ.

ပပ—ပပ—The salt water Muscle, *Mytilis*, §600; applied also by some to shells of the genus *Pecten*, scallop shells.

ပပ—ပပ—Who, whose, (Tav.) ဖာ. §561, 597.

ပပ—ပပ—Interrogative pronoun, ဖာ. §597.

ပပ—ပပ—Chide, chastise.

ပပ—ပပ—Waves.

ပပ—ပပ—Burman nuns, §490:3.

ပပ—ပပ—Disorderly.

ပပ—ပပ—Have angular sides, as a crystal, §600.

ပပ—ပပ—ညှပ်လှေ—The air bladder of a fish.

ပါးဝါးဝါး—*Place where the chaff lies.*
 ပါး—*Palm of the genus Corypha, whose leaves are used for writing on, §600. (Maul.) ပါး.*
 ပါး—*To cut, §432.*
 ပါး—*To weed, §425, Error of press for ပါး §430:2.*
 ပါး—*A generic name for three different species of cat fish.*
 ပါး—*One of the true Si-lurinae, that 'division of the family which represents the Eels.'*
 ပါး—*Said to resemble the above.*
 ပါး—*" "*
 ပါး—*Be inclined, oblique, obliquely. ပါး.*
 ပါး—*" "*
 ပါး—*စာ ဝါး ဝါး ဝါး ပါး ပါး ပါး.*
 ပါး—*စာ ဝါး ဝါး ဝါး ပါး ပါး ပါး.*
 ပါး—*စာ ဝါး ဝါး ဝါး ပါး ပါး ပါး.*
 ပါး—*To cut, clear land, §492.*
 ပါး—*Generic name for several plants of the families Asclepiadaceae, or Apocynaceae.*
 ပါး—*Ashes, §503.*
 ပါး—*Fire place, hearth.*
 ပါး—*The border of the fire place, fender.*
 ပါး—*Mental derangement when imaginary objects are supposed to be seen.*
 ပါး—*A name given to several trees of the genus Baubinia, §535.*
 ပါး—*The white ant in the imago, or winged state, §600, 560.*
 ပါး—*Small species eaten by fowls, not by men, like the other.*
 ပါး—*Generic name for several species of Coix, §450.*
 ပါး—*To paddle, flap, §530:2. ပါး.*
 ပါး—*A paddle.*
 ပါး—*A rudder.*
 ပါး—*To open out, as a passage through grass, or hair.*
 ပါး—*To be bent down, as grass by the wind.*
 ပါး—*Beads.*
 ပါး—*wattles.*
 ပါး—*An edge; a binding, rim.*
 ပါး—*Edge, applied to mats, garments, and the like.*
 ပါး—*Species of Rourea, a flowering shrub.*
 ပါး—*Described as a large species of fresh water cat fish.*

ချီ၍—စီး—To shoot forth, as a ball from a gun, or
water from a spring.

ငှာအုပ်—တီးဖျား—To go astray.

ဘုံဘုံအုပ်—ထိစိပ်ပါး—A spring.

ခေ့ လှေ အုပ် အစား.

ချော လှေ အုပ် အစား.

စု ဂေ့ လှေ ချော လှေ ၃ ဘုံ ခေ့ လှေ ဂေ့, ချော လှေ ၁

ခေ့ လှေ ဂေ့ ခေ့ အုပ် အစား.

စု ခေ့ ခေ့ လှေ ၁ ခေ့ ဂေ့, ဂေ့ လှေ ခေ့ ဂေ့ အုပ်

ဘုံ ခေ့ ခေ့ ၃ လှေ ဂေ့ စု ဂေ့ လှေ ၁.

စုအုပ်—စုအုပ်စုအုပ်—မူကဏ္ဍ—မူကဏ္ဍ—မူကဏ္ဍ—Man
in general, the Karens in particular, §428.

လှေအုပ်—လှေအုပ်—Anciently, formerly.

လှေအုပ်လှေအုပ်—လှေအုပ်လှေအုပ်—“ “

အုပ်—အုပ်—Numeral affix, §600.

အုပ်—a knoll, white ant's hill, and the like.

အုပ်—Cocoanut tree, §535.

အုပ်—ခေ့—Cockroaches, Blatta, §604.

အုပ်—ကဏ္ဍ—သဘာဝ—Holy Basil, Ocimum sanctum, §450.

ဘုံအုပ်—ခေ့—A quadruped, probably a species of polecat. An insect, a large beetle.

အုပ်—အုပ်—Visible.

မူအုပ်—လှေအုပ်—To show, make visible.

အုပ်အုပ်—အုပ်အုပ်—ဘုံ—ခေ့—ခေ့—Clearly, §65.

အုပ်—အုပ်—Be generous.

အုပ်—အုပ်—Through.

ခေ့အုပ်—ခေ့အုပ်—Pierce through.

ခေ့အုပ်—ခေ့အုပ်—ဝေ့အုပ်—Go through.

အုပ်—အုပ်—Peg a tree to ascend it, the ladder thus made.

အုပ်—ဝေ့—Numeral affix, §601.

အုပ်—ဝေ့—To remit, as a fever.

အုပ်—အုပ်—To sprout, put forth shoots, §553; the spine. ၄၃.

b

ဘုံ—ဘုံ—ဘုံ—ဘုံ—ဘုံ—ဘုံ—To worship, §425, salute with closed hands, ၁၃၀.

ဘုံ—ဘုံ—an animal resembling a small porcupine

ဘုံ—ဘုံ—To hit; §425, 430:2, 550:1. right, proper, §495, a particle, §603, 421, 543:4.

ဘုံ—ဘုံ—Must, §603:1:2:3, may, §603:4. ၄. ၁၄၃. ၁၅၀.

ဘုံ—ဘုံ—May not, ၁၅၁. “

ဘုံ—ဘုံ—Equivalent to a preposition, §603:5, 6, 7, 8.

လှေ—ဘုံ—ဘုံ—A negative particle, §603:9, 650.

လှေ—ဘုံ—ဘုံ—ဘုံ—ဘုံ—ဘုံ—Perhaps, §603:11.

လှေ—ဘုံ—ဘုံ—ဘုံ—ဘုံ—ဘုံ—One after another, §603:12.

ဘုံ—ဘုံ—Proper, suitable, §603:13.

ဘုံ—ဘုံ—Be pleased with, fall in love with.

ဘုံ—ဘုံ—To wish for, desire, choose.

ဘုံ—ဘုံ—The mustard plant, §450, 529.

ဘုံ—ဘုံ—The radish, turnip, or cabbage.

ဘုံ—ဘုံ—Why? ၁၅၁. §468:3, 476:1, 487, 603:15.

လှေ—ဘုံ—Fall and come in contact with the thing denoted by the complement of the verb, §450:1.

ဘုံ—ဘုံ—Why, §40, 573:2.

ဘုံ—ဘုံ—Put forth a spadix, လှေ—ဘုံ affixed, to turn down as in descending from a mountain top, or the turning down of a stem of plantains; a particle, §543:3, 602.

လှေ—ဘုံ—လှေ—ဘုံ—Yonder, §602:2.

လှေ—ဘုံ—လှေ—ဘုံ—လှေ—ဘုံ—On that side, or on the other side, §32.

ဘုံ—ဘုံ—A rupee, §425.

ဘုံ—ဘုံ—ဘုံ—ဘုံ—Sin, and the punishment of sin.

ဘုံ—ဘုံ—To be yellow, §490:3.

ဘုံ—ဘုံ—Yellow flowered species of Celosia, commonly called Amaranthus.

ဘုံ—ဘုံ—ဘုံ—ဘုံ—Yellow headed weaver bird, §604.

ဘုံ—ဘုံ—ဘုံ—ဘုံ—The mango bird, a species of Oriole, §604.

ဘုံ—ဘုံ—လှေ—ဘုံ—A bison, §552.

ဘုံ—ဘုံ—The jaundice.

ဘုံ—ဘုံ—ဘုံ—ဘုံ—A shell, Bulimus atricallosus, §600.

ဘုံ—ဘုံ—A ship, §439.

ဘုံ—ဘုံ—ten millions. ၁၅၁.

ဘုံ—ဘုံ—Fine cloth.

ဘုံ—ဘုံ—Plant, described as belonging to the Yam, or Arum tribe.

ဘုံ—ဘုံ—လှေ—ဘုံ—Mesobema, an animal of the Ichneumon tribe, §552.

ဘုံ—ဘုံ—ဘုံ—ဘုံ—Generic name for tadpoles, §600, 613.

ဘုံ—ဘုံ—ဘုံ—ဘုံ—Cyamoposis psoraloides, a native bean.

ဘုံ—ဘုံ—ဘုံ—ဘုံ—Name given to several beans, usually of the genus Dolichus, as defined by Roxburgh, §600.

ဘုံ—ဘုံ—ဘုံ—ဘုံ—Flowering plant, Clitoria ternata, §628, the same name is also given to the Sword bean, and to the Pea plant.

ဘုံ—ဘုံ—ဘုံ—ဘုံ—A kingdom.

ဘုံ—ဘုံ—ဘုံ—ဘုံ—A Bird of the Gull tribe, Scissors-bill. Rhynchops nigra.

ဘုံ—ဘုံ—Young in age.

မေရူး-မာကျီ—Tree producing the Shan black dye,
Diospyrus mollis.
မေရူး-မာကျီ—Canna indica, မိန့်ညိုလှော်။
မေရူး-မာကျီ—Plant, a small species of Commelina.
မေ-မာ—A son in law.
တမေ-တမာ—Blacksmith.
တမေ-ပုသေးတံဖိ—A hunter. cc,
မေ-မာ—An adverbial particle, §622. (Tav.) မေ.
ဟမေဟမေ—ဘဉ်မိဉ်ဘဉ်မး—Grieve.
မာ-ကမိ—The spleen.
မာ-မိ—A lick, a small box resembling a pill box,
§449.
မေရူးမီး—ထိပ်ဒိပ်နဲး—Plants belonging to the Eu-
phorbia and Cactus families, §522, 535. (Maul.)
တမေရူးမီး.
မူ-မိ—To bark, §650.
မူ-မိတ်ဂါ—An uncle, §452.
မူဝေဝေဝေဝေမာ—ဘိကလု—မီးမကူ—lady bird bee-
tle, Beetles of the Linnean genus Coccinella, §604.
မူဝေဝေမာ—ထွန်မိတ်ကျီ—Species of mason wasp.
မူချေ့—သင်္ဃာတိကျီ—The tamarind tree, Tamarindus
indica.
မူမူမူ—မွေးနပ်—A tree of the natural family A-
pocynaceæ, producing a species of lance wood,
Bur. မျက်နှာပန်။
တမူမူမူ—အစိအကမိ—Power.
မူ—သမိဉ်—To succeed in obtaining, as in hunting.
မူက—မူကမာကံ—မငါတနံ—Last year, §478.
(Tav. Ran)
မူမူမူ—ညဉ်ငါမိ—Generic name for sharks of the
genus Squalus, §616.
မူမူမူ—ညဉ်ငါမိပန်—Generic name for ham-
mer-headed sharks of the genus Zygaena, §616.
မုံမုံ—မိမိ—To dream, §703.
မုံမုံ—မာကျီ—Mangosteen tree. §535, (Maul.)
မေမေ.
မုံ—မိဉ်ခွေ—The cover to a မုံမုံ, or large jar.
မုံ—သမာ—သမာ—A generic name for trees of the
genus Eugenia.
မုံ—မုံ—Nails, hoof.
မုံ—ကိဉ်မုံ—Yeast, Leaven.
မုံ—မုံ—To do or say at random.
မုံမုံမုံ—မုံမုံမုံမုံ—A generic name for
Patella formed shells.
မုံမုံမုံ—မုံမုံမုံ—A plant of the genus Pon-
tedera, §628.
မုံမုံမုံ—ထံမိဉ်ပု—မိဉ်လွှာမိ—The whirling water
beetle.
မုံ—မုံ—To sleep, 449.
မုံမုံ—မုံမုံ—Lie down.

မာ်မ—မာ်၁ဗျာ်—မိသပုၤ—Be sound asleep. ၂၀.
မာ်၁ခ—All gone to sleep. ၃၀.
မာ်မ—မာ်ဗျာ်—မိသပုၤ—Sleep.
မာ်မာ်—သးဝံင်—သဒ္ဓါ—To sing praises, sing to
sleep.
မာ်မာ်—ပိုင်မိ—Lay down an infant to sleep, §449.
မာ်မ—မိစိုက်—To dream, §703, 693.
လဲၣ်မာ်—လိပ်မိ—A bed.
တမာ်တမာ်—ကမာ်ကမာ်—To wonder, be aston-
ished.
ဟမာ်ဘျာ်—ညှိန်မိခွဲ—A fish resembling the Barbel,
but wants the cirri of that genus, §604.
ဟ မာ် ဘျာ် ကေ ကေ တေ ဟာ လော စလာ။ ဒလာ သ
ကေ ဒ မာ် သ ဟေ တေ, ဒ ဟံ ကေ ဒွာ ဒွာ သာ သာ
တေ ဟံ ဟာ လော။ ဒ ကံ တေ ဒေ ဒါ။
မာ်မာ်—မာ်၁မာ်—မာ်သမိ—Sea, (Tal.)
မာ်မာ်—ကမိ—A plant of the ginger family, and per-
haps of the genus Zingiber.
မာ်—မိ—To be ripe.
မာ်၁ယုမာ်၁သ—မာ်၁ယုမာ်၁သမာ်—မိညှိန်မိသး—ညှိန်မိသး
မိ—To be contented, satisfied.
ဒုၣ်မာ်၁ဒုၣ်မာ်၁—ဒိုင်တစီ၊ ဒိုင်တစီ—Live on the labors
of others.
မာ်၁တေ—မိၣ်ဗျာ်—မိၣ်လိမ့်—A name common to
two or three species of Hedychium.
မာ်၁တေ—သမိကျိ—A name given to two or three
plants, one of which is a creeper from the bark of
which the Burmans make their paste board.
မာ်—မိ—Wild, a name, မာ်.
မာ်မာ်—သိုင်မိ—သိုင်မိ—A cat, §552.
မာ်မာ်—သိုင်မိ—သိုင်မိ—A tree with alter-
nate leaves bearing a small berry.
မာ်မာ်—သမိအံ—The inhabitants of the Deva
heavens.
မာ်—မိ—A tail.
မာ်မာ်—ပတုၣ်ချေး—Scorpions.
မာ်မာ်—သကာ်—The shelf over a Karen fire
place.
မာ်မာ်—မိမိညှိန်—A plant of the ginger family
and probably of the genus Alpinia, မိမိညှိန်။
Some Karens apply the same name to the Bur-
man. မိမိတေတ်။ Gloriosa superba.
မာ်—မာ်—မာ်၁တံၢ်တံၢ်—Cooked rice, §456. ၃၀.
မာ်၁သီး—ခိုင်ပိုင်—Wattles.
မာ်မာ်တေ—ချိန်မာ်တေ—The name of several shells,
principally of the genus Melania, §66, 600.
မာ်မာ်တေ—ချိန်မာ်တေ—ချိန်မာ်တေ—Shells of the ge-
nus Turritella, Screws.
မာ်၁သီး—မာ်တိုင်ပိုင်—Cooked rice beaten into a glu-
tinous body.
မာ်၁သီး—မာ်တိုင်ပိုင်—မာ်တိုင်ပိုင်—Rice water, congee.
မာ်—မာ်—Fire, §546:7.

- မၤဒၢ—မၤတၢ်အူကတး—Coals of fire.
 မၤမၤမၤ—မၤတၢ်တၢ်—The Cicada that often flies in-
 to the house at evening.
 မၤ—မၤ—The eye, face, §546:7.
 မၤ—ကမၤ—A knot in wood, and the like.
 မၤမၤ—မၤတၢ်—Before, §45, 46, 324, 629.
 မၤမၤမၤ—မၤတၢ်—Besides, §324, 629.
 မၤမၤမၤ—မၤတၢ်—“
 မၤမၤမၤ—မၤတၢ်—To be dizzy, or faint.
 မၤမၤမၤ—မၤတၢ်—Forehead.
 မၤမၤမၤ—မၤတၢ်—To have the countenance
 fall.
 မၤမၤမၤ—မၤတၢ်—Weep. ၆.
 မၤမၤမၤ—မၤတၢ်—Tears. ၃၅.
 မၤမၤမၤ—မၤတၢ်—Wash the face.
 မၤမၤမၤ—မၤတၢ်—Dislike, unwillingness to contem-
 plate an object, §548.
 မၤမၤမၤ—မၤတၢ်—A flowering shrub of the ge-
 nus Memecylon, §600.
 မၤမၤမၤ—မၤတၢ်—The sun; creeping plants; a particle,
 §33, 315, 627.
 မၤမၤမၤ—မၤတၢ်—Sand, §638.
 မၤမၤမၤ—မၤတၢ်—To box, strike with the fist, §677.
 မၤမၤမၤ—မၤတၢ်—A plant, perhaps a species of Lina-
 ria.
 မၤမၤမၤ—မၤတၢ်—To be wild, uncultivated, a name;
 be cooked, §611:3. numeral affix, §624, 424.
 မၤမၤမၤ—မၤတၢ်—A name.
 မၤမၤမၤ—မၤတၢ်—A father, or mother in law.
 မၤမၤမၤ—မၤတၢ်—The country, with
 inhabitants, §567:2, forest. ၃၅.
 မၤမၤမၤ—မၤတၢ်—Ripen fruit by covering it up
 in a hole, with fuel and fire.
 မၤမၤမၤ—မၤတၢ်—A cat.
 မၤမၤမၤ—မၤတၢ်—Something. ၂. ၂၃.
 မၤမၤမၤ—မၤတၢ်—Interrogative particle, §630:2.
 မၤမၤမၤ—မၤတၢ်—Equivalent to the verb to be,
 when connecting the subject and predicate, §630:1.
 420.
 မၤမၤမၤ—မၤတၢ်—Because, §630.
 မၤမၤမၤ—မၤတၢ်—Because.
 မၤမၤမၤ—မၤတၢ်—Precative particle, §318:4.
 မၤမၤမၤ—မၤတၢ်—Prohibitive particle,
 §318:5.
 မၤမၤမၤ—မၤတၢ်—Therefore, 318:7.
 မၤမၤမၤ—မၤတၢ်—To be asha-
 med.
 မၤမၤမၤ—မၤတၢ်—A species of Indigo, §600. Bur. ၆။
 မၤမၤမၤ—မၤတၢ်—Species of Millet.
 မၤမၤမၤ—မၤတၢ်—a beetle, the male of which is dis-
 tinguished by protuberances on the head and tho-
 rax, resembling a pair of large mandibles. It be-
 longs to the Megasominae.
 မၤမၤမၤ—မၤတၢ်—Balloon vine, or heart seed, Cardio-
 spermum, §600.
 မၤမၤမၤ—မၤတၢ်—If be, but, §323, 713:3.
 မၤမၤမၤ—မၤတၢ်—If it be
 thus, therefore,
 မၤမၤမၤ—မၤတၢ်—If it not be, but.
 မၤမၤမၤ—မၤတၢ်—Because,
 §630, 420.
 မၤမၤမၤ—မၤတၢ်—Not merely that.
 မၤမၤမၤ—မၤတၢ်—If, (Tav.) §432. မၤမၤ
 မၤမၤမၤ—မၤတၢ်—A setting pole.
 မၤမၤမၤ—မၤတၢ်—A paddle. ၂၆.
 မၤမၤမၤ—မၤတၢ်—A rudder.
 မၤမၤမၤ—မၤတၢ်—A paddle made of a flattened
 bamboo.
 မၤမၤမၤ—မၤတၢ်—A tree producing Gam-
 boge, *Garcinia pictoria*.
 မၤမၤမၤ—မၤတၢ်—Tree, a species of Bignonia.
 မၤမၤမၤ—မၤတၢ်—Plant, a spe-
 cies of *Vitis*.
 မၤမၤမၤ—မၤတၢ်—A tree that produces Sandal wood.
 မၤမၤမၤ—မၤတၢ်—A wedge.
 မၤမၤမၤ—မၤတၢ်—A prostitute.
 မၤမၤမၤ—မၤတၢ်—To vegetate, grow, §435, 523, a tooth,
 §466, tusk, §498:2.
 မၤမၤမၤ—မၤတၢ်—A mole, or natural mark.
 မၤမၤမၤ—မၤတၢ်—to fear,
 §428, 490:4.
 မၤမၤမၤ—မၤတၢ်—to put forth convolute leaves as the
 plantain.
 မၤမၤမၤ—မၤတၢ်—A widow, or widower; be in widow-
 hood, §488. ၆.
 မၤမၤမၤ—မၤတၢ်—To hold a concert of different parts, as
 birds.
 မၤမၤမၤ—မၤတၢ်—To be plump as a young child.
 မၤမၤမၤ—မၤတၢ်—To live, §516:3.
 မၤမၤမၤ—မၤတၢ်—To send, cause to do, ၃၀. a particle,
 §449, 456, 546:4, 625, 556
 မၤမၤမၤ—မၤတၢ်—A thousand rupees.
 မၤမၤမၤ—မၤတၢ်—Be odoriferous; to kiss.
 မၤမၤမၤ—မၤတၢ်—A plant, *Globba*
Careyana.
 မၤမၤမၤ—မၤတၢ်—Plant of the genus *Euphorbia*,
 §522, 535. Tav. ၁၂၅၅.
 မၤမၤမၤ—မၤတၢ်—A fern of the genus *Lycopodium*, the Ground pine.
 မၤမၤမၤ—မၤတၢ်—A species
 of fern,
 မၤမၤမၤ—မၤတၢ်—A nephew, or neice.

မာ-ဒီး-Numeral affix, §18, 298, 628.
မာလုံ-နိဋ္ဌိ-A multitude. ၄၂.
လမာ-တရ်-Affix of number, §652.
မာ-အေမာအေမာ-မာ-မုင်-အိုင်မုင်ဆီပာ-To be comfortable, happy, §430, 490:3.
အေမာ-တံအမုင်-အေမာအေမာအေမာ-တံအမုင်တံအမုင်-Happiness, comfort.
မာပါး-မုင်လာ-To enjoy.
မာမာမာပါး-Make a feast. ၅.
မာ-မှုင်-Dust, or powder.
ဟူမာ-ဘိဏ္ဍိ-A kingdom. ဟူမာ.
မာခပ်-မာ-A short period, §449, 497:2.
လမာခပ်-Just now. မဝံခပ်. Math 26.
စာမာမာစာမာစာမာ-မာလွင်ဖါ-မာ-A name common to various kinds of water beetles.
စာမာမာမာမာမာ-မာလွင်ဖါမာ-မာ-Large water beetles, the Dytiscidæ.
စာမာမာမာမာမာ-မာလွင်ဖါမာ-မာ-Whirling water beetles, the Girini, or whirlwigs.
လမာ-သီလမာ-Generic name for trees of the Ebony family, Diospyrus, §535. ၁၂၀.
လမာစာမာ-တရ်မာ-Species of Diospyrus growing on tide waters.
မာ-သမာ-Name sometimes applied to the Horse Mango မဝံမာမာ. §600.
မာမာမာမာ-မာ-The sea, or estuaries of large rivers.

၂၂.

မာမာမာ-မာမာ-မာ-Heaven, §462, 473.
မာမာမာမာ-မာ-Weed producing Camphor, a species of Blumia, §535.
မာမာမာ-မာမာ-မာ-a nat, a term of respectful salutation, §695.
မာမာမာမာ-မာမာမာ-မာ-a fragrant orchideous flower.
မာမာ-မာ-Marriage feast, (Tal.) ၉.
မာမာမာ-မာမာ-မာ-A bride, or bridegroom.
မာမာ-မာ-Measles, (Tal.)
မာမာမာ-မာမာ-မာ-The soot that gathers on cooking pots. ၈၆.
မာမာမာ-မာမာ-မာ-Plants of several species of Amaranthus, §554:9.
မာ-မာ-မာ-A mother, §429, an affix of gender, §11, 326, 631:2.
မာ-မာ-the characteristic prefix of the future tense, would. ၁၅၁. §420, 631:1, 530:2. ၉၁.
မာမာ-မာ-An aunt, §10.
မာ-မာ-To wish, a particle, §631:2.
မာမာ-မာမာ-မာ-မာ-The primary, from which derivatives proceed, the body, principal thing.(Maul.) မာမာ.
မာမာ-မာ-Heavy rain.
မာမာ-မာမာ-မာ-မာ-A particle, §704.

စု ချာ ဇေ ခေါ်ချက် မခါ ကျာ ခေါ် ဘုံက မခါ ကျာ ဒိယံ l bu

၁၂၄၄-တလးမူး-A bride, or bridegroom.

၁၂-တလး-Ten thousand. (Maul.) 11.

၁၂၄-လးဆါ-A nettle, §535.

၁၂၄-လးမူး-Tea, §435. (Tav.) 13၄၄.

၁၂၄၄-တလးသါ-A plant of the Labiatae or mint tribe.

၁၂၄၄-တလးသါ-အိတ်တစီတစီ-Live on the labors of others.

၁၂၄-ဆါဆါ-Occasionally, §35, 212, 499.

၁၂၄-သီးခွါ-Catechu.

၁၂၄-တလးဝါ-Judges (Tal.) §511.

၁၂၄-တလးဝါ-Astrologers, soothsayers. ၃၁.

၁၂-၁၂၄-တလးဝါ-Thunder.

၁၂၄-တလးဝါ-လိပ်အံး-Lighten, §604.

၁၂၄-တလးဝါ-တင်ကွါ-The rainbow, §616.

၁၂၄-တလးဝါ-A plant of the genus Smilax, (Maul.) ၁၂၄၄.

၁၂၄-တလးဝါ-Plants of several species of Amaranthus, §554:9.

၁၂၄-တလးဝါ-Weed producing Camphor, a species of Blumia.

၁၂၄-တလးဝါ-ကွါဝါ-ကွါဝါ-ကွါဝါ-The dragon-fly, §604.

၁၂၄-တလးဝါ-A bottle, §500.

၁၂၄-တလးဝါ-A membrane.

၁၂၄-တလးဝါ-Deserted house.

၁၂-တလးဝါ-To descend, §442:1, prefixed to nouns, fall into the state, or to the thing denoted by the noun, or become the thing the noun designates, as

၁၂၄-တလးဝါ-လိပ်သိ-Fall back to childhood, or become a child again, §422.

၁၂၄-တလးဝါ-လိပ်သိ-Fall into sin; commit sin, §449:3.

It is used where become is used in English, as

၁၂၄-တလးဝါ-လိပ်သိ-Become dark. ၃၀.

၁၂၄-တလးဝါ-လိပ်သိ-Become evening. ၃၀.

၁၂၄-တလးဝါ-To pity, after anger usually.

၁၂၄-တလးဝါ-to be blasted, die after bearing fruit, as the bamboo.

၁၂၄-တလးဝါ-a numeral, 100,000. ၁၂၄.

၁၂၄-တလးဝါ-Described as the Paradise, or Indian fly catcher; Musicapa Paradisi, or M. Indica. One of the Indian Bulbuls, ၁၂၄၄. §604.

၁၂၄-တလးဝါ-လိပ်သိ-Name given by different Karens to different small birds, by some to the house sparrow, by others to the yellow headed weaver bird.

၁၂၄-တလးဝါ-လိပ်သိ-A generic name for Vultures. Bur. လင်းတ။ Without any qualifying term it denotes usually the Chinese Vulture, Vulture leuconotus.

၁၂၄-တလးဝါ-လိပ်သိ-လိပ်သိ-The Pondichery Vulture, Vulture Pondicerianus.

၁၂၄-တလးဝါ-A plant of the genus Smilax (Tav.) §450. ၁၂၄၄.

၁၂၄-တလးဝါ-A disease of the skin, when it peels off in scales.

၁၂၄-တလးဝါ-တလးဝါ-တလးဝါ-တလးဝါ-Still, silent, §65, 426.

၁၂၄-တလးဝါ-Settled.

၁၂၄-တလးဝါ-A wonder, a miracle.

၁၂၄-တလးဝါ-Sweet flag, §628.

၁၂၄-တလးဝါ-A place, §484, 543:4 occasion, reason opportunity, §659:2, numer. aff. §442:1.

၁၂၄-တလးဝါ-Same, as before.

၁၂၄-တလးဝါ-To be old.

၁၂၄-တလးဝါ-A bed.

၁၂၄-တလးဝါ-A chair, §600.

၁၂၄-တလးဝါ-Property, §577.

၁၂၄-တလးဝါ-တလးဝါ-when applied to human beings, home.

၁၂၄-တလးဝါ-Plant of the gourd tribe, Trichosanthes anguina, တကိဝါ။

၁၂၄-တလးဝါ-မာလိက-The Guava, (Tav.) ၁၂၄၄.

၁၂၄-တလးဝါ-The numeral four, §489:4.

၁၂၄-တလးဝါ-တလးဝါ-To dance.

၁၂၄-တလးဝါ-တလးဝါ-တလးဝါ-A generic name for several species of the Linnean genus Columba.

၁၂၄-တလးဝါ-တလးဝါ-တလးဝါ-The ground pigeon, or ground dove, C. Indica, (Lin.) Chalcophaps indica. (Gould.)

၁၂၄-တလးဝါ-တလးဝါ-တလးဝါ-The speckled turtle dove, Columba turtur, (Lin), a variety of the European Turtle dove. This is the dove so often seen in cages, and is found wild every where, sometimes being seen in the gardens in town.

၁၂၄-တလးဝါ-တလးဝါ-တလးဝါ-Red turtle dove, Columba humilis, (Temminck.)

၁၂၄-တလးဝါ-တလးဝါ-All red-not described.

၁၂၄-တလးဝါ-တလးဝါ-A foreign species.

၁၂၄-တလးဝါ-တလးဝါ-Fox colored turtle dove.

The common domestic pigeon is called ၁၂၄ and the green pigeon ၁၂၄၄.

၁၂၄-တလးဝါ-The wind, §525, 527:4.

၁၂၄-တလးဝါ-တလးဝါ-South, §627. ၁၂၄၄.

၁၂၄-တလးဝါ-တလးဝါ-North, “ ၁၂၄၄.

၁၂၄-တလးဝါ-တလးဝါ-The air, atmosphere. ၄.

၁၂၄-တလးဝါ-Grand child, particle, §662.

၁၂၄-တလးဝါ-တလးဝါ-တလးဝါ-Animals, things in general.

၁၂၄-တလးဝါ-တလးဝါ-To be old.

၁၂၄-တလးဝါ-တလးဝါ-Unsteady, §68:8.

ဒဂုံ၊ ဂဓာနဝေဟနရုံးအိမ်။ ဒုတိယ၊ ဒုတိယ ဇွန်

၁၀၅

လၢ-လူၣ်-With the negative, to be of no utility,
 (Paul.) ဂုၤ.
 လၢဟံၣ်-လူၣ်တၢ-Cover as a flood, Matt. 24:38.
 လၢလၢလၢ-လံၤလူၣ်-Unsteady, §68:8.
 ခံၣ်လၢ-Be hot, as ashes.
 လၢ-ကလူၣ်-A messenger. (Tal.) §419.
 လံၤ-တလိၤ-A go-between, §511. To act as a go-
 between. ၈၃. ၈၄.
 ဒံၣ်-တလိၤ-An interjection, §705.
 လံၤ-လိၤ-A great grand child.
 ဒုၣ်လံၤ-လိၤ-To spread out to dry, §525, 660, to leave
 the felled trees to dry, §660.
 လံၤ-လိၣ်-In the middle voice, to take a form, ၁၀၃.
 conceive.
 လံၤဟံၣ်-ဝှိၤ-To be young, not yet of the age of
 puberty.
 လံၤ-လိၣ်-A palm, of the genus corypha, §604.
 လံၤ-လိၤ-a verbal affix, §638, 670.
 မၤလံၤ-မၤလိၤ-မၤဟံၣ်မၤမ့ၣ်-မၤန့ၣ်မၤလိၤ-To learn,
 study, §430, 471.
 ဗံၣ်လံၤ-ကွၢ်လိၤ-Imitate, §638.
 ဟံၣ်လံၤဟံၣ်လံၤ-တၣ်အာၤ-Be defiled, §432. (Tav.)
 တံၢ်တံၢ်တံၢ်တံၢ်.
 လံၤ-ကလိၤ-Teach to speak, as a new language,
 to make efforts for this purpose, §519, 650, to han-
 dle, to devour as a demon; a verbal affix. §423,
 530, 669.
 လံၤ-လိၣ်-Num. affix, §18, 352, 551, 616.
 လံၤ-ကလိၣ်-To wallow, a wallowing place.
 ပါၣ်မၤ-ပါၣ်ပေါၣ်မၤ-ကတိၤ-ကတိၣ်ကတိၤ-Arrange, put
 in order.
 လံၤလျှံၤ-လိၣ်လွဲၤ-လိၣ်လွဲၤ-To play. လၢလျှံၤ
 လံၤလျှံၤလွဲၤလွဲၤ-လိၣ်လိၣ်လွဲၤလွဲၤ-Produce an abor-
 tion, ၄၉.
 ဒုၣ်လံၤ-ကတုၢ်-To catch up one's words. §554:8.
 လံၤ-လိၣ်-To pay a fine, or debt.
 လံၤ-ကလိၣ်-A demon, (Tal.) §419, appease by a
 present, give presents to the parents of an in-
 tended wife, ၉၆. §696:2.
 လံၤ-သလိၣ်-A measure, the 16th of a basket.
 လံၤ-သလၢ-A cup, or bowl, such as are made of
 metal.
 လံၤပၤ-တပူၤ-Gimlet, or augur.
 လံၤ-လူၣ်-To shave.
 မၤလံၤခံၣ်-ညၣ်လူၣ်ခိၣ်-Porpoise, §600. မၤန့ၣ်မၤမ့ၣ်
 လံၤ-လိၣ်-A maggot.
 မၤလံၤ-ဝိၣ်မုၢ်-A multitude.
 လံၤ-လိၣ်-A stone, §439, 600.
 ပၤလံၤ-ကလိၣ်-Nodules of clay.
 မၤလံၤ-ဝိၣ်လိၣ်-Worm, a species of Teredo, §613,
 Bur. ပလုၣ်တံၢ်

လုံကံး—သင်္ကာ—Coral, the Corticiferous polypifera,
§630.
ချပ်ပာလုံ—ချပ်ပန်အုပ်ပြိုင်—ချပ်အုပ်ထိလာ်—Shell, a
species of Paludina, P. petrosa.
ချပ်ပာလုံပျံ့ပါး—ချပ်ပန်အုပ်ဒိုင်းလှဲ—Shell of the ge-
nus Nerita.

လေ—ဇီဝါ—Straw, §535.
လေ—လေဇီဝါ—Be careful, take heed.
လေလေ—လေလေလေလေ—See-saw motion.
လေလေ—ကလေးကလေး— “ “ go in
a zig-zag manner.
လေတေ—တေ—Waves. လေတေ
လေ—စံး—To say. §425, တံး
လေလေ—လေလေလေလေ—ခံးထဲ—ခံးထဲထဲလေ—To relate,
discourse. §554:1.
လေလေလေလေ—ကျွေးလေ—Confess, tell in order.
လေလေ—ထီးကတ်—Worm-like reptiles, including
probably, species of both Anguina and Cæcilia.
လေလေ—လေ—To deceive, §452.

န ဟံး မာ ကော့ မာ ထု အ မာ ကိာ, န ဟံး လေ အ
မာ န မာ ကိာ သံး မာ ကိာ, န ဟံး မာ ခံး စံး မာ
ခံး အ ကော့ န စံး စံး န ပျံ့ ပါး လေ. n လေ
မာ မာ ပျံ့ ပါး စံး စံး မာ မာ, n ပျံ့ ပါး မာ မာ လေ.

လေ—လေ—A closing affix, §420, 672.
လေ—လေ—A burial place.
လေ—လေ—Be purged.
လေလေ—လေလေ—The cholera.
လေ—လေ—A tree, wild sandal wood, §535.
လေလေ—လေလေ—Have a covetous attachment to
one's possessions.
လေ—လေ—To be straight, to split into straight por-
tions, §45, 354, 674.
လေ—လေ—To be straight.
လေ—လေ—A ruler, §543:3.
လေ—လေ—To follow, 546:2. ဝေ
လေ—လေ—Swim, as a fish on fleeing away.
လေ—လေ—To be straight.
လေလေ—လေလေလေလေ—ကော့—ကော့ကလေ—Mount-
ain, §449.
လေလေ—လေလေ—Clean the seed from cotton.
လေလေ—လေလေ—Go backwards and forwards, §68:8.
လေလေ—လေလေ—A fish described as of the Carp
tribe.
လေ—လေ—To found, set down as posts.
လေ—လေ—A lump, num. affix, §617, 671.
လေ—လေ—To sheath, as a sword.
လေ—လေ—To borrow, §708.
လေ—လေ—To throw the shuttle, verbal prefix, §673.

လေ—လေ—To exercise a species of witchcraft.
လေ—လေ—To throw, as a stone from a sling.
လေလေ—လေလေ—A species of striped squirrel.
လေလေလေလေ—လေလေ—A large species of serpent, of
the Coluber tribe. It has no poison fangs.
လေ—လေ—Obliquely, crookedly.
လေ—လေ—To sprawl, §68.
လေလေ—လေလေ—A generic name for doves, (Tav.)
လေလေ.
လေ—လေ—Be small, minute.
လေလေ—လေလေ—Very small.
လေလေ—လေ—Brown လေ
လေ—လေ—To coax, allure. လေ

o.

လေ—လေ—To see an object indirectly, obtain a glance
of it.
လေ—လေ—To rake up, shovel up, §561.
လေ—လေ—A particle, §487, 675. ဝေ
လေ—လေ—Level off, wipe off.
လေလေလေ—လေလေ—On the other side, §430:2.
လေလေလေ—လေလေ—On that side, or on the other
side, §32, ၂၃. လေလေလေ.
လေလေလေ—လေလေ—Large part of a Karen room
divided by the fire place.
လေလေလေ—လေလေ—Small part of a Karen room
divided by the fire place.
လေ—လေ—A tribe of men living in Siam, a part of
whom formerly lived in Tavoy.
လေ—လေ—A husband.
လေ—လေ—Generic name for bamboos, §424.
လေလေ—လေလေ—An ear plug made by
rolling up something flat, (Tav.) §498:2.
လေလေလေ—လေလေ—A tree with leaves like a mono-
cotyledon, but not one.
လေ—လေ—Followers.
လေ—လေ—A handkerchief, Bur. လေ
လေ—လေ—To scratch away a clear place.
လေ—လေ—To shake; around.
လေ—လေ—Every, §676.
လေလေ—လေလေ—Around, §676.
လေလေ—လေလေ—Plant of the genus Allium, a leek.
လေလေလေ—လေလေ—Round about, §189, 474.
လေလေ—လေလေ—A scraper.
လေ—လေ—The land leech. §473, 616.
လေ—လေ—To shake; around. လေ
လေလေ—လေလေလေလေ—ကလေး—To tremble, applied to
living beings.
လေလေလေ—လေလေလေလေ—Earthquake, လေလေလေလေ.

- သိမ်ဟုယ—သဲးဘိမုန်ဒေဝီ—A tree producing Gamboge, *Garcinia elliptica*, §535.
- မုၤသိမ်—မုၤတိၢ်ပိၣ်—Cooked rice beaten into a glutinous body.
- တံၢ်သိမ်ဖျိး—တံၢ်သိမ်—A large tree with a bitter bark.
- သိမ်ဇိ—သိမ်ဇိ—The extract produced by *Acacia catechu*.
- သိမ်—သိမ်—Polish with a knife, §68.
- သိမ်—တံၢ်—ပသိး—to muzzle.
- မုၢ်ကုၤသိမ်ဖျိး—မုၢ်ကုၤသိမ်ဖျိး—Shell, *clausilia insignis*, §66, 600.
- မုၢ်ကုၤသိမ်ဖျိး—မုၢ်ကုၤသိမ်ဖျိး—မုၢ်ကုၤသိမ်ဖျိး—*Cyclostoma sectilabrum*, §66, 600.
- သိမ်—တံၢ်—သိမ်ဇိ—သိမ်ဇိ—To be green, as trees; raw, as flesh.
- သိမ်—တံၢ်ကုၤ—သိမ်ဇိ—A gun, §554:9, 703, Bur. သေ နတ် (Maul.)
- သိမ်သိမ်ကုၤ—သိမ်သိမ်ကုၤ—Particle, §698, 544.
- သိမ်သိမ်ကုၤ—သိမ်သိမ်ကုၤ— “ “
- သိမ်ကုၤမုၢ်—သိမ်ကုၤမုၢ်— “
- သိမ်ကုၤမုၢ်—သိမ်ကုၤမုၢ်— “
- သိမ်ကုၤ—သိမ်သိမ်—An imaginary central mountain. တံၢ်တံၢ်.
- သိမ်—သိမ်—A tree, §426, wood, §424.
- တံၢ်သိမ်—သိမ်သိမ်—A leaf. သိမ်သိမ်.
- သိမ်သိမ်သိမ်သိမ်—သိမ်သိမ်သိမ်သိမ်—A leaf insect, a species of *Phasma*, §604.
- ကုၤသိမ်—ကုၤသိမ်—ကုၤသိမ်—A small poisonous serpent. Head with plates. Sub-caudal plates double. Tail short, cylindrical. Scales lead color. Plates on the belly white.
- ကုၤသိမ်—ကုၤသိမ်—ကုၤသိမ်—A poisonous snake, §616.
- သိမ်ဖျိးမုၢ်—မုၢ်—A handkerchief. (Tav.) ပဝၤ
- သိမ်ဖျိး—တံၢ်ကုၤမုၢ်—Betle with all its accompaniments. (Tav.) §490:5, 564:6. ဖျိး.
- သိမ်—တံၢ်—ကုၤ—a numeral, 100,000.
- တံၢ်သိမ်—သိမ်သိမ်—A weed of two species, *Sida acuta*, and *S. stipulata*.
- သိမ်မုၢ်—သိမ်မုၢ်—သိမ်မုၢ်—Fuel. ဝၢၤ.
- ဖျိး—ပသိး—The Malays.
- မုၢ်ဖျိး—သိမ်သိမ်—သိမ်သိမ်—A fish of the Her-ring family, belonging to the genus *Chatæssus*, §604. မုၢ်ဖျိး.
- မုၢ်ဖျိး—သိမ်သိမ်—A rich man, Bur. သေဇုၤ
- သိမ်—သိမ်—The Shan tribe, §451.
- သိမ်—သိမ်—The Laos people.
- သိမ်—သိမ်—The water melon, §600. မုၢ်မုၢ်.
- သိမ်—သိမ်—to be black, §421.
- သိမ်—သိမ်—Numeral three, §434; a month, March, an affix, §149, 379.
- သိမ်သိမ်—သိမ်သိမ်—Onions, §450.
- သိမ်—ကုၤ—ကုၤ—A curry, or stew.
- သိမ်သိမ်—သိမ်သိမ်—A bird, one of the fly catchers, §604.
- မုၢ်သိမ်—သိမ်သိမ်—Worldly people, §663:3, 425.
- တံၢ်သိမ်ဖျိး—သိမ်သိမ်—A plant, *Melastoma malabathricum*, §450. (Tav.)
- တံၢ်သိမ်ဖျိး— “ (Maul.)
- ပသိး—သိမ်သိမ်—Error for ပသိး—Name given to plants of different genera, one a species of *Urena*.
- မုၢ်ကုၤသိမ်—သိမ်သိမ်—A fish of the Carp tribe certainly, and, I think, from examination, a species of Barbel. It has 25 scales along the lateral line.
- မုၢ်ကုၤသိမ်—သိမ်သိမ်—A species of Barbel. It has 22 scales on the lateral line.
- သိမ်—သိမ်—To move, remove, spoken of short distances, §638:1.
- သိမ်သိမ်သိမ်—သိမ်သိမ်—Soldier, §468.
- သိမ်သိမ်သိမ်—သိမ်သိမ်—To plant, ဝ. to build, §424, 489:4, 536, the liver; a louse, §600.
- သိမ်—ကုၤ—A current of air, have a current of air, have the strength of spirit escape.
- သိမ်သိမ်—သိမ်သိမ်—Blow forcibly.
- သိမ်သိမ်—သိမ်သိမ်—To secrete.
- သိမ်—သိမ်—To cover up, or hide, as with brush.
- သိမ်သိမ်—သိမ်သိမ်—To secrete. ဝၢၤ.
- သိမ်—သိမ်—To dry, be impervious to rain, make close a bottle with a cork.
- သိမ်သိမ်—သိမ်သိမ်—The fire fly; a shrub frequent on the edge of mangrove swamps, much frequented by fire flies, §604.
- သိမ်သိမ်—သိမ်သိမ်—A small spade stuck into the handle.
- သိမ်သိမ်—သိမ်သိမ်—Wholly, §496.
- သိမ်သိမ်—သိမ်သိမ်—Hair of the head, §535.
- သိမ်—သိမ်—a basket, such as fowls are carried in.
- သိမ်တံၢ်သိမ်—သိမ်သိမ်—Backbite.
- သိမ်သိမ်—တံၢ်သိမ်—Transgression.
- သိမ်သိမ်—သိမ်သိမ်—A bird, one of the Hornbills, *Buceros ruficollis*, §604, see သိမ်သိမ်.
- သိမ်သိမ်—တံၢ်သိမ်—To move the body with a see-saw motion, §68.
- သိမ်—သိမ်—Oil.
- သိမ်—သိမ်—Seed without a kernel.
- သိမ်သိမ်—သိမ်သိမ်—A coarse basket.
- တံၢ်သိမ်—သိမ်သိမ်—Tree, *Cerbera manghas*. မုၢ်မုၢ်.
- သိမ်—သိမ်—A Sheep, more usually သိမ် §552.
- သိမ်—သိမ်—Zinc, §671 Bur. သိမ်.
- သိမ်—သိမ်—An associate, §564:4. ဝၢၤ. ဝၢၤ. fetters; to clothe with clothes that bind a person, as a jacket, a particle, §45, 385, 663:7, 699.

ဝေမ မိ ဂါ, န ဝါ ဝိ ဒ ဂါ, န ဝါ ဝိ ဒ ဂါ
ဒါ. ဂါ. ဂါ.

The following terms have a similar signification.

၂ ဒံ ဝါ ဝါ—ထိုက်ကုလီယာန်။
၂ ဝါ ၂ ဝါ—တက္ကတက္က။
ဒံ ဝါ ဒံ ဝါ—ထိုက်ကုလီယာန်။
ဂါ ဝါ ဝါ—ထိုက်ကုလီယာန်။
ဝါ ဝါ ဝါ—ထိုက်ကုလီယာန်။
ဝါ ဝါ ဝါ—ထိုက်ကုလီယာန်။
၂ ဝါ ၂ ဝါ—ထိုက်ကုလီယာန်။
၂ ဝါ ၂ ဝါ—ထိုက်ကုလီယာန်။

ဂ.

ဒံ—အင်္ဂါ—A particle, often used like No, in English, ဝါ ၅၄, ၃၉၆.

န ဝါ ဝါ ၂ ဝါ ဒံ ဝါ ဝါ ဒံ ဝါ ဝါ ဒံ ဝါ ဝါ
ဒံ, ဒံ ဝါ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ
ဒံ ဝါ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ

ဒံ ဝါ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ
ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ
ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ
ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ

ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ
ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ
ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ ဒံ ဝါ

ဂါ—ဂါ—ထိုက်—Particle, when asking to have words repeated not distinctly heard. §700.

ဂါ—ဂါ—ထိုက်—Plant, a species of Croton, Bur. တတ်ထိုက်။

ဂါ—ထိုက်—An interjection, §702.

ဂါ—ထိုက်—An interjection, §54, 583.

ဂါ—ထိုက်—An interjection, §704.

ဂါ—ထိုက်—Coriander seed, (Maul.)
ဂါ.

3

ဒံ—The third personal pronoun, §420, 703, 713:5.

ဒံ—Before the Numeral it is often equivalent to that; as ဒံ ဝါ—That day.

ဒံ—An interjection, §705.

ဒံ—An interjection, §716.

ဒံ—The passion flower, §628.
Bur. ဒံ.

ဒံ—To be numerous, many, §489:4, be sufficient, §568, an interjection, §706, 427, 490:4.

ဒံ—An interjection, §638, 706.

ဒံ—An interjection, §432, 463, 706. ဝါ.

ဒံ—Alas, §707, 695.

ဒံ—An interjection, §54, 396.

ဒံ—“ §54.

ဒံ—To be numerous.

ဒံ—An interjection, §638.

ဒံ—A species of Chatceussus, ဝါ.

ဒံ—To have a cold.

ဒံ—To be diverging, as the radii of a circle.

ဒံ—To open, as a door or box: figuratively, to open the signification of obscure language, §691:2.

ဒံ—Face up.

ဒံ—To come on the face in falling, ဝါ.

ဒံ—A generic name for bivalve river shells of the genera Unio, Anadon, and Cyrena.

ဒံ—A name given by some Karens to several species of Unio, §66:1.

ဒံ—One of the names of Unio Tavoyensis.

ဒံ—A species of Cyrena, §600.

ဒံ—A name given to those species of Unio which are much longer than they are broad.

ဒံ—A name given to a species of Solenocurtus.

ဒံ—A name given to shells of the genus Donax.

ဒံ—To eat, to live on the produce of a field, or the revenues of a city or country, a particle, §394:9, 708.

ဒံ—To question, ask, (Maul.)

ဒံ—a particle, §708.

- ဒံ့ဒံ့-အုဒိ-ကိကိ-*A toad*, §604.
 ဒံ့တံ-သကံသု-ကိခံ-*The papaya tree*, ဓံ့တံ
 တံဒံ့တံ-ထံဒိ-*A bay*.
 ဒေဒေ-ဒိ-*An interjection*, §717.
 ဒေ-ဒိ-*To drink*, §421.
 ဒေဝံ-ကဒိ-*An opening, recess*.
 ဒေ-ကဏ္ဍ-*Be depressed in the centre*.
 ဒေ-ဒေ-ဒေ-ဒိ-ဒိ-ဒိ-*To be, to exist, a particle*, §718, 421, 432.
 ဒေဝံ-ဒိ-ဒိ-*To have, followed by the thing possessed*.
 ဒေဒေ-သဒိ-*Have compassion, followed by the person exciting compassion*.
 ဒေဒေ-သဒိ-သဒိ-သဒိ-*To purpose to, intend to; followed by a verb and its adjuncts*.
 ဒေဒေ-ဒိ-*To stay*. ဝေ.
 ဒေဒေ-ဒိ-*Cohabit, be together, oo. marry*. ဝေ.
 ဒေဒေ-ဒိ-*To appear*.
 ဒေဒေ-ဒိ-*To visit*.
 ဒေဒေ-ဒိ-*Assemble together*.
 ဒေဒေ-ဒိ-*To leave behind*.
 ဒေဒေ-ဒိ-*To place*, §676.
 ဒေဒေ-ဒိ-*To place*, §650.
 ဒေ-ဒေ-ဒေ-ဒေ-ဒိ-*A particle*, §718, 718:2.
 ဒေဒေ-ဒိ-*A particle*, §54, 717.
 ဒေ-ဒေ-*To put in the hand and take out; to pry out*.
 ဒေ-ဒေ-*The body of a thing, as a mat or wrapper*, §489:4.
 ဒေဒေ-ဒိ-*To crow as a cock*. ဝေ.
 ဒေဒေ-ဒိ-*The white ant*, §600.
 ဒေဒေ-ဒိ-*The cavity of the body, containing the viscera*. ဝေ.
 ဒေဒေ-ဒိ-*A fish, a species of Macrognathus, grows a cubit long, tail pointed, not united with the caudal fin, 14 spines before dorsal, 2 before caudal*.

- ဝေ-*An adverb of interrogation in asking the direct question*, §40, 54, 408, 724.
 ဝေ-ဝေ-ဝေ-*Particle*, §430:3.
 ဝေ-ဝေ-ဝေ-ဝေ-ဝေ-ဝေ-*Particle*, §724:3.
 ဝေ-ဝေ-ဝေ-*equivalent to No. §54*. ဒေ.
 ဝေ-ဝေ-*Verbal affix; with the indicative denoting probability; with the imperative, a slight necessity or permission*, §421, 724, 449, 562.
 ဝေ-ဝေ-*Verbal affix, indicating a supposition*, §149, 379, 724.
 ဝေ-ဝေ-*The characteristic of the vocative*, §420, 436, 725. (Maul.) ဝေ.
 ဝေ-ဝေ-ဝေ-*A particle*, §41, 149:5, 417, 458:2, 610.
 ဝေ-ဝေ-ဝေ-*§41, 149:5, 415, 569*.
 ဝေ-ဝေ-*Used occasionally at Tavoy like a particle of interrogation*, §726.
 ဝေ-ဝေ-ဝေ-*A colloquial interrogative*. ဝေ.
 ဝေ-ဝေ-*A particle*, §417, 728.
 ဝေ-ဝေ-ဝေ-*And*, §453. ဝေ.
 ဝေ-ဝေ-ဝေ-ဝေ-*Both - and*, §46, 727.
 ဝေ-ဝေ-ဝေ-*And*, §66.
 ဝေ-ဝေ-*A particle*, §617, 618, 728, 449, 543:5.
 ဝေ-ဝေ-*A verbal affix*, §728, 546:5, 564:2.

- ဝေ-ဝေ-*A person; §439, a personal pronoun nom. case, §420, 729, with a num. auxiliary, an indefinite adjective pronoun*, §146:3.
 ဝေ-ဝေ-ဝေ-*They*. ဝေ.
 ဝေ-ဝေ-ဝေ-*A woman*, §703:3.
 ဝေ-ဝေ-*Often used like the word people in English*.

ENGLISH INDEX.

A FEW specimens will be here given to show the manner in which it is proposed to write an English Index, should this work ever be completed by the writer.

THE Verbal roots will be so classed that all the synonymes, will be brought together under the eye at one view. Examples are given under "verbs to go," and "rotary motion."

THE Verbal Adjectives will be classed according to the general subjects to which they belong. An example is given under the head of "color."

THE Noun roots will be so arranged as to bring things together that are related to each other. The noun will be often combined with a verb, to show the combined use of both. "Musical instruments," are given as an example.

ALL terms relating to Natural History, will be classified under the particular branch to which they belong, so as to give a brief view of what is found in the country in the several departments of Geology and Mineralogy, Botany, and Zoology. Birds, beasts, fishes, reptiles, insects, and shells, will each afford matter for a separate article. Conchology is given as an example of the manner in which it is proposed to execute this part of the work.

VERBS TO GO.					
Go, generic,	.	.	၂၃	ထဲ	စွဲ
Come,	.	.	၀၃	ထဲ	ခါ
Return,	.	.	၁၃	ကု	မိ
Recoil, go backwards,	.	.	၀၃	ဂု	ပတိ
Follow, generic,	.	.	၂၃	လူ	ခံ
" close after a person or					
thing,	.	.	၀၃	မိ	ခါ
" after an elapsed interval,			၀၃	မိ	ခါ
Run,	.	.	၀၃	မိ	ခါ
Walk,	.	.	၀၃	မိ	ခါ
Go out of the way,	.	.	၀၃	မိ	ခါ
Step,	.	.	၀၃	မိ	ခါ
" as in stepping over a thing,			၀၃	မိ	ခါ
Ride,	.	.	၀၃	မိ	ခါ
Gallop,	.	.	၀၃	မိ	ခါ
Jump,	.	.	၀၃	မိ	ခါ
" spring, bound,			၀၃	မိ	ခါ
Crawl,	.	.	၀၃	မိ	ခါ
Creep,	.	.	၀၃	မိ	ခါ
Move, generic,	.	.	၀၃	မိ	ခါ
Slip,	.	.	၀၃	မိ	ခါ
Ascend,	.	.	၀၃	မိ	ခါ
Descend,	.	.	၀၃	မိ	ခါ

Flow,	စွာ	ယွှား
Float,	စွာ	ထွန်း
Enter,	ဝင်	ဝင်
Go through,	စွာ	ဝင်
Shoot forth,	အောင်	ထွန်း

ROTARY MOTION.

Go around,	လှည့်	ဆွဲ
Encircle,	ဝန်း	ဝန်း
Go around spirally,	ဝန်း	သိမ်း
Twist,	ဝန်း	ဝန်း
Wind, as thread,	စွာ	ထွန်း
Swing around,	ဝန်း	ဆွဲ
Attempt to get around a person or thing,	စွာ	ဆွဲ
Turn back, recede,	စွာ	ကွေ့
Roll,	ချိတ်	တလှည့်
Roll, spin around,	အောင်	တလှည့်
"	ဝန်း	တလှည့်

COLOR.

Black,	မည်း	သွေး
White,	ဖြူ	ဝါ
Yellow,	ဝါ	အိ
Red,	နီ	နီ

Blue with some shades of green, လာ	လါ
Green " " blue, ဟို	ဟို
Brown,	ပြာ
Grey, spoken of animals, မွေး-မင်း	
" " ဘွား-ဟွား	မင်း
'Dingy, tawny,'	မွှေး
A dull purple,	လိမ္မော်

MUSICAL INSTRUMENTS.

Beat the drum,	ဖတ်	ဗွား
" " " " " " " "	မင်း	မင်း
Beat the gong,	မင်း	မင်း
" small gong,	မင်း	မင်း
Blow the pipe,	အောင်	အောင်
Blow the horn, (bamboo,) အောင်	အောင်	အောင်
" the trumpet with		
tongue on the side, အောင်	အောင်	အောင်
" the bugle	အောင်	အောင်
Ring the succession of		
gongs,	မင်း	မင်း
" the triangle,	မင်း	မင်း
Play on the harp,	မင်း	မင်း
" the fiddle,	မင်း	မင်း
" the Jew's harp,	မင်း	မင်း
" the iron Jew's harp, မင်း	မင်း	မင်း
" the cymbals,	မင်း	မင်း
" the Burman fiddle, မင်း	မင်း	မင်း
Beat the metal drum, ဖတ်	မင်း	မင်း

CONCHOLOGY.

ON A LEVEL PLAIN, AN ANT HILL IS A MOUNTAIN....*Karen Adage.*

THE following arrangement of the families or tribes, is made in conformity with the system of Lamarck, as exhibited in a useful little work, entitled "Lamarck's Genera of Shells, translated from the French, by Augustus A. Gould, M. D."

THIS is the order in which the plates are arranged in Sowerby's Manual of Conchology, and the order which is followed in our best work on American Mollusks—"Report on the Invertebrate animals of Massachusetts." It is believed then, that this arrangement will be found most convenient to both the English and American reader.

THE native names are arranged in the order Pgho or Sho, Sgau, and Burman. No apology need be added for affixing the Burman terms, to the Karen. To those Karens that border on the Burman settlements, the Burman name for an object is often more familiar to them, than their own; and for things that they have first seen among the Burmans, they most frequently have no names except the Burman.

MANY of the native names are local. Necessarily so, because the things they designate are local. For the Marine shells, the Karens in the interior have no names, because they are objects which they have never seen. To a considerable extent, a similar remark might be made of the Burmans of Maulmain and Rangoon. There are very few shells to be seen on the coast until passing Ya. South of the mouth of that river, they begin to be more numerous on the sandy beaches, and with a few exceptions, all enumerated below, are found on the Tavoy coast.

OWING to the writer's superficial acquaintance with Conchology, it is probable he has fallen into some errors, but as he has specimens in his cabinet of nearly every species marked below, whenever they fall under the eye of an accomplished Conchologist, as hereafter they may, the corrections can easily be made.

MALDANIA.

THE TOOTH SHELL TRIBE.

A striated species of *Dentalium* is common on the Coast, but no native name has been found for it.

SERPULACEA.

THE SERPENT SHELL TRIBE.

Various shells of the Linnean genus *Serpula* are frequently seen attached to other shells, and to coral. The writer has specimens of *Spirobis* and *Serpula*, (Lam.) Some Karens call them ဝှေ့-ဆွဲ, literally froth. Others have no name for them.

SESSILE CIRRIPEDES.

THE IMMOVEABLE BARNACLE TRIBE.

Barnacles, principally of the genus *Balanus*, are abundant on every rock. They are called ခရု-ကြွေ-ခရင်း။

PEDUNCULATED CIRRIPEDES.

THE PEDUNCULATED BARNACLE TRIBE.

A small shell with a hairy peduncle that the writer referred to the genus *Ibla* is abundant at the mouth of Tavoy river. No native name has been heard for it.

TUBICOLARIA.

THE BORERS THAT DWELL IN TUBES.

A species of *Teredo* said to grow a fathom long, is very abundant in old fallen trees exposed to the tide waters. It corresponds well with *T. gigantea*, except that that species is said to bore in hardened mud which this never does. It bores into wood only, and is most abundant in the mangrove swamps. If it be not *T. gigantea*, it is an undescribed species. The worm is considered by the natives very good eating, and is collected and sold in the bazars. They call it အိၤလံး—ပိၤလံး—ပိၤလံး။

PHOLADARIA.

THE BURROWING SHELL TRIBE.

Shells of the genus *Pholas* are common in old coral. The natives call them—ချပ်၊ ခပ်၊—ရှင်ဒိဗိန်—ခူကြောင်
ရောက်၊

SOLENACEA.

THE RAZOR SHELL TRIBE.

There are several species of *Solen*, or Razor shells. One species with a thick brown epidermis is often seen for sale in the Tavoy Bazar. The natives do not distinguish the species, but denominate all by the common name ချုံဖာဖာဝံ၊ ခါဒဝါဖာ—ချိုဗုဒ္ဓါဖါဒီဗုဒ္ဓ—ခူဆင်နွာမောင်း။

I never land on the sandy shores between Amherst and Mergui without meeting with a pretty blue and white radiated species of *Solenocurtus*. I have heard it called ချံပဲဒူး၊ ငါးလှေ၊ ရွာရောင်—ရှင်လေးဝါဒီနဲလဲကံဉ်
ဃာ—ကမဲး။

CORBULACEA.

THE LITTLE-BASKET SHELL TRIBE.

The shells of a small species of *Pandora*, may be often gathered on the sea shore. The natives denominate them, as they do many other small bivalve shells, ၁၂-၅၃-၅၄။

NYMPHACEA.

SHELLS WITH THE LIGAMENT ON A PROMINENT FULCRUM.

The dead shells of a small species of *Tellina* are often seen on the sands; as are also the shells of a species of *Tellinides*. The Karens do not distinguish them from the shells of the next family; but some Burmans call them ခရမင်းဘဲ။

The shells of a species of *Psammotea* as defined by Lamarck, excepting that the beaks are not prominent, are sometimes seen in the Bazar. Some would refer them to the genus *Psammobia*. They resemble the drawings of some species of *Soletellina*, which 'differs very little,' it is said, 'from *Psammocola*, and to this the genera *Psammobia*, [*Psammotea*] and *Sanguinolaria*, are intimately allied. The distinctions between these genera, are in fact very superficial and indeterminate.' The natives call them ချုံပဲဒူး၊ ပဲလှ၊ မိမိဖဝံ—ချိုင့်လေး ဝါဒိုင့်လင့်ဖေးဒိုင့်—ဟူ၏။

More than one species of *Donax* is found on the Coast. They are sometimes denominated—သို့သော်လည်းကောင်း၊ ချိတ်လေးဝါးစွဲခံ—တင်တံ။

While his boat lay on the mud in a Mangrove swamp, the writer collected several dead shells which he refers to the genus *Crassina*.

FLUVIATILE CONCHACEA.

RIVER CONCHACEA.

The mountain streams of Tavoy contain a small species of *Cyrena*, with a yellowish epidermis. The natives call it—ချပ်အုလ်း—ချပ်လးဝ်း။



MARINE CONCHACEA.

SEA CONCHACEA.

Several species of the genera *Cytherea* and *Venus*, are very abundant. In the Bazars they hold the place of *Cardium*, cockles, in English markets, and *Mya*, clams, in the American. There is however, a species of *Venus*, but larger than ours, sold in the American markets under the name of Quahog. They are all called နှုတ်—နှုတ်—ဝက်နား—နှုတ်ပုလ်။



CARDIACEA.

THE COCKLE TRIBE.

Dead shells of the genus *Cardium*, are often seen on the sandy shores, but they are not numerous. The Karens denominate them by the same name as the preceding family, နှုတ်—နှုတ်။ The Burmans call them ဂျင် like the shells of the next family.



ARCACEA.

THE ARK SHELL TRIBE.

One species of *Arca*, differing slightly, if at all, from *A. antiquata* is often abundant in the Bazars, being used like *Venus*, and *Cytherea*, as a common article of food. The dead shells of several other species are scattered every where on the sandy shores, among which may be frequently found that curious shell, often supposed to be a monster, *A. tortuosa*. In the same localities may be collected the large shell of the Eared Cucullea, *Cucullea auriculifera*. All the shells of this family are called ချပ်အုလ်း—ချပ်ကုန်—ဂျင်။ Some Burmans call *A. tortuosa* ဂျင်လိမ်။

The dead shells of a species of *Nucula* may be sometimes found on the sandy shores. နှုတ်—နှုတ်—ဂျင်။ ချပ်နီဝ်း are the native names.



NAYADES.

THE FRESH WATER MUSCLES.

The fresh water Muscles, have numerous represen-

tatives in our clear Karen streams. Six different species collected and sent home by the writer, have been pronounced by our best American Conchologists, as all new to Science, and have been named by Dr. Gould, *Unio foliacea* : *U. Crispata* : *U. exolescens*, and *U. Tavoyensis*; *Anodon inoscularis*, and *A. Salweeniana*. Descriptions are contained in the proceedings of the Boston Society of Natural History. The native generic name for all the shells of this family is ချပ်အုလ်း—ချပ်လးဝ်း—ချပ်တံင်—ယောက်သွား။ ပင်ဝန်း။ Some Sgaus at Tavoy call the first three species of *Unio*, ချပ်တကုန်ကုန်။ ချပ်ကုန်, and others ချပ်တပုလ်။ These confine the term ချပ်လးဝ်း, when used without any qualifying root, to *U. Tavoyensis*. Others denominate the first three species ချပ်လးဝ်းအပုလ်, and the fourth ချပ်လးဝ်းခွါ—ချပ်အုလ်းခွါ။ Some Burmans make a similar division and characterize them respectively by ချပ်ရှပ်, and ပုလ်။ Those species that are most inequilateral, a few Karens call ချပ်အုလ်းယောက်သွား—ချပ်လးဝ်းခွါ။



TRIDACNACEA.

THE GIANT SHELL TRIBE.

More than one species of the genus *Tridacna* are found on the shores of the Mergui Archipelago. Some specimens that the writer has seen resemble the giant tridacna, *Tridacna gigas*, but they may belong to another species. These shells are sometimes called—၂၅ဝ်း—လွင်မိဂ်—ကလွန်တောင်။



MYTILACEA.

SALT WATER MUSCLE TRIBE.

A large species of *Mytilus*, or Muscle proper, may be sometimes seen in the Bazar, where it sells for a comparatively high price, being regarded by the natives as the best eating of any shell fish in the country. It belongs to the section of the genus without longitudinal furrows. It is unlike any Muscle the writer ever saw before, and is not improbably an undescribed species. Another, and much smaller species with longitudinal stria, may be often found attached to the rocks in muddy situations. Shells of this genus the natives call ချပ်ပရဝ်း—ချပ်ပိဝ်း—ကြောက်ပင်ဝန်း။

A species of *Modiola* may be frequently met with in the Bazars. It is a new species, and has been named by Dr. Gould *M. Varicosa*. The Karens have no name

to distinguish it from the Muscles. The Burmans call it ကဘုနီသား။

The brittle shells of a large species of *Pinna*, not differing from figures of *P. flabellum*, are not uncommon on the sandy shores. The Karens call them by the same name that they do the salt water Muscle; the Burmans ဝင်ဝနီ။

Large pieces of Coral of the genus *Astrea*, common on some parts of the coast, frequently abound with a species of *Lithodomus*. The natives call these shells ချံပဲလဲ—ချိန်ဒိန်—ခရုကြောက်ဖောက်။

MALLEACEA.

THE HAMMER-HEADED OYSTER TRIBE.

A species of *Perna* is common, the natives call the shells ဓမ္မာခရု—ကမိကြွေ၊ ကမိလီခဲ၊—ကမာခရင်။

The writer has occasionally met with what he judges to be a species of *Meleagrina*, yet not *M. Margaritifera*; and a species producing pearls is found on the shores of the Mergui islands.

PECTENIDES.

THE SCALLOP TRIBE.

Several species of the genus *Pecten*, are abundant. Some belong to that section of the genus in which the ears are equal, or nearly so; and others to the section in which the ears are unequal. Some natives call them ချံပဲလဲ—ချိန်ဒိန်—ခရုကြောက်ဖောက်။

OSTRACEA.

THE OYSTER TRIBE.

We have more than one species of *Ostrea*, or Oyster. The oyster is not however abundant, and is rarely seen in the Bazars. The native name is ဓမ္မာ—ကမိ—ကမိ။

A species of *Placuna*, the Chinese window oyster is found at the mouth of Tavoy river. The Karens have no name to distinguish it from the common oyster. The Burmans call it ဝင်ကြွေ။

PHYLLIDIANA.

THE CHITON AND LIMPET TRIBE.

A species of *Chiton* is so abundant, that it is sold in

Bazar occasionally, as an article of food. The natives call it ဓမ္မာ—ခိုးခဲ—တင့်—သင့်။

A species of *Patella*, or Limpet, is not uncommon; and the dead shells of another small pateli-formed species may be often collected on the sands. These shells are called ချံပဲလဲ—ချိန်ဒိန်—ခရုကြောက်ဖောက်။

BULLÆANA.

THE BUBBLE SHELL TRIBE.

One species of *Bulla* is found occasionally. It is a rare shell however, the natives call it ချံပဲလဲ—ချိန်ဒိန်—ခရုကြောက်ဖောက်။

LIMACINEA.

THE GLASS-SHELL TRIBE.

The genus *Vitrina* contributes one or more species to our land shells. One species sent home proved to be not only new, but the largest species of the genus known, and was named by Dr. Gould, the Surpassing *Vitrina*, *Vitrina Præstans*. The natives call the shell ချံပဲလဲ—ချိန်ဒိန်—ခရုကြောက်ဖောက်။

COLIMACEA.

THE LAND SHELL TRIBE.

Two species of *Helix*, three of *Caracolla*,* and one of *Streptaxis*, sent to America by the writer, all proved to be new to Conchologists; and have been described and named by Dr. Gould, in the Boston Journal of Natural History. *Helix Procumbens*, and *H. infrendens*, have the name of ချံပဲလဲ—ချိန်ဒိန်—ခရုကြောက်ဖောက်။

* The American improved spelling of the English Caracolla. The English spelling leads the reader into the error of deriving the word from CARO, but the American directs him aright to CARACALLA, an old Gaul word for a short upper garment; for the introduction of which among the Romans, one of the Emperors obtained the surname of CARACALLA. And the French Ladies have still a garment which they call CARACO. Thus it appears that the root and its other derivatives have A, and not o; and hence the Americans conclude that it ought to be A in all cases; English usage in this instance to the contrary notwithstanding.

Helix (Caracolla) *Gabata*, is denominated by the natives, ချပ်ပေါက်-ချိန်ဘု။

Helix (Caracolla) *anceps*, is called by the same name as *H. procumbens*, and *H. infrendens*

Helix (Caracolla) *retorsa*, is denominated by the natives ချပ်ခွေးခပ်-ချိန်ဘု။

Helix (Streptaxis) *Petitii*, is denominated by them ချပ်ဖုံ-ချိန်ဘု။ The Burmans designate all these species and genera by the common name ချက်ကွက်။

A sinister shell of the genus *Polygyra*, is found in some localities, but it is not abundant. It is called ချပ်ခွေးခပ်-ချိန်ဘု။-ချက်ကွက်။

The writer has collected a few specimens of a species of *Pupa*, resembling in form *P. procera*, (Gould.) but twice the size of that shell. They are so small that they have escaped the notice of the Natives altogether. When shown them, they called them by the same name as the *Clausilia*-ချပ်ခွေးခပ်-ချိန်ဘု။-ချက်ကွက်။

Of the genus *Clausilia*, we have also a new species, 'larger and more ponderous,' says Dr. Gould, 'than any other species with which I am acquainted.' He named it, *C. insignis*, but subsequently wrote, '*C. insignis* is *C. Cochinchinensis*, Philippi, published about the time I received your specimens.' The natives call it ချပ်ခွေးခပ်-ချိန်ဘု။-ချက်ကွက်။

There are at least four species of *Bulimus*,* in our jungles, and all probably new. The largest species Dr. Gould has described and named *B. attricallosus*. The natives call it ချပ်ခွေးခပ်-ချိန်ဘု။-ချက်ကွက်။

A small red species Dr. Gould says is probably new, but he has not named it. The natives call it ချပ်ခွေးခပ်-ချိန်ဘု။-ချက်ကွက်။

A variegated species resembling *B. inversus*, some of the shells being sinistral though others are dextral, Dr. Gould says is 'undoubtedly new, but the specimens are not quite so perfect as I should like to describe from.' The natives call this shell ချပ်ခွေးခပ်-ချိန်ဘု။-ချက်ကွက်။

A fourth species is the smallest of all; not much larger than a species of *Pupa*. The natives do not appear

*BULINUS of English writers. Another American IMPROVEMENT on English spelling. BULINUS is a good Latin word from the Greek; but from what shall we derive BULINUS?

to have noticed it. When shown to them, they called it ချပ်ခွေးခပ်-ချိန်ဘု။-ချက်ကွက်။ the name they give to *Clausilia*.

The writer has met with two different species of *Auricula* in the Mangrove swamps, one of which does appear to differ from a figure of *A. Judæ*. The natives call them by the same name as the Cowries လှဲ-လှဲ-ကျော။

Of *Cyclostoma*, we have at least three species; two of which proved to be new. One, the largest land shell in the country, Dr. Gould named *C. per nobilis*. It is the largest species of the genus known.

The natives call it ချပ်ခွေးခပ်-ချိန်ဘု။-ချက်ကွက်။

The young of this species, which they regard as a different shell, the Karens call ချပ်ခွေးခပ်-ချိန်ဘု။-ချက်ကွက်။

Another new species Dr. Gould named *C. sectilabrum*. This the natives call ချပ်ခွေးခပ်-ချိန်ဘု။-ချက်ကွက်။

A third species, 'I presume to be,' says Dr. Gould, '*C. tuba*, (Sowerby,) with the lip more fully developed than the specimens he described from.' The natives call it ချပ်ခွေးခပ်-ချိန်ဘု။-ချက်ကွက်။

LYMNEANA.

THE STANDING POOL SHELLS.

A species of *Planorbis* is common in the ditches and stagnate waters about Tavoy. The natives call it ချပ်ခွေးခပ်-ချိန်ဘု။-ချက်ကွက်။

From Maulmain the writer has specimens of a species of *Lymnea*.

The Karens call it ချပ်ခွေးခပ်-ချိန်ဘု။-ချက်ကွက်။

MELANIANA.

THE BLACK SHELL TRIBE.

We have several species belonging to the genus *Melania*. Dr. Gould recognized five species in the specimens sent him, and described one as new under the name of *M. batana*. Two others he said were *M. corrugata*, and *M. Himalana*; and a third he thought new, but was uncertain. For all these the natives have but one name-ချပ်ခွေးခပ်-ချိန်ဘု။-ချက်ကွက်။

A fifth species he said was *M. thiarella*, (Lam.) this the natives call ချပ်ပေအံ—ချိန်ခါးမီးထီး—သဲခိုး။

The writer has specimens of another distinct species from a correspondent at Maulmain, where they were collected near the eastern hills of that province.

PERISTOMATA.

THE APPLE SHELL TRIBE.

We have two species of *Paludina*, and both new.

Dr. Gould has named the smallest species *P. petrosa*, and it is known to the natives by the name ချပ်ပေအံ ၂၀—ချိန်ပန်အံ၌ပြီဒါ—ချိန်အံ၌ထီလာ—ခရုယား။

The other species he named *P. doliaris*, and this the natives call ချပ်ပေအံ၌၂၀—ချပ်ပေအံ၌၂၀—ချိန်ပန်အံ၌အံ၌—ကျန်ခရု—ခရုယား။

We have also at least one species of *Ampullaria*, or Apple shell, which the natives call ချပ်ပေအံ၌၂၀—ချိန်ပန်အံ၌အံ၌—ခရုယားကြီး။

NERITACEA.

THE PARTITION-LIPPED TRIBE.

Several species of *Nerita* are common on the coast and islands, and in the swamps at the mouths of the rivers. The natives call them—ချပ်ပေအံ၌၂၀—ချိန်ပန်အံ၌—ခရုယားပင်လဲ—ခရုဗျက်လှန်။ A variegated species some Karens denominate ချပ်ပေအံ၌၂၀—တံ၌ပေ။

Of *Navicella* we have at least one species. The natives do not distinguish it from *P. petrosa*.

The writer has collected the dead shells of three or four species of *Natica*. The natives call them by the same name as they do *Nerita*.

He has also the shells of another species brought in by the Karens, that manifestly belongs to this family, but he has not been able to refer it satisfactorily to its genus. The Karens do not distinguish it from *P. petrosa*.

MACROSTOMIANA.

THE LARGE-MOUTHED SHELL TRIBE.

A small shell is occasionally met with which makes a near approach to the genus *Stomatella*. It has pre-

cisely the form of *S. imbricata*. The natives do not distinguish it from the shells of the preceding family.

TURBINACEA.

THE TOP-SHAPED SHELL TRIBE.

One species of *Solarium* is not uncommon. It cannot be distinguished from figures of *S. perspectivum*, the Staircase trochus.

The natives call it ချပ်ပေအံ၌၂၀—ချိန်ခါးမီးထီး။

The sands on every beach abound with pretty diminutive shells of the genus *Rotella*. There is great variety in their coloring, and they probably embrace several species.

The Burmans call them ခရုယားပင်လဲ။

A large species of *Trochus* is very abundant on the shores of some of the islands. It does not differ from descriptions of *T. obeliscus*, excepting that it is colored with red and white instead of 'green and white.' It is sometimes called 'The Turk's cap.' By the Burmans it is called သင်တုံ။ The Karens have no name for it.

A species of *Monodonta* is not uncommon. The natives do not distinguish the shells from those of the family *Neritacea*.

The writer has met with the operculum of a large species of *Turbo*, but has not seen the shell.

A small shell, which appears to the writer, but somewhat doubtfully, to belong to the genus *Planaxis*, is occasionally found on the rocks.

On the rocks and in the Mangrove swamps, there is a small shell very abundant, and sometimes found on trees, which resembles shells of the genus *Lacuna*, though that genus is said to be found on northern shores.

The natives call it ချပ်ပေအံ၌၂၀—ချပ်ပေအံ၌၂၀—ချိန်ခါးမီးထီး—ချိန်ထီသွန်—ခရုသစ်ပင်တက်။

The genus *Turritella*, or screws, is represented by one species very common in Bazar, where it is sold for an article of food. It does not differ from figures of *T. terrebra*, the awl-shaped turritella.

It is called ချပ်ပေအံ၌၂၀—ချိန်ခါးမီးထီးပိုင်လဲ—ခရုခရိုလိမ်။

CANALIFERA.

SHELLS WITH A CANAL AT THE APERTURE.

At least two different species of *Cerithium* are not

uncommon. The natives call them ချပ်မာၤစာၤယု
၁၂-ချပ်မာၤစာၤယု-ခရုကရုနီ။

The writer has a solitary shell, which he judges to be a species of *Turbinella*.

An imperfect shell, picked up on the Tavoy Coast, has the appearance of a species of *Pleurotoma*, but being imperfect in that part where the emargination that characterizes the genus is, the perfect shell may turn out to be a species of *Fusus*.

The dead shells of a species of *Fusus*, resembling figures of the Distaff *Fusus*, may be occasionally found on the sands. No native names are known for these last three shells.

Of the genus *Pyrula*, a species with the form of *Pyrula ficus*, the fig-like *Pyrula*, is rare; but another species *P. carnaria*, the bat-like *Pyrula*, is very abundant.

This latter is called ချပ်မာၤစာၤယု-ချပ်မာၤစာၤယု။

A third and smaller species is also very common. This is called ချပ်မာၤစာၤယု-ချပ်မာၤစာၤယု။

A species of *Ranella* is occasionally met with. The natives regard it as a small species of the next genus.

At least three different species of *Murex* are found on the Coast. One a ponderous shell, of which the writer has a specimen ten inches long and nine broad, differs but slightly in form, from the figure of *M. regius*. Some natives call it ချပ်မာၤစာၤယု-ချပ်မာၤစာၤယု။

ALATA.

THE WING-SHELLED TRIBE.

One or more species of *Pteroceras*, spiders, is not uncommon, especially on the shores of the Mergui islands. The natives call them ချပ်မာၤစာၤယု-ချပ်မာၤစာၤယု။

PURPURIFERA.

THE PURPLE DYE-PRODUCING TRIBE.

The dead shells of a species of *Cassidea*, are sometimes to be met with, but they are rare.

A species of *Dolium* is very abundant on the Coast. It bears a strong resemblance to *D. Galea*, but that species belongs to colder seas.

The Karens have no name to distinguish it from the Conch shell; but the Burmans call it ချပ်မာၤစာၤယု။

COLUMELLATA.

THE CONCH SHELL TRIBE.

A species of *Voluta*, or Conch shell, is to be met with occasionally. The natives call it ချပ်မာၤစာၤယု-ချပ်မာၤစာၤယု။

A small species of *Columbella* is found adhering to the rocks every where. The Karens call them ချပ်မာၤစာၤယု-ချပ်မာၤစာၤယု။

A species of *Marginella*, in which the spire is not prominent, may be sometimes seen on the sandy beaches. The natives do not distinguish it from the Cowries.

CONVOLUTA.

THE COWRY, OLIVE AND CONE TRIBE.

A species of *Ovulum* resembling in form, *O. volva*, the Weaver's shuttle, may be occasionally found on the sands, but it is a rare shell, and has no native name.

We have numerous species of *Cypræa*, the Cowries. They are called ချပ်မာၤစာၤယု-ချပ်မာၤစာၤယု။

Oliva is a genus, which has several species on our coast, and is found from Amherst to Mergui. The Karens do not distinguish them from the Cowries. The Burmans call them ချပ်မာၤစာၤယု-ချပ်မာၤစာၤယု။

Species of the genus *Conus* are also numerous. They are called ချပ်မာၤစာၤယု-ချပ်မာၤစာၤယု။

LITUACEA.

THE CROOKED-TRUMPET SHELL TRIBE.

The broken shells of a species of *Spirula* may be sometimes seen on the sandy beaches. The natives call them ချပ်မာၤစာၤယု-ချပ်မာၤစာၤယု။

NAUTILACEA.

THE NAUTILUS TRIBE.

The dead shells of a species of *Nautilus* are strewn on the sandy beaches in great abundance. They are called ချပ်မာၤစာၤယု-ချပ်မာၤစာၤယု။

COLLUMELLATA.

THE COUCH OF THE

A species of *Nekton*, or Gosh shell, is to be met with occasionally. The natives call it—*Nganau-ſſoon*.

A small species of *Colymbella* is found adhering to the rocks every where. The Karens call them *gōō*

A species of *Margaritella*, in which the spine is not prominent, may be sometimes seen on the sands beneath the stones. The natives do not distinguish it from the

ATULLIOVZOC

THE COURT, OLIVE AND CHINE TRADING

PLATE

ADDITIONAL

Page 17, for	§29	read	§27
— 72, —	ကဒဲးကဒဲး	—	ကဒဲကဒဲ
— 76, —	§154	—	§155
— 86, for	၆၆၅၆၆တံၢ်	—	၆၆တံၢ်၆၆၅
— 88, §18:2	for either,	read	neither, as in §47
— 108, for	ထွဲ	read	တွဲ
— — —	ထွဲၤ	—	တွဲၤ
— 161, —	သုတဂုၤ	—	သု-တဂုၤ
— 169, —	§113	—	§413
— — —	§114	—	414

[illegible]

For	ဘၢ	read	ဘၢ	\$452
-	ပဇာ်	-	ပဇာ်	-
-	သၤလၢ	-	သၤလၢ	-
-	လူၣ်ခဲ	-	လူၣ်ခဲ	-
-	ဆဲးအိၣ်န့ၣ်	-	ဆဲးအိၣ်န့ၣ်	-
-	ၤလၢ	-	ၤလၢ	-
-	အိၣ်ခါ	-	အိၣ်ခါ	\$454.1
-	ကၤလၢ	-	ကၤလၢ	-
-	အၤလၢ	-	အၤလၢ	\$454.2
-	ခိၣ်ခါ	-	ခိၣ်ခါ	\$455
-	ပံၤခါ	-	ပံၤခါ	-
-	ကၤခါ	-	ကၤခါ	\$456.4
-	ဘၢအိၣ်	-	ဘၢအိၣ်	\$460
-	ၤလၢ	-	ၤလၢ	-
-	ၤလၢ	-	ၤလၢ	\$462.3
-	ပဇာ်	-	ပဇာ်	\$463
-	အိၣ်ခါ (last line)	-	အိၣ်ခါ	\$463
-	ကၤပဇာ်	-	ကၤပဇာ်	\$465
-	မိၣ်ဂါ	-	မိၣ်ဂါ	\$466
-	ၤလၢ	-	ၤလၢ	\$467
-	မိၣ်ခါ	-	မိၣ်ခါ	\$468.3
-	ပဇာ်	-	ပဇာ်	\$468.3
-	ဂါ	-	ဂါ	\$648.4
-	ပဇာ်	-	ပဇာ်	\$469
-	မိၣ်ခါ	-	မိၣ်ခါ	\$470.2
-	ဒါ	-	ဒါ	\$470.2
-	ပဇာ်	-	ပဇာ်	\$471
-	ဂါ	-	ဂါ	\$476
-	ပဇာ်	-	ပဇာ်	\$477
-	ခါ	-	ခါ	\$480
-	ခါ	-	ခါ	\$482
-	ယုၤ	-	ယုၤ	\$482
-	ဘၢ	-	ဘၢ	\$483
-	ခါ	-	ခါ	\$485
-	ဒါ	-	ဒါ	\$487
-	ဘၢ	-	ဘၢ	\$488
-	ဘၢ	-	ဘၢ	-
-	ဘၢ	-	ဘၢ	-

For	လူ့ဘုံ	Read	လူ့ဘုံ	§489:1	For	ဝေရာ	Read	ဝေရာ	§535
-	ဗ	-	ဗာ	§489:2	-	ဝေဝေရာ	-	ဝေဝေရာ	-
-	က	-	က	§489:4	-	ဗာဝေရာ	-	ဗာဝေရာ	-
-	တ	-	တ	§490:2	-	မာဝေရာ	-	မာဝေရာ	-
-	အေမေဂါ	-	အေမေဂါ	- a	-	ဒါဝေရာ	-	ဒါဝေရာ	-
-	တိတဂါ	-	တိတဂါ	§490:3 b	-	သပေရာ	-	သပေရာ	-
-	l	-	l	- c	-	လဝေရာ	-	လဝေရာ	-
-	ဘ	-	ဘ	- 4 a	-	သိတမူ	-	သိတမူ	-
-	l	-	l	- 4 a	-	ဗါက	-	ဗါက	§540
-	ဘ	-	ဘ	- 5	-	မာလ	-	မာလ	§543:4
-	ဖ	-	ဖ	§492	-	လ	-	လ	- 5
-	ဇ	-	ဇ	-	-	ခ	-	ခ	§546:5
-	တိတဂါ	-	တိတဂါ	§496	-	သါ	-	သါ	- 7
-	Other verbs	-	other words.		-	ဒမာဝေရာ	-	ဒမာဝေရာ	§547
-	ဗါ	-	ဗါ	§497	-	ဇာဝေရာ	-	ဇာဝေရာ	§552
-	မ	-	မ	§498:2	-	ပဝေရာ	-	ပဝေရာ	§554:1
-	ဗ	-	ဗ	§499	-	အမေရာ	-	အမေရာ	- 3
-	ဒ	-	ဒ	§500	-	ဘါလဝေရာ	-	ဘါလဝေရာ	- 7
-	မာလ	-	မာလ	-	-	ထမိ	-	ထမိ	- 3
-	မာလ	-	မာလ	-	-	ထူ	-	ထူ	- 4
-	l	-	l	-	-	ကွါ	-	ကွါ	- 4
-	တ	-	တ	§501:1	-	ဗံ	-	ဗံ	- 8
-	တ	-	တ	§507	-	တံ	-	တံ	- 9
-	ဇ	-	ဇ	§511	-	ဗ	-	ဗ	§556
-	ဝ	-	ဝ	§512	-	က	-	က	§557
-	လ	-	လ	§515	-	ကွါ	-	ကွါ	§558:2
-	က	-	က	§518:3	-	က	-	က	§564:1
-	န	-	န	§519	It is used to designate distant periods of future time				
-	ကွါ	-	ကွါ	§522	Read, It is used to designate periods of future time				
-	ဘမာ	-	ဘမာ	§523	time §564:3				
-	ဖ	-	ဖ	§525	For	ဝေ	Read	ဝေ	§564:3
-	သံ	-	သံ	-	-	တံ	-	တံ	§575:2
-	လ	-	လ	§527	-	မာဝေရာ	-	မာဝေရာ	§575:2
-	လ	-	လ	- 2	-	ကွါ	-	ကွါ	§580:1
-	သံ	-	သံ	-	-	ဗ	-	ဗ	§589:2
-	ဗ	-	ဗ	-	-	ဗ	-	ဗ	§589:3
-	ဒ	-	ဒ	-	-	လ	-	လ	§599
-	လ	-	လ	- 3	-	လ	-	လ	§600
-	ဘ	-	ဘ	§530:1	-	ကွါ	-	ကွါ	-
-	လ	-	လ	-	-	လ	-	လ	-
-	အ	-	အ	§530:2	-	ဘ	-	ဘ	-
-	ဘ	-	ဘ	§530:2	-	ပ	-	ပ	-
-	ကွါ	-	ကွါ	§531:2	-	န	-	န	-
-	က	-	က	-	-	န	-	န	-
-	လ	-	လ	-	-	န	-	န	-
-	က	-	က	- 4	-	န	-	န	-
-	ဘ	-	ဘ	§534	-	န	-	န	-
-	လ	-	လ	§535	-	န	-	န	-



Mason, F.

Synopsis of a grammar of the Karen Language, embracing both Dialects, Sgau
and Pgho, or Sho

Tavoy 1846

4 L.as. 241

urn:nbn:de:bvb:12-bsb10522266-7